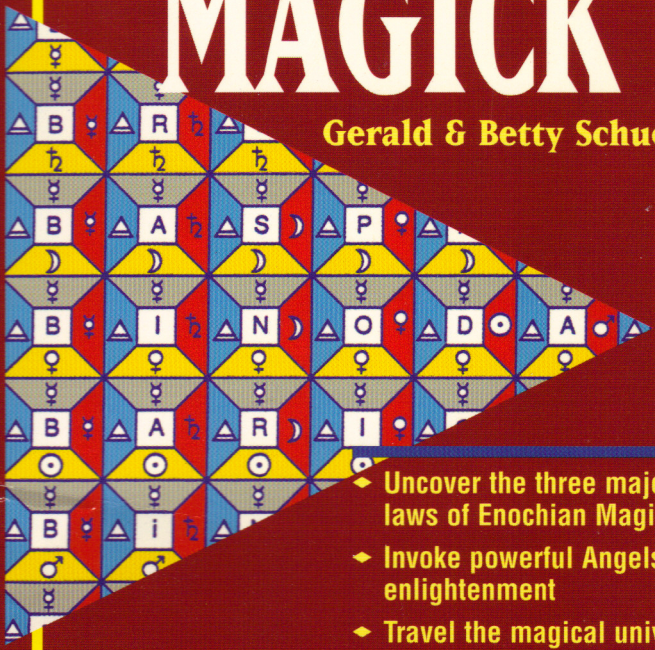
The TRUTH About

ENOCHIAN MAGICK

Gerald & Betty Schueler



- Uncover the three major laws of Enochian Magick
- Invoke powerful Angels for enlightenment
- Travel the magical universe

Is Enochian Magick Right for You?

The ultimate goal of the Enochian Magician is to become a living embodiment of spiritual knowledge and power. Enochian Magick works by employing techniques which strengthen the will and give control over the mind, allowing a magician to bring about personal changes as well as changes for others.

By learning techniques to travel the astral plane in your "Body of Light," you will encounter the principles that create and sustain existence: the Angelic rulers who inhabit the four Watchtowers and thirty Aethyrs of the subtle regions of the universe. From these powerful beings, you can learn to manifest your purpose in life and to tread the path from the physical world of mortality to the spiritual world of immortality.

There are no requirements to Enochian Magick but one: that you channel your spiritual energy to look deep within yourself. It is a system for undertaking the great work of recognizing and conversing with your inner divinity, also known as your Holy Guardian Angel. When you understand your true nature and capacity as a spiritual being through knowledge of your own divinity, all things are possible.

About the Authors

Together Gerald and Betty Schueler have together written many articles and books on enochian magic subject matter. Gerald has been a member of the Theosophical Society for over twenty-five years studying both Egyptian Magick and hieroglyphics. The Schuelers currently reside in Maryland.

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INTRODUCTION TO ENOCHIAN MAGICK

Magick is broadly defined as the science and art of causing change to occur in conformity with the will. Any time we will something to happen, and that something comes about, we have conducted a magical operation. In truth, therefore, we are all magicians. We conduct magical operations all day long, and take them for granted.

The reason we take most of our willed actions for granted is that we are well aware of the means by which the action comes about. For example, suppose you are thirsty, and you will want a drink of water. By filling a glass with water and drinking it, you have brought about a willed change. Although this is an overly simplistic example, it demonstrates the fundamental principle of Magick—the directed will can bring about a change through any suitable means.

Magick asserts that there is no such thing as a miracle. The "suitable means" through which magical operations work are always in accordance with natural law. When well-known laws or principles are used, we tend to denigrate the action as mundane. Conversely, when little-known laws or principles are used, we tend to elevate the action from anywhere between the

magical and the miraculous. In reality, all of the laws of the universe are equal; it is only our ignorance of those lesser-known laws that makes their successful use so spectacular.

There are many schools of Magick, each teaching from a different angle and emphasizing different aspects of western occultism, whose fountain source lies in ancient Egypt. One branch, or school, is the Enochian. As you would expect, Enochian Magick shares a great deal of its teachings with other schools, especially the Qabalistic. Its central message is similar to that of most major religions: there exists a path which leads us from the physical world of mortality upward into the spiritual world of immortality. The fundamental teachings of Enochian Magick address ways in which to tread this path.

WHAT IS THE PURPOSE OF ENOCHIAN MAGICK?

The only legitimate purpose in the practice of Enochian Magick, as with any school of Magick, is the spiritualization of consciousness. It is the Great Work of recognizing our inner divinity and then conversing with it. This inner spark of divinity is known as our *holy guardian angel*. A major stage of the Work is

called *knowledge* and *conversation with one's holy guardian angel*. Every ritual and exercise used by the sincere magician should be a step along the royal road of the Great Work.

WHO SHOULD USE ENOCHIAN MAGICK?

Enochian Magick is but one of many paths to spiritual enlightenment. Because each path is different and has its own unique problems of ascension, each individual must seek the most appropriate path for him or herself. This can only be done by taking logical, dispassionate consideration of the paths available.

Some paths offer spiritual rewards in return for a life of self-denial. Others offer rewards for those who dedicate their lives to serving humankind. Others, like Enochian Magick, require that the individual look deep inside and come to understand his or her true nature. There are no other requirements. What that individual does with their life, once they understand their true nature, is up to the individual. Some will choose to pursue the spiritual world; others will use their new understanding to help humankind. There is no right or wrong choice. Everyone can help further the spiritual advancement of humankind in his or her own way.

A BRIEF HISTORY OF ENOCHIAN MAGICK

Enochian Magick was first presented to the public in modern times by Sir John Dee, the court astrologer to Queen Elizabeth of England. Dee was born in England in 1527, and was a magician as well as an astrologer. Working with Edward Kelly (sometimes spelled Kelley), his psychic associate and partner, Dee "discovered" the system of Enochian Magick. According to Dee's diary, the magical system was revealed to him by the Enochian Angels that inhabited the Watchtowers and Aethyrs of the subtle regions of the universe.

While Kelly conducted the psychic operations known as skrying, Dee kept meticulous records of everything that occurred. Kelly would look deeply into a crystal "shewstone" and describe aloud whatever he saw. Dee, in turn, carefully wrote everything down. The shewstone of Dee and Kelly is believed to have been a black crystal about the size of an egg. Although objects such as water and mirrors can often be used to skry successfully, the favored material is crystal. Dee is credited with having been one of the first magicians to use a large polished spherical crystal—a crystal ball.

The net result of Dee's research was a series of tablets sectioned into squares with runes on each square. These runes were the letters of the Enochian alphabet. They spelled out the names of the deities who presided over the regions symbolized by the squares. The tablets were thus devised as maps of the invisible spheres that surround our physical world (see Figure 1).

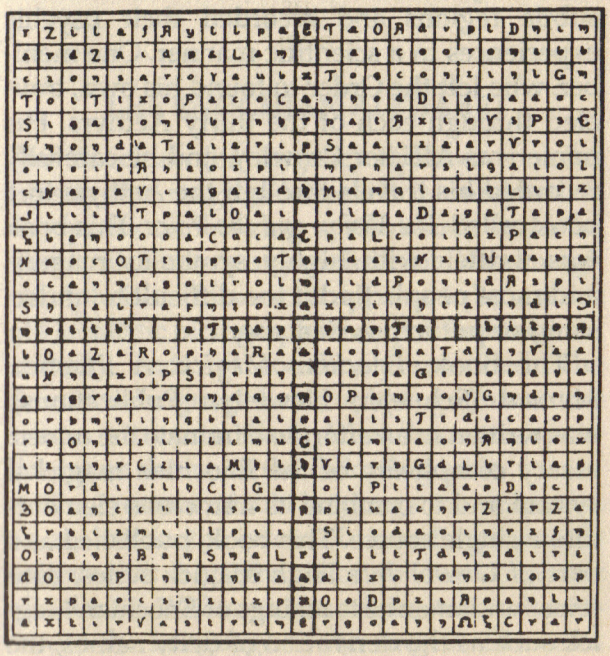

Figure 1. Four Great Watchtowers connected by the Black Cross

Little became of Dee's work until late in the nineteenth century, when it was incorporated and adopted by a mysterious and highly secret brother-hood of adepts in England, who called themselves the Hermetic Order of the Golden Dawn. They invoked the Enochian deities whose names were written on the tablets. They also traveled in what they called their Body of Light (a poetic term for the aura) into these subtle regions and recorded their psychic experiences in a scientific manner. One member, who left the Order to found his own, traveled through each of the thirty Aethyrs. His name was Aleister Crowley, and he carefully recorded his travels through the Aethyrs in a book called *The Vision and the Voice.* This book was written with highly symbolic imagery, and most people find it too difficult to understand or put to practical use.

The book, *Enochian Magick: A Practical Manual* (Schueler, Llewellyn Publications), was written in an effort to eliminate the unnecessary complexity of the Enochian magickal system and to combine its numerous elements into a single source. This book, published as a part of Llewellyn's High Magick series, contains fundamental teachings of Enochian Magick such as the derivation of deity names, the rules associated with deriving signposts (known characteristics of the Watchtowers and

Aethyrs of Enochian Magick), and step-by-step techniques for invocations. This book was followed by *An Advanced Guide to Enochian Magick,* which includes the main rituals and formulae of Enochian Magick. A third book, *Enochian Physics,* describes the structure of the Enochian magickal universe and compares that with the latest theories of modern physics. A fourth book, *Enochian Tarot,* was published in 1989.

THE ENOCHIAN ALPHABET

The Enochian (or Angelic) alphabet contains twenty-one magical letters. It is unrelated to any previous lettering system such as Latin, Greek, Hebrew, or any of the established magical alphabets. To some, it appears to be a series of Qabalistic pictographs meant to be imagined visually, and not commonly inscribed. The Enochian language has a unique grammar and syntax structure. Each letter has correspondences as shown in the following table.

The creators of this language are unknown to us, lost in the mists of time. Some people believe that it originated on the lost continent of Atlantis. Whatever the origin, its letters constitute the Language of the Angels. The rules of pronunciation are:

1. Most consonants are followed by "eh" (B is "beh," D is "deh").

2. Most vowels are followed by "h" (A is "ah," O is "oh").

3. In general, each letter forms a syllable.

The letters *Y* and *I* are interchangeable with each other, as are *V* with *U* and *S* with *Z*. (*which* is pronounced "zod.") *S* is pronounced either "ess" or "seh." *R* can be either "reh," "rah," or "ar." *I* is pronounced "ee" (*TI* is "teh-ee" or simply "tee").

Enochian Alphabet Correspondences

Letter	Zodiac/Element	Tarot
A	Taurus	Hierophant
B	Aries	Star
C,K	Fire	Judgement
D	Spirit	Empress
E	Virgo	Hermit
F	Cauda Draconis	Juggler
G	Cancer	Chariot
H	Air	Fool
I,J,Y	Sagittarius	Temperance
L	Cancer	Chariot
M	Aquarius	Emperor
N	Scorpio	Death
O	Libra	Justice
P	Leo	Strength
Q	Water	Hanged Man
R	Pisces	Moon
S	Gemini	Lovers

Letter	Zodiac/Element	Tarot
T	Leo	Strength
T	Caput Draconis	High Priestess
U,V,W	Capricorn	Devil
X	Earth	Universe
Z	Leo	Strength
	Caput Draconis	High Priestess

WHAT ARE THE WATCHTOWERS AND AETHYRS?

Enochian Magick teaches that divinity expresses itself downward from the spiritual world into the material world of time, space and form. This descent results in a graduated series of planes and subplanes until the lowest expression is reached—the physical world in which we live. These planes are called the Cosmic Planes of Manifestation. They are invisible to the five physical senses of sight, sound, smell, taste and touch, but are real nonetheless. They consist of five main planes. These cosmic planes contain the Four Great Watchtowers of Enochian Magick. A Tablet of Union unites the four Watchtowers (see Figure 1) and each of the four Watchtower Tablets. The Tablet of Union contain Squares. Each Watchtower Tablet consists of thirteen rows and twelve columns, making a total of 156 Squares. Each Square is a subplane of the Magickal Universe and holds one or more letters of the Angelic alphabet. By

appropriate application of these letters, the names of all of the Enochian deities (as well as all the terrible demons) are made known.

THE WATCHTOWER OF EARTH

The Great Northern Quadrant of Earth is the first of the mighty Watchtowers that create and sustain our physical world. The Watchtower of Earth is a region of powerful formative forces that gives rise to all material things, and yet is not those things itself. The Watchtower of Earth is not the planet on which we live in our bodies of flesh. It is invisible to our eyes. Our ears hear none of its music. Our noses cannot smell its fragrances. But the subtle body, called the Body of Light, *can* see its splendors, hear its sounds and smell its odors. The Watchtower of Earth is located on the etheric plane and has astrological relationships with the Moon.

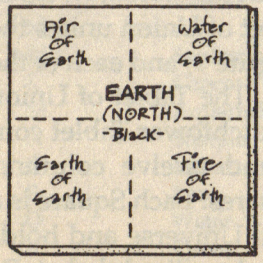

Figure 2. Watchtower of Earth

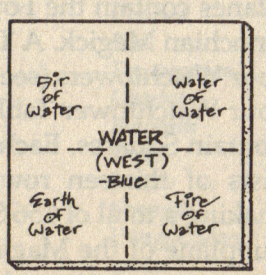

Figure 3. Watchtower of Water

THE WATCHTOWER OF WATER

The Great Western Quadrant of Water is the Watchtower that reflects images into our physical world—a region of strong creative life forces that gives rise to all living things—but not life itself. It is not the water we drink in the physical world. It is invisible. The Watchtower of Water is located on the astral plane and has astrological relationships with the planet Venus.

THE WATCHTOWER OF AIR

The Great Eastern Quadrant of Air is the Watchtower that pours thoughts and ideas into our physical world. It is the region of intelligent forces that gives rise to the logic and reason of all living things. The Watchtower of Air is not the air that we breathe in the physical world. It is invisible to our eyes. The Watchtower of Air is located on the lower mental plane and has astrological relationships with the planet Mercury.

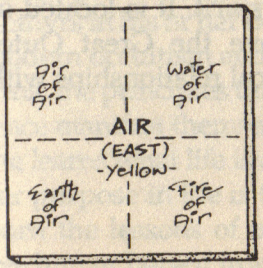

Figure 4. Watchtower of Air

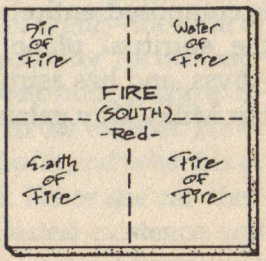

Figure 5. Watchtower of Fire

THE WATCHTOWER OF FIRE

The Great Southern Quadrant of Fire is the Watchtower that causes the constant change of our physical world. It is a region of strong creative and destructive forces that gives rise to the ultimate growth of all living things. The Watchtower of Fire is not the fire we kindle in the physical world. It is invisible to our eyes. The Watchtower of Fire is located on the upper mental plane (sometimes called the causal plane), which is just below the Great Outer Abyss. It is said to have astrological relationships with the Sun.

THE TABLET OF UNION

The Tablet of Union is the Great Tablet that is the ultimate source of all things that exist in our physical world. It is a region of strong causative forces that gives rise to the entire universe of living things. The Tablet of Union is composed entirely of spirit. It is located in the spiritual plane above the Great Outer Abyss, and has astrological relationships with our Milky Way galaxy.

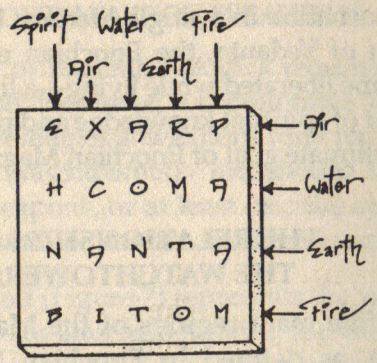

Figure 6. Tablet of Union

THE Thirty AETHYRS

Interpenetrating these Watchtowers (but separate from them) are thirty special zones called the *Aethyrs*, or *Aires*. These range from TEX, the lowest, which interfaces our Earth, to the highest, LIL, which interfaces the world of divinity. The Enochian magician learns to leave his or her physical body and travel through these Aethyrs in his or her Body of Light—the aura of modern occultism and Theosophy. As this happens, the principles that create and sustain existence manifest themselves to the traveler. He or she learns what life is all about, and what his or her purpose in life is to be. He or she can then learn the lessons of manifested existence and free him or herself from the forces of karma and

reincarnation in a single lifetime. Like the *jivamukti* of Vedanta, the Enochian magician can become liberated while living—a living embodiment of spiritual knowledge and power. This is the ultimate goal of Enochian Magick.

THE RELATIONSHIPS OF THE WATCHTOWERS

The five main regions of the Magickal Universe, as defined in Enochian Magick, are shown in the table below.

The Cosmic Planes of Enochian Magick

Enochian	Occult
Earth	physical plane
Watchtower of Earth	etheric plane
Watchtower of Water	astral plane
Watchtower of Air	mental plane
Watchtower of Fire	causal plane
Tablet of Union	spiritual plane

Some of the major correspondences with the four Watchtowers are as follows:

Watchtower Correspondences

Watchtower	Earth	Water	Air	Fire
Plane	Physical	Astral	Mental	Spiritual
Property	Cold	Cold	Hot	Hot
	Dry	Wet	Wet	Dry
Quadrant	Northern	Western	Eastern	Southern
Color	Black	Blue	Yellow	Red

THE FOUR MAGICK WEAPONS

The practice of Enochian Magick requires the use of a Wand. However, it is preferable to use all four main magickal weapons (one for each of the four Watchtowers). You should make your own weapons, or at least inscribe appropriate sigils and/or designs on them yourself.

1. The Wand (Figure 7) represents the will of the magician. In Enochian Magick, the Wand is the weapon of Fire and is used for operations in the Watchtower of Fire.

2. The Sword (Figure 8) represents the magician's mind. In Enochian Magick, the Sword is the weapon of Air and is used for operations in the Watchtower of Air. (The Sword is sometimes replaced with the Dagger, its alternate.)

3. The Cup (Figure 9) represents the understanding and compassion of the magician. In Enochian Magick, the Cup is the weapon of Water and is used for operations in the Watchtower of Water.

4. The Pantacle (Figure 10) represents the magician's body. In Enochian Magick, the Pantacle is the weapon of Earth and is used for operations in the Watchtower of Earth.

The four main magick weapons are pictured on the following page.

Figure 7. The Wand

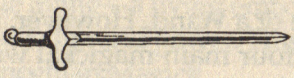

Figure 8. The Sword

Figure 10. The Pantacle

Figure 9.The Cup

Correspondences of the Weapons

Weapon	Magician	Element
Wand	Spirit	Fire
Sword	Mind	Air
Cup	Emotions	Water
Pantacle	Body	Earth

THE THREE FUNDAMENTAL LAWS OF ENOCHIAN MAGICK

The three fundamental Laws of Enochian Magick are stated in H. P. Blavatsky's *The Secret Doctrine.* These Laws pertain to everything in the universe, from subatomic particles to galaxies:

1. The Law of Duality states that an omnipresent, eternal, boundless and immutable Principle splits into two aspects of itself as an act of creation in order to form the manifested worlds. This First Principle, or Infinite and Eternal Cause, splits into the duality of space and motion. All manifestation is therefore dualistic.

2. The Law of Periodicity states that the universe is a boundless plane of periodic manifestation. Everything in the universe is subject to periodic flux and reflux, ebb and flow, day and night, life and death, and so on. This continuous oscillation is an expression of the Great Breath.

3. The Law of Identity states that there is a fundamental unity among all manifested things; the differences that we observe in the universe are due solely to time and space. This Law is borne of the fact that if we choose any two objects and negate those differences due to time and space, the two objects will be

observed as one single object. The primary conclusion from this Law is that humankind is inherently a star. An important corollary of this Law is the Law of Karma—the Cycle of Necessity that defines the specific nature of each object's evolutionary progress.

THE ENOCHIAN MONAD MODEL

The model of the universe used to explain Enochian Magick is called the Enochian Monad Model. The Monad is a single, indivisible consciousness center above the first and highest Aethyr. When this Monad descends into the Aethyrs, it divides itself into two dualistic parts: a subjective consciousness center, or Self, and its objective environment, or World. The model produces the following ten axioms:

1. First Enochian Axiom: Humankind and every entity in existence, is in essence a Monad. This monadic essence expresses itself as a subjective Self and as an objective World.

2. Second Enochian Axiom: Humankind's geometric equivalent is the sphere. The center of the sphere is the Self. The surface of the sphere is the World.

3. Third Enochian Axiom: The Self is conscious individuality.

4. Fourth Enochian Axiom: The World is where the Self finds itself at any given point in time and space.

5. Fifth Enochian Axiom: Every geometric point in space is a Monad at some stage of self-expression.

6. Sixth Enochian Axiom: Any Self can communicate with any other Self, insofar as their Worlds intersect.

7. Seventh Enochian Axiom: A World is defined as a set of intersections of a host of Worlds at any given point in time and space.

8. Eighth Enochian Axiom: Subsets of Selfs are mutually exclusive.

9. Ninth Enochian Axiom: Subsets of Worlds may be either exclusive or inclusive.

10. Tenth Enochian Axiom: The essence of each Monad allows multitudinous expression, but no Self can ever separate itself from, or exist independently of, its World.

Although these axioms may at first appear confusing, a little study and thought will reveal their simplicity. They express an old poetic and mystical definition of humankind as a circle, whose center is nowhere and whose circumference is everywhere. If we think of the center as monadic consciousness (the Self) and the circumference as infinite

Space (the World of the Self), then it becomes obvious that the Enochian Monad Model is but a slight enhancement of this ancient mystical definition of humankind.

The Enochian Monad Model is thus a modern expression of an ancient idea. It does not, in itself, propose anything new. The ancient Egyptians, for example, symbolized the Self as a winged globe; the globe was a consciousness-center whose mobility was symbolized by the pair of wings. Egyptians considered centers to be masculine and circumferences to be feminine. Thus they personified the World in the goddess Nut (or Nuit), who is often shown arched over it. She represented the sky exoterically, and infinite Space esoterically. The winged globe was a symbol for the god Horns. This symbolism is repeated throughout western occultism, and is included in the Monad Model of Enochian Physics as well.

DEITIES AND HIERARCHIES

Enochian Magick denies the existence of a personal, absolute Deity, or God. Instead, the Enochian view of God agrees with the Buddhist teaching of a plurality of deities, with none supreme. The word *supreme* implies an end beyond which we cannot go; Enochian

Physics accepts no such limitations. Existence is infinite and unbounded. There are no limits to it, and therefore there can be no supreme being. However, there *are* intelligent rulers of each world, each planet, each sun, and so on. Enochian Magick establishes the rulers for each of the four Watchtowers as follows:

OROIBAHAOZPI–Air
MPHARSLGAIOL–Water
MORDIAIHKTGA–Earth
OIPTEAAPDOKE–Fire

These names are called the *Holy Names of God*, where "God" is the ruler of our universe (supreme in a relative sense only). In Enochian Magick, a god is only supreme with reference to a Universe or World. Other gods are supreme in other Worlds and Universes. This is a result of the Law of Hierarchies, which states that from the highest realms of spirit to the lowest levels of matter, everything in between is composed of a host of Gods, Monads or life-atoms, arranged in a myriad of hierarchies.

According to the Enochian Monad Model, every entity or "divine spark" enters the Cosmic Planes of Manifestation as an unselfconscious life-atom. Life-atoms slowly evolve into self-conscious Monads, and these slowly evolve into Gods as they undergo karmic evolution on

the cosmic planes. Therefore the only real difference between a life-atom, a human being and a god is evolution in time. The monadic essence of each is identical. A life-atom can be defined as an immature God. A God can be defined as a highly-evolved life-atom. The chief of a hierarchy is called the Hierarch. We are the Hierarch of our body if we consider our body to be a hierarchy of cells and organs. Enochian Magick views each Watchtower as a hierarchy. The Hierarch of each Watchtower is called a King. The four Enochian Kings are BATAIVAH - Air; RAAGIOSL - Water; IKZHIKAL - Earth; and EDLPRNAA - Fire.

Each Watchtower is divided into six subhierarchies. The Hierarch of each of these is called a Senior. Each Watchtower is also divided into four subquadrants, whose Hierarchs are called Archangels. These are further divided up into smaller hierarchies, whose rulers are called Angels. In this way, the entire universe, visible and invisible, is teeming with beings in varying states of self-consciousness.

REINCARNATION

Reincarnation (rebirth) is caused by a desire for life. It is the creative urge for self-expression that maintains the cycle of reincarnation for us on the Cosmic Planes of Manifestation.

Figure 11. Stele of Revealing

Above the highest Aethyr, LIL, there is no time or space as we know it. Furthermore, there is no observable difference between one thing and any other thing. Above the great Ring-Pass-Not of LIL, we cannot say if countless hosts of identical beings exist, or if there is only one single Being. But immediately below this Ring-Pass-Not, we can begin to distinguish differences. Time and space make faint flickering promises of things to come. Life stirs into a state of expectation.

In the first expression of life, the monadic consciousness center sees itself as a Self and everything else as a World (that which is not a part of itself). With time, it seeks further definition of these two things. This has the effect of further separating the Self from its World. The Self is emphasized in the first Aethyr, LIL. When consciousness focuses on the World, it has already descended to the second Aethyr, ARN. The stage of defining the relationship between the two is in the third Aethyr, ZOM. Here the Self easily manipulates the World according to its True Will. In the eighth Aethyr, ZID, the Self takes on a special form known as the Holy Guardian Angel, the inner spiritual nature of man. Gradually, the Self descends into time and space until it reaches the tenth Aethyr, ZAX, known as the Great Outer Abyss.

When descending through the Abyss, the Self learns that forms are reality and that the formless is unreal because it is unsubstantial. As a result, the World of the Self polarizes into forms upon a formless background. The message of KHORONZON, the Archdemon of ZAX, is to desire the forms and to fear the formless.

The Self descends the Aethyrs learning the laws or ground rules of this universe as it goes. In TAN, for example, it gains a general sense of the ethics and morals of this world. It develops a rudimentary sense of right and wrong, and learns that all things in this universe cycle from one stage to another. In ASP, the Self forms the Reincarnating Ego as a result of its ability to define itself. While encountering others, it joins those who are karmically related to it. It joins a life-wave, a special group that makes general agreements and understandings easier. Such life-waves tend to express themselves in time and space together, and thus, incarnate together.

Eventually the Self, together with its life-wave, reaches the lowest of the Aethyrs. Here it waits for conditions to be karmically right on the physical plane for an incarnation. From this point on, the Self cycles between Earth and ASP. This periodic cycling is the reincarnation

cycle. The details of each incarnation have a large degree of possible variation, depending on the individual Self. However, in general, each Self takes on a succession of lives on Earth, learning and growing as it goes. There is no "god" forcing the Self to reincarnate. Each entity does so on its own. It may undergo an incarnation in an attempt to right a past wrong (out of a sense of guilt) or it may feel like it has earned another life (out of a sense of deserving reward). It may simply do so out of a desire to express itself in flesh again. If evolved sufficiently, it may deliberately elect to incarnate so that it may help others less fortunate. Such a Self will often become a teacher, doctor, religious leader or humanitarian.

The idea that the body is like a suit of clothes that is put on at birth, and taken off at death, is naive. The human personality does not reincarnate, but dies on the astral plane in what is sometimes called the second death. When a person dies, the Self leaves the body of flesh and enters the subtle body, called the Body of Light. Someday that Self will send out another expression of itself into the lower planes and will reincarnate. According to Enochian Magick, the ego does not reincarnate. It is the individuality rather than the personality, the spirit rather than the soul, that reincarnates.

THE SIX FORCES OF MAGICK

Enochian Magick recognizes six primary forces in the manifested cosmic planes of existence as follows:

1. Divine Force. This is the Supreme Force relative to our universe. The forces of light and heat are but pale reflections of this highly penetrating force.

2. Mind Force. This is the power of the mind, and includes various stages, from the highest, wisdom and intuition, to the lowest, the logic and reason of the intellect. This power is symbolized by either the Sword or Dagger, which represents the mind's penetrating power. This force manifests chiefly as (a) Sensation; (b) Conceptualization; (c) Memory; and (d) Ego.

3. Will Force. When properly trained and disciplined, the force of will-power plays a major role in magickal operations. It is considered masculine in nature.

4. Thought Force. This force should not be confused with Mind Force. It often takes the form of projection, in order to produce external effects us (whereas Mind Force is chiefly internal). It is the occult force that continually projects fundamental subjective ideas of the Self outward into the World.

5. Creative Force. This is the Kundalini of eastern Tantrism. It manifests as electromagnetism. It is located in its unmanifested state in the subtle body at a point corresponding to the base of the spine in the physical body. When aroused, it rises upward into the psychic centers (or chakras) of the subtle body and activates them. It is considered feminine in nature.

6. Word Force. This is the power of letters, speech and music to influence things. It is the power of the mantra and japa of the East. The power of sound has long been known in the west. God is said to have created by uttering the Word. Similarly, every Magus must proclaim his or her own Word.

RESULTS OF THE ENOCHIAN MONAD MODEL

The Enochian Monad Model explains how Enochian Magick works and what it can and cannot do. By strengthening the will and controlling the mind (both of which have expressions of the Self), the magician can bring about changes in his or her environment and in others around him or her (the World). Everything one can possibly observe, anytime, anywhere, must first enter into one's World. There is no such thing as "only" a hallucination

or "merely" an illusion. If a person perceives something, then that something is real—relative to him or her. Dreams are real—relative to the dreamer. Poverty and disease are some people's reality, while to others they are merely concepts. What one observes is largely controlled by one's karma, both individual and collective. A magician is a person who can consciously control his or her observations; to the extent that the magician is successful, he or she is said to have "eliminated his or her karma."

The ultimate goal of the Enochian magician is conscious control of his or her observations. By practicing Enochian Magick, one can establish this control to some degree on all the Cosmic Planes of Manifestation.

Dream control is a first step. Virtually all advanced magicians can consciously direct their dream contents according to their wills. Like a movie director, if the plot of a dream approaches something unpleasant or unwanted, the will can change it appropriately and the dream will continue (it is thus impossible for an advanced magician to have a nightmare). This ability is relatively easier to practice while dreaming than it is in the waking state. The reason is that with each Cosmic Plane leading toward matter, the collective karma (or the

influences of the overlapping Worlds) increases in strength. The Self inherently has more control over the World on the astral plane than on the physical. On the mental plane control is even stronger. To compensate for this natural loss of ability, special techniques must be used to enhance the Self's control. This is the reason for breathing exercises and meditation rituals. With practice, the Self can be made to control its World on the physical plane to a remarkable extent (there *are* definite limits, however).

The main point to remember is that the Self controls, consciously or unconsciously, whatever enters into its World. In effect, it lets things in and then observes and reacts to them. For example, it can let an idea in which then later expresses itself physically. The idea "I am hungry" can eventually lead to the physical act of eating. Magickal control can also prevent unwanted things from entering the World.

The mental body is extremely busy interacting with other mental bodies. Normally one is not consciously aware of these continuous communications with other Selves. However, (whether we are conscious of it or not,) everyone uses mental telepathy all the time. We are literally bombarded by thoughts and emotions all the time. Every thought that goes through one's mind came from someone else and will

go out into the mind of another (who may or may not become consciously aware of it). Simply entertaining a thought gives it strength. Thoughts feed on the psychic vitality of the mental body and grow according to how many people concentrate on them. The key to controlling one's World is thus tied to controlling this continuous flow of ideas, thoughts and emotions that swirl through one's subtle body. Yogic techniques are excellent tools for this task. The well-known power of positive thinking can also be useful to the magician. To a large extent, just realizing that one's World *can* be controlled by one's thoughts is a large step toward that goal.

In addition to *preventing* others from influencing him or herself, the magician can also *influence* others. Because of this, mature responsibility is needed and ethical development encouraged. By concentrating on a specific thought, the trained magician can successfully project that thought into the mental atmosphere of another Self, where it may then be accepted into that other's World as a reality. The World of another person can thus be influenced by the Self of the magician, to the extent that their Worlds interpenetrate. This is the familiar phenomenon of "spell casting" associated with stereotypical witches and Magick users. The effectiveness of such operations is

directly proportional to the will of the magician and the ability of the recipient to control his or her own observations.

According to Enochian Magick, life in the higher planes will be similar to our life on Earth. When a person dies, for example, he or she will take his or her hopes, fears, successes and failures with him or her. If we desired something during this life, chances are we will continue to do so in the heavens of the lower Aethyrs, or wherever we gravitate. Our fears and guilts will similarly accompany us. There is no such things as oblivion or annihilation, any more so than there is such things as empty space. Karma *must* be worked out, now or later, here or somewhere else.

But as we will take our problems with us, we will also carry along our achievements. If we have learned control over our lives, then control over our after-death experiences, as well as our rebirth experiences, are equally assured. This means that spiritual development and progress can continue beyond the span of a single life on this planet. This is the great promise of Enochian Magick.

THE BODY OF LIGHT

The doctrine of the Body of Light is very old. It was well known, for example, in ancient

Egypt. It is a general term for the subtle body, which is actually composed of a divine body, a spiritual body, a causal body, a mental body, an astral body and an etheric body. The table below shows the main parts of humankind's Body of Light used in Enochian Magick, with Egyptian and modern Theosophical equivalents for comparison.

Parts of The Body of Light

Enochian	Egyptian	Theosophy
etheric	khaibit	linga-sarira
astral	ka	kama
mental	ba	lower manas
causal	sahu	upper manas
spiritual	khu	buddhi
divine	khabs	atma

TECHNIQUES

The two main techniques used in Enochian Magick are *skrying* and travel in the Body of Light, which is also called travel in the Spirit Vision. However, before these are to be used in a magickal operation, one must first draw a magic circle in which to work.

1. Consecrating a Circle. Enochian magicians always begin magickal operations by consecrating a circle. The circle is considered to be an ideal workspace for magickal operations. Many magicians like to draw or paint a circle

on the floor of their workroom. After drawing a circle, write the names of the elements in their appropriate directions as follows:

BITOM in the South	Fire, red
NANTA in the North	Earth, black
HKOMA in the West	Water, blue
EXARP in the East	Air, yellow

2. Skrying. Skrying is the practice of gazing into a crystal (Dee and Kelly used a crystal shewstone). The crystal is used as a tool to focus the mind on a desired goal. A light source is critical for this operation. The Sun, a lamp or a candle are the three main light sources normally used. The crystal must be between the light source and the eye. Let your eyes penetrate into the crystal while your mind concentrates on the goal of the operation. This method is also used to communicate with the deities who reside in the Watchtowers and Aethyrs.

3. Spirit Vision. Traveling in the Body of Light is the process of having the mind leave the physical body without the lapse of consciousness experienced during sleep. With the technique of traveling in the Spirit Vision, your mind will be able to leave your body with full consciousness and memory. This is the main technique used to visit the Watchtowers and Aethyrs; it's also one of the first tasks an Enochian magician must learn.

The term "Spirit Vision" implies perception above and beyond the physical (sometimes called astral traveling). Earth particles cannot leave the physical plane any more than Water particles can leave the astral plane, or Air particles can leave the mental. Consciousness, however, can travel throughout the manifested Cosmic Planes.

A physical body is limited to its space-time continuum, but consciousness has the ability to enter other continuums. In fact, it does this periodically in the states called sleep and death. The wave-like nature of consciousness allows it to radiate outwardly through the physical body in the waking state, to radiate outwardly through the astral body during the dream state, and to radiate outwardly through the mental body during the deep sleep state. The trained will can control the direction of consciousness and can focus it in all of the subplanes of the Cosmic Planes.

Consciousness is always positioned within a body or vehicle. So wherever consciousness may be, it will have a corresponding body suited to its environment. On the astral plane, for example, consciousness will be focused within an astral body having appropriate astral senses. The Watchtower Squares of the Watchtower of Water are visited in the astral body. The Squares of the Watchtower of Air are visited in the mental body, and so on.

WHAT ARE THE REAL DANGERS OF ENOCHIAN MAGICK?

The dangers of Enochian Magick have at certain times been blown out of all proportion, and at other times carelessly denigrated. Aleister Crowley, for example, casually dismissed its dangers, and his writings leave the risks to the student's karma. On the other hand, several groups of the Golden Dawn refuse to practice Enochian Magick at all because they believe it is far too dangerous to meddle with. The truth lies in the middle of these two extremes. There are very real dangers associated with the practice of Enochian Magick. However, proper preparation can significantly reduce or eliminate these dangers. Is Enochian Magick completely safe to practice? No. Is it dangerous? Yes. Is it *too* dangerous? No; not if safeguards are used and one is properly prepared beforehand. It is like skydiving. Many people enjoy this sport every day without being harmed. But if a skydiver does not prepare himself or herself and the necessary equipment properly before a dive, the results can be devastating.

Probably the best-known danger is associated with the Enochian alphabet. A terrible potential is said to exist inherently in the letters of the Angelic alphabet, since you write out the name of a deity using the Angelic letters, and

speak that name aloud but once, you could be visited by the deity in one form or another. Knowing the name of a deity (and this includes demons) establishes a psychomagnetic link between a magician and that deity. According to an ancient Egyptian text, "the life of a person is invested in his name." From the earliest days, humankind realized that the name of any living being had a subtle link with that being, and that by knowing a being's name you could control it to some degree. Likewise, the general rule is that to control an Enochian deity or demon, one must know its name. Once the name is known the awareness itself produces a subtle link with that deity. This link is sufficient, in some cases, to either allow one to go to the deity or to allow the deity to come to oneself. Because of this, special banishing rituals have been devised to allow the link to be severed, when necessary. Special invoking rituals have also been devised to re-establish the link, when desired.

As a simple example, consider the demon Hate. Once you become familiar with the idea of hatred, with which the name Hate is associated, you will be capable of hatred yourself. In a sense, your mental concentration on the name and its meaning opens a subtle attraction to the emotion itself, and you open yourself up

to the demon of Hate, who could possess you at almost any time. The degree of susceptibility to establishing such links is karmic, and varies with individuals. Obviously, as far as Enochian deities are concerned, we will be more susceptible to this danger the more we believe in their reality. Most people refuse to believe they are real, and this belief protects them. In order to practice Enochian Magick, you must accept the reality of its deities. This acceptance will increase your susceptibility to their influences, as well as their danger to you. It is an unavoidable situation, but awareness is the first step in protection.

The real danger with Enochian Magick is not that a monster will jump out at you. The real danger is that the practice of Enochian magick—treading the path of the Great Work—will by its very nature precipitate much of your stored karma. Past karmic debts, known collectively as one's "karmic burden," can naturally be worked off over many future lifetimes. When the Great Work is attempted, one of the results is the dissipation of one's karmic burden. In effect, the karma that would normally take lifetimes to work out is worked out in this lifetime. Obviously this situation is not limited to Enochian Magick, but is true for all paths of the Great Work.

There are several safeguards a magician can use to reduce the dangers involved in the practice of Enochian Magick. The most obvious is to obtain knowledge. Know what you are doing and why you are doing it. Ignorant behavior, even when one's motives are pure, usually ends in disaster. Another is to cultivate a sincere love for your fellow human beings—a true desire to help others. Compassion is a necessity for work in the higher Aethyrs, and without it you will be in very great danger indeed. Morality aside, it turns out that strong feelings of compassion and selfless love coat the aura with a protective shield that few demons can penetrate. Without compassion, the ego will quite often have fear for itself in some form or another. It turns out that fear attracts demons of the worst sort, and can be ruinous for many magickal operations. The magician must conduct his or her exercises without fear. Perfect love casts out fear, and though it may sound trite in today's world, nevertheless it is true that love is the best and surest safeguard a magician can have.

WHAT IS ENOCHIAN YOGA?

The word *Yoga* means "to unite" or "to yoke together." The ultimate goal of Yoga is to unite the personal self with the spiritual Self,

the human with the divine. The goal of Magick (or at least of High Magick) is also to unite the personal self with the spiritual Self (which Enochian Magick calls the Holy Guardian Angel). Thus the aims of Yoga and Magick are identical.

Probably the central difference between Magick and Yoga (especially Raja Yoga) is in their practice or application. Magick employs many devices designed to bring the physical body, speech and mind of the magician into play together. Raja Yoga prefers to downplay the physical body, and focuses mainly on mental techniques such as visualization. However, virtually all forms of Yoga teach breathing techniques which, to a degree, bring the physical body into play. Tantric Yoga often employs physical exercises and other means of using the body. However, Yoga almost never uses physical devices such as the weapons and talismans essential to the practice of Enochian Magick.

Enochian Yoga, however, allows us the option of using either physical or psychic devices. By using the Magickal Imagination, a psychic circle can be drawn, psychic weapons can be used for protection, and psychic talismans can be used for operations in the Body of Light. It is easier to effect Magickal results with physical devices, but not essential, so long as your Magickal Imagination is well

developed. (You will notice that the term *operation* is used in connection with doing Magick. In Yoga, the yogi is said to conduct *yoga's* or *meditations*. In Magick, the magician is said to conduct *operations*.)

A yogi also typically enters into meditation without preliminary consecration of his area or banishment of unwanted influences, while a magician typically begins an operation by establishing a work area (usually in the form of a circle) and then consecrating it by banishing potential negative influences. A yogi typically ends his yoga without banishing influences from his work area; a magician will usually perform a final banishing ritual to sever any psychic links established during the operation. Those who practice Enochian Yoga should conduct in-depth consecrations and banishments as a psychic safety measure. With practice and experience, these exercises can be minimized.

One of the chief goals of Enochian Magick is to enter the Body of Light and travel into the Watchtowers and Aethyrs of the Magickal Universe. The goals of Enochian Yoga are identical; only the techniques are different. The Enochian yogi can enter the Aethyrs and Watchtowers with the same degree of skill and efficiency as an Enochian magician. The yogi can also meet the Enochian deities and converse with them.

WHAT IS ENOCHIAN TAROT?

Most people use the Tarot for divination. This was apparently the main use applied by the Gypsies. Another common use was for entertainment. In this form, the Tarot was used as a game, possibly a game of chance like modern poker and other card games. However, a deeper and more profound use was discovered by a few others. These were seekers after truth. They were people who struggled to learn about themselves and the world around them. For them, the Tarot was not a game but a mirror into which they could see themselves.

The highest use of the Tarot is as a system of enlightenment. It is a map into realms of spiritual bliss and a record of humankind's relationship with the cosmos. It is also a textbook of occult teachings. The Golden Dawn equates each Tarot trump card with a path on the Qabalistic Tree of Life. For this system, it is a symbolic map of inner space describing the highways of consciousness, from the loftiest spiritual heights of divinity down to the material world of human beings and matter. Seen in this light, the purposes of the Golden Dawn and Enochian Tarot are identical. Although the pathways are slightly different, they take one's consciousness over the same terrain and allow their users to reach the same states and stages of consciousness.

WHAT ARE THE PRIMARY RITUALS OF ENOCHIAN MAGICK?

The two main rituals in Enochian Magick are the Pentagram and the Hexagram Rituals below. These rituals are given as *examples only* and are not intended for use without proper preparation. Please study *Enochian Magic: A Practical Manual or An Advanced Guide to Enochian Magick* before using either of the rituals.

THE PENTAGRAM RITUAL

Step 1: Stand. Touch your forehead and say:
"ZAH" (zod-ah).

Step 2: Touch your left breast and say:
"ONDOH" (oh-doh).

Step 3: Touch your right shoulder and say:
"MIH" (mee-heh).

Step 4: Touch your left shoulder and say:
"BUZD" (boo-zod-deh).

Step 5: Touch both hands together on your right breast and: say:
"Z "PAID" (pah-ee-deh).

Step 6: Turn to the East, trace a yellow Pentagram of Air before you and say:
"Z "EXARP" (etz-ar-peh).

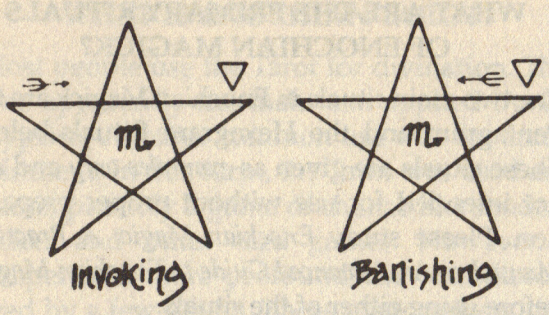

Figure 12. Pentagram of Air

Step 7: Turn to the South, trace a red Pentagram of Fire before you and say, "BITOM" (bee-toh-meh).

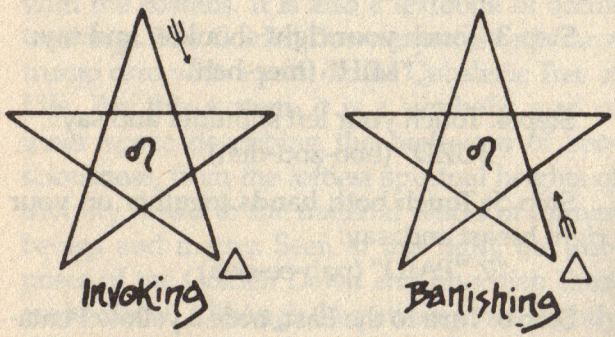

Figure 13. Pentagram of Fire

Step 8: Turn to the West, trace a blue Pentagram of Water before you and say, "HKOMA" (heh-koh-mah).

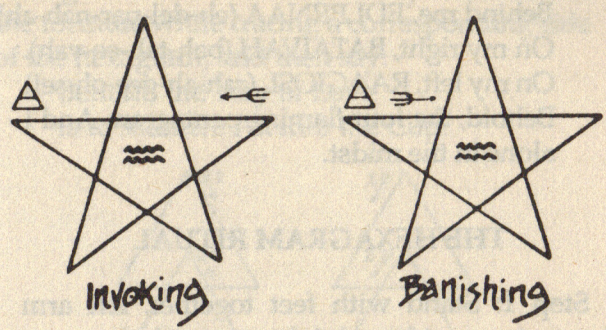

Figure 14. Pentagram of Water

Step 9: Turn to the North, trace a black Pentagram of Earth before you and say, "NANTA" (nah-en-tah).

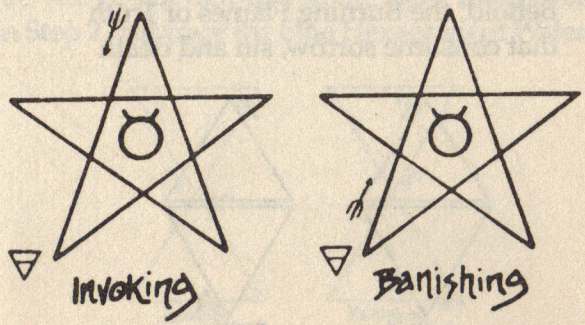

Figure 15. Pentagram of Earth

Step 10: Face the North, extend your arms outward to form a cross and say:

Before me, IKZHIKAL (ee-keh-zeh-hee-kal).
Behind me, EDLPRNAA (eh-del-par-nah-ah).
On my right, BATAIVAH (bah-tah-ee-vah).
On my left, RAAGIOSL (rah-ah-gee-oh-sel).
Behold, the four flaming pentagram And I alone in the midst.

THE HEXAGRAM RITUAL

Step 1: Stand with feet together, left arm down at your side and right arm out before you.

Step 2: Turn to the East and say, "IVITDT" (ee -veh-ee-teh-deh-teh) while tracing the yellow Hexagram of Air before you. Say each letter of the formula while tracing a corresponding side of the hexagram and then say:

Behold, the Burning Flames of Truth
that consume sorrow, sin and death

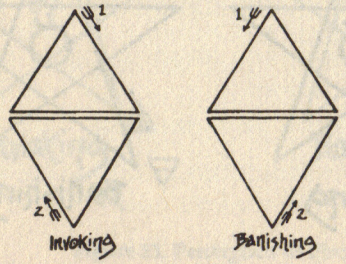

Figure 16. Hexagram of Ar

Step 3: Turn to the South and say, "ZTZTZT" (zod-teh-zod-teh-zod-teh) while tracing the red Hexagram of Fire before you. Say each letter of the formula while tracing a corresponding side of the hexagram, and then say:

Behold, the Way of Love
is to sacrifice All into the Cup.

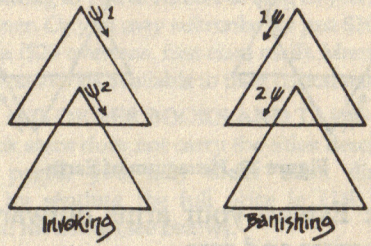

Figure 17. Hexagram of Fire

Step 4: Turn to the West and say, "IVITDT" (ee-veh-ee-teh-deh-teh) in the same manner as in Step 2, but trace the blue Hexagram of Water.

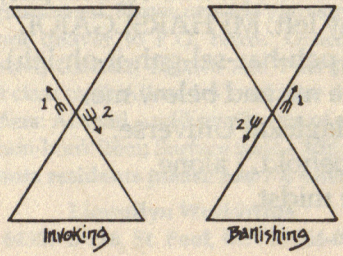

Figure 18. Hexagram of Water

Step 5: Turn to the North and say, "ZTZTZT" (zod-teh-zod-teh-zod-teh) in the same manner as in Step 3, but trace the black Hexagram of Earth.

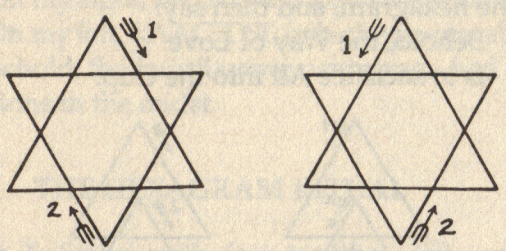

Figure 19. Hexagram of Earth

Step 6: Extend your arms outward in the form of a cross and say:

Before me, MORDIAIHKTGA
(moh-ar-dee-al-heh-keh-teh-gah).
Behind me, OIPTEAAPDOKE
(oh-ee-peh-teh-ah-ah-peh-doh-keh).
On my right, OROIBAHAOZPI
(oh-roh-ee-bah-hah-oh-zod-pee).
On my left, MPHARSLGAIOL
(meh-peh-har-sel-gah-ii-oh-leh).
Above me and below me,
My Magickal Universe,
And behold, I alone
In the midst.

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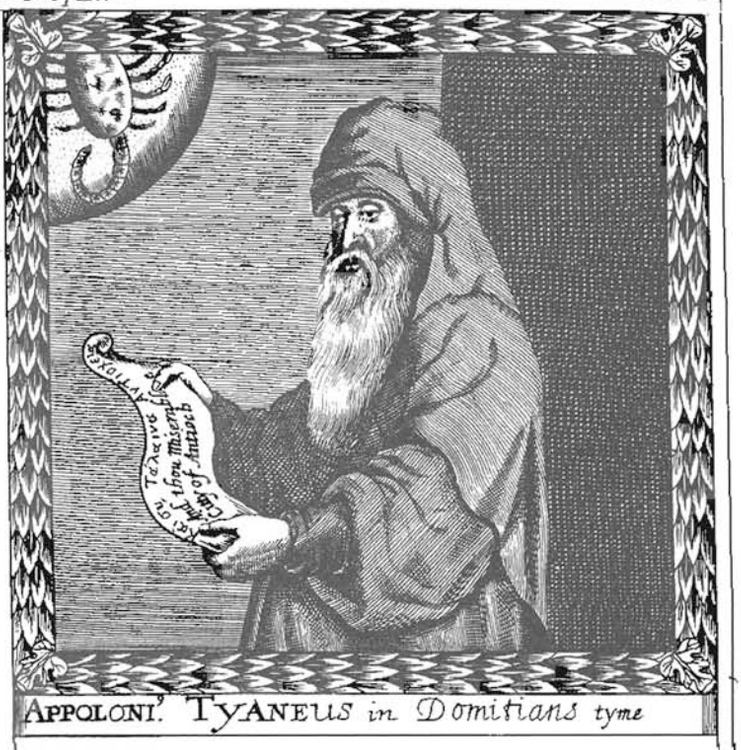
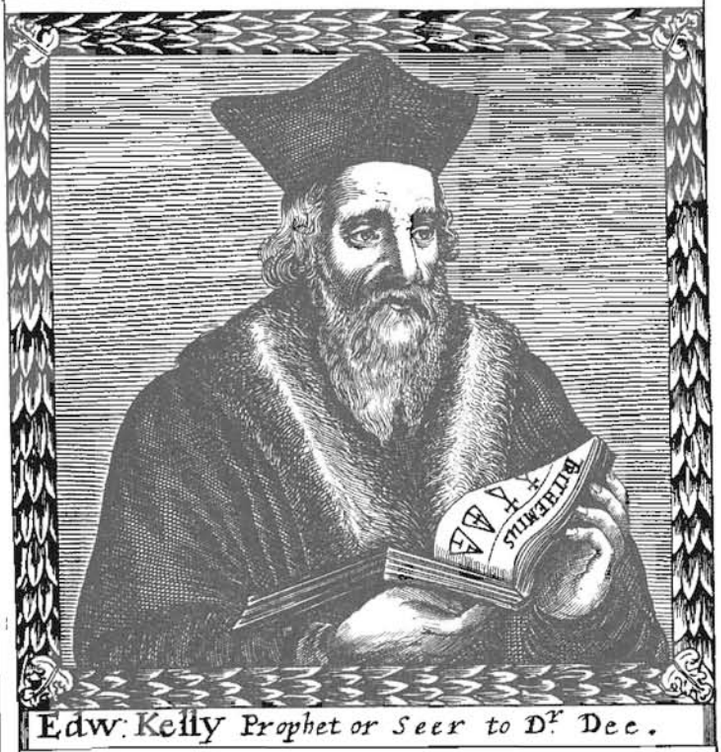
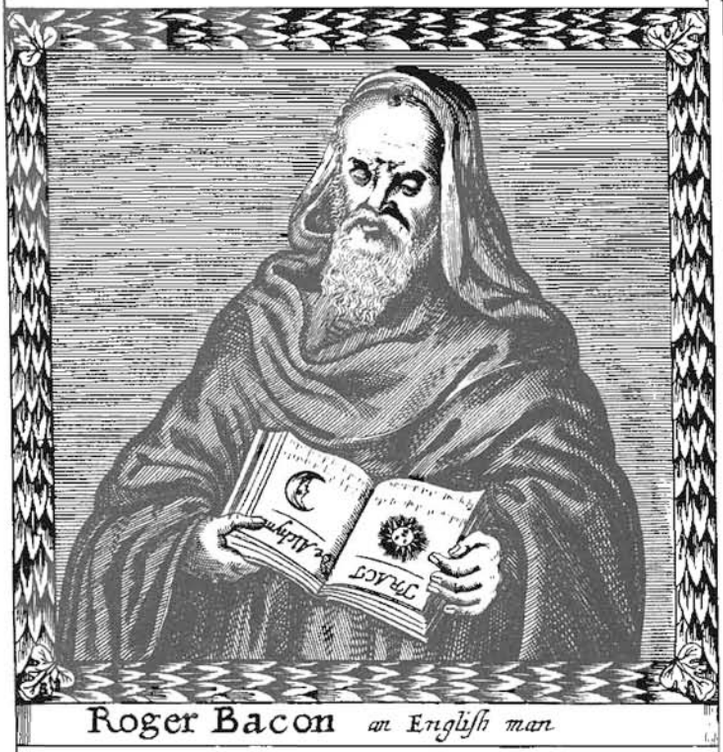


APPOLONI.ʳ TYANEUS *in Domitians tyme*



Edw: Kelly *Prophet or Seer to* Dʳ Dee.



Roger Bacon *an Englisſh man*

PARACELSUS *Receits from the Inſpiration of Spirits* .

Dʳ Dee *avoucheth his* Stone *is brought by Angelicall Miniſtry.*

From Cleyn Invent

A TRUE & FAITHFUL

RELATION

OF

What passed for many Yeers Between

Dr. JOHN DEE

(A Mathematician of Great Fame in Q. ELIZ. and King JAMES their Reignes) and

SOME SPIRITS:

TENDING (had it Succeeded)

To a General Alteration of most STATES and KINGDOMES in the World.

His *Private Conferences* with RODOLPHE Emperor of *Germany*, STEPHEN K. of *Poland*, and divers other PRINCES about it.

The Particulars of his Cause, as it was agitated in the *Emperors* Court; By the POPES Intervention: His Banishment, and Restoration in part.

AS ALSO

The LETTERS of Sundry Great Men

and PRINCES (some whereof were present at some of these Conferences and Apparitions of SPIRITS:) to the said D. DEE.

OUT OF

The Original Copy, written with Dr. DEES own Hand: Kept in the LIBRARY of

Sir *THO. COTTON*, Kt. Baronet.

WITH A

PREFACE

Confirming the *Reality* (as to the Point of SPIRITS) of This RELATION: and shewing the several good USES that a Sober Christian may make of All.

BY

MERIC. CASAUBON, D.D.

LONDON,

Printed by *D. Maxwell*, for T. GARTHWAIT, and sold at the Little North door of *S. Pauls*, and by other Stationers. 1659.

PREFACE.

WHAT is here preſented unto thee (Chriſtian Reader) being *a True and Faithful Relation, &c.* (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it, in ſome reſpects, and by the Nature of it too, it might be deemed and termed, *A Work of Darkneſſe*: Yet it is no other then what with great tenderneſſe and circumſpection, was tendered to men of higheſt Dignity in *Europe*, Kings and Princes, and by all (*England* excepted) liſtned unto for a while with good reſpect. By ſome gladly embraced and entertained for a long time; the Fame whereof being carryed unto *Rome*, it made the Pope to beſtir himſelf, not knowing what the event of it might be, and how much it might concern him. And indeed, filled all men, Learned and Unlearned in moſt places with great wonder and aſtoniſhment: all which things will be ſhewed and made good (to the utmoſt of what we have ſaid) in the Contents of this book, by unqueſtionable *Records* and evidences. And therefore I make no queſtion but there will be men enough found in the world whoſe curioſity will lead them to Read *what I think is not to be parallell'd in that Kind by any book that hath been ſet out in any Age to read*: I ſay, though it be to no other end then to ſatisfie their curioſity. But whatſoever other men, according to their ſeveral inclinations, may propoſe to themſelves in the reading of it, yet I may and muſt here profeſſe in the firſt place, in Truth and Sincerity, that the end that I propoſe to my ſelf (ſo far as I have contributed to the Publiſhing of the Work) is not to ſatisfie curioſity, but to do good, and promote Religion. When we were firſt acquainted with the Book, and were offered the reading of it, having but lately been converſant in a Subject of much Affinity; to wit, of *Miſtaken Inſpiration* and *Poſſeſſion*, through ignorance of Natural cauſes (which labour of ours, as it was our aime at the firſt in publiſhing of it, to do good, ſo we have had good reaſon ſince to believe, that we did not altogether miſſe of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, ſo we read unto the end with equal eagerneſſe and Alacrity: Which when we had done, truly it was our Opinion, That the Publiſhing of it could not but be very Seaſonable and Uſeful, as againſt *Atheiſts* at all times, ſo in theſe Times eſpecially, when the Spirit of Error and Illuſion, not in profeſt *Anabaptiſts* only, even of the worſt kind that former Ages have known and abhorred, doth ſo much prevail, but in many alſo, who though they diſclaim and deteſt openly (and heartily too, I hope, moſt of them) the fruits and effects that ſuch cauſes have produced in others, yet ground themſelves nevertheleſſe upon the ſame principles of *Suppoſed Inſpiration* and immaginary *Revelations*; and upon that account deem themſelves, if not the Only, yet much better Chriſtians then others. And I was much Confirmed in this Judgment when I was told (as indeed I was, at the firſt, by them that knew very well) that the Moſt Reverend, Pious and Learned *Archbiſhop of Armagh*, lately

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deceaſed, upon reading of the ſaid book, before his death, had declared himſelf to the ſame purpoſe, and *wiſhed it Printed.* But becauſe it is very poſſible, that every Reader will not at the firſt be ſo well able of himſelf to make that good uſe by good and Rational Inferences and Obſervations of this ſad Story as is aimed at, my chiefeſt aim in this Preface is to help ſuch. And becauſe it is not leſſe probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, Jewiſh Epicures) believe no *Spirit*, or Angel, or Reſurrection; who therefore being prepoſſeſſed with prejudice when they hear of ſo many Spirits as are here mentioned, and ſo many ſtrange Apparitions, in ſeveral Kinds, will not only fling back themſelves, but will be ready to laugh at any other that give any credit to ſuch things. Although I will not take upon me to convert any by Reaſon that are engaged into ſuch an opinion by a wicked life, that is, Unjuſt practiſes, Luxurious lewd courſes, open profaneneſſe, under the name of Wit and Galantry, and the like, becauſe, I think, it is very juſt with God to leave ſuch to the error and blindneſſe of their Judgments; ſo that without a Miracle there can be little hopes of ſuch. Yet I ſhall hope that ſuch as are Rational men, ſober in their Lives and Converſations, ſuch as I have known my ſelf; yea, men of excellent parts in other things, men that are both willing to hear and able to conſider: that ſuch, I ſay, may receive ſome ſatisfaction by what I ſhall ſay and propoſe to their Ingenuous conſideration in this matter. Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and ſpeedy determination, then this buſineſs of *Spirits*, and *Witches*, and *Apparitions* may, if the Word of God might be Judge. But I will ſuppoſe that I have to do with ſuch, who though they do not altogether deny the Word of God, yet will not eaſily, however, admit of any thing that they think contrary to Reaſon, or at leaſt not to be maintained by Reaſon. I ſhall therefore forbear all Scripture Proofs and Teſtimonies in this particular, and deſire the Chriſtian Reader (who otherwiſe might juſtly take offence) to take notice upon what ground it is that I forbear.

But though I will not uſe any Scripture for proof, yet by way of Application I hope I may be allowed to uſe ſome Scripture words, which may direct us perchance to a good Method in the examination of this buſineſſe. The Apoſtle ſaith in a place, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν: (*profeſsing themſelves to be wiſe, they became fools*) I ſhall not enquire of whom, and upon what occaſion it was ſpoken: I draw no argument from it; only becauſe there is a ſhew of great Wiſdom in this Opinion; and yet, as I conceive, as much of Error and falſhood (that is, *Folly*, as the word is often uſed) as in any other falſe opinion that is leſſe popular. I will frame my diſcourſe to this iſſue, firſt, to enquire what it is that makes it ſo popular and plauſible, among them eſpecially that pretend to more then ordinary Wiſdom; and then ſecondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or falſhood of it may be diſcernable even to ordinary judgments.

Firſt then, (as for them that *deny Spirits*, &c.) we ſay, The world is full of impoſture; to know this, to obſerve it in all Trades, in all Profeſſions, in all ranks and degrees of men, is to know the world, and that is to be wiſe. Though we call them *Juglers*, yet they deſerve to be thought the plaineſt dealing men of the world that ſhew their tricks openly in the ſtreets for money; for they profeſſe what they are. They are the trueſt Juglers that do their feats (and they for mo-

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ny too, moſt of them) under the Veil and Reputation of Holineſſe, Sanctity, (or, Saintſhip) Religion, Virtue, Juſtice, Friendſhip; fine words to catch men that are of eaſie Belief, and thinks that every thing that gliſters muſt needs be gold. Hence it is, that men that have had the Reputation of Wiſe men in the world, have commended this unto us as greateſt Wiſdom, NOT EASILY TO BELIEVE: Νῆφε, καὶ μέμνησο ἀπιστεῖν· ἄριστα ταῦτα τῶν φρενῶν· *Epicharmus* got more credit for this one ſaying (and hath done more good too, perchance) then many that have been the Authors of vaſt Volumes. Now if thoſe things that are expoſed to ſenſe, the proper Objects of our Eyes and Eares, be lyable to ſo much Impoſture and Deceit, that the wiſeſt can ſcarce know what to believe: How much more caution do we need in thoſe things that are ſo much above Senſe, and in ſome reſpects contrary to Senſe (and that is *Spirits*) that we be not deceived? If we conſider the Nature of man, his Bodily frame, the Affections of his ſoul, the Faculties of his mind, we ſhall have no occaſion at all to wonder if moſt men are apt to believe and to be cheated. But as no cauſe to wonder, ſo as little cauſe to imitate: *Felix qui rerum potuit cognoſcere cauſas!* περιεργία, *a deſire of, or to ſtrange things that may cauſe amazement*, is the proper affection of the vulgar, that is, of moſt men, which they bring into the world with them, (it is the obſervation of the wiſeſt of men that have written concerning the affairs and actions of men) and cannot be rid of but by wiſdom, which is the happineſſe of few: *Errandi, non neceſſitas tantum, ſed amor.* *Seneca* ſomewhere ſpeaking of the Nature of Man; There was a time when the world was much governed by *Oracles*; private men went unto them as unto God, Kings and Princes ſent unto them to be adviſed about greateſt matters: and ſo much faith was aſcribed unto them, generally, that the very word became a Proverb appliable unto thoſe things, whereof no queſtion can be made. Yet thoſe very ancient Heathens, that tell us of theſe Oracles, tell us of their vanity; and though they ſay not, That all were falſe and counterfeit, yet whileſt they acknowledg it of ſome, they give us juſt occaſion to ſuſpect that it might have been found as true of the reſt alſo, had like care been taken to examine the truth of them alſo.

Again, there was a time (and that time not many hundred years yet paſt) when *Miracles* were the only diſcourſe and delight of men: Ghoſts and Spirits were in every houſe; and ſo prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their ſtories probable, (for that was not ſtood upon) but to make them wonderful enough; inſomuch that ſome have been forced to complain publickly of the credulity of the people, who yet themſelves tell us much more, I dare ſay, then was ever true. As of Miracles, ſo of *Exorciſmes*: How many Divels and Spirits have been driven out of men and women, ſuppoſed to be *poſſeſſed*, by ſolemn Exorciſmes, to the great wonder of the beholders, which afterwards upon further ſearch and examination, have been convicted to have been nothing but the artifices and ſubtil contrivances of men? Sentences and Judgments have paſſed upon ſuch cheats when they have been diſcovered in moſt places of Europe, which have been publiſhed. But they have done ſtrange things though (ſome that were thought poſſeſſed) and things impoſſible, to ordinary ſenſe, to be done by Nature. It is very true, ſome have: But they that know what ſtrange things may be done to the amaze-

See the Life of *Albertus* M.

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ment of all not acquainted with ſuch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a ſupernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but ſeem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by ſome late books of that ſubject (*Enthuſiaſme*) both by reaſons from Nature, and by ſundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto any, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the Fancy: by which ſober kind of Madneſſe and deliration, ſo little underſtood vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, ſtrange things ſometimes have enſued, and the peace of Common-weales hath ſuffered not a little.

Ariſtotle, in his Meteors, tells of one that alwayes ſaw (ſo he thought, at leaſt) another man's ſhape before his eyes, and how they happened unto him naturally, he gives a reaſon. *Hyppocrates*, Περὶ παρθενίων, (a very ſhort Diſcourſe, but full of excellent matter) ſheweth how ſome, both men and women, through Natural cauſes, come to fancy to themſelves that they ſee δαίμονας, Divels and Spirits, and to be tormented in their Souls, even to the making away of themſelves by their own hands. The Author of the book, *De Morbo Sacro*, (very ancient too, but not right *Hyppocrates*, as many are of opinion) hath excellent matter too, to the ſame purpoſe; but I have not the book at this time by me. *Hyppocrates*, (where before) ſheweth how many in that caſe were gulled by the Prieſts of thoſe times, making them believe, That this happened to them through the anger of ſome god. "They that are verſt in the *Opticks* know, That there is a "way, through the help of *glaſſes* that ſhall not be ſeen, to make moving ſha-"dows that ſhall appear like Ghoſts, to the great terror of the ignorant behold-"er: and it is ſaid, That pretended Aſtrologers and Fortune-tellers cheat many "by thoſe ſights. It is the opinion of ſome Jewiſh Rabbins, That what Ghoſts or Souls are raiſed by *Necromancy*, they alwayes appear *inverſo corpore*, that is, their head dowards and feet upwards. Though nothing is to be wondered at in Rabbins, who (commonly) are as full of ridiculous conceits as ever came into the head of any Bedlam: Yet my opinion is, "That the firſt ground of "this wild conceit was, ſome appearance by the *Species* of an object, gathered "through a little *glaſſe* into a dark room. For ſo indeed the objects muſt ap-"pear *inverſo corpore* if it be done in a high room, and the objects from whence "the *Spiecies* are gathered be lower then the glaſſe through which they paſſe. And the reaſon of it is very Demonſtrable to the ſight of any reaſonable man. Certainly, by this ſecret (which yet is no great ſecret, being commonly ſeen and practiſed among them that are any thing curious) ſtrange things may be done by a Cunning man, to their great amazement that know not the cauſe. There would be no end if I ſhould attempt to gather from ſeveral Authors what hath been invented by men, and what may be done by Art to cheat men in matters of this nature. Let any man, that is yet a ſtranger to it, but read the life of *Alexander the falſe Prophet*, or Prognoſticator, written by *Lucian*, and he ſhall ſee notable examples of ſucceſſeful Cheats and Impoſtures, ſcarce credible indeed, but that the thing was yet then freſh and famous, and that all circumſtances of

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Hiſtory confirm the truth of the relation. And let him that reads it judge, what dull and dry fellows the Mountebank-Aſtrologers, Prognoſticators and Fortune-tellers of theſe dayes are, to this Noble, Renowned *Alexander*. Only let him know that reads, that *Lucian* was a profeſt Atheiſt, and therefore no wonder if he find *Epicurus* ſpoken of with great reſpect, whom all Atheiſts, and Atheiſtically inclined are ſo much obliged to honour. This excepted, I think, the Story is very worthy to be known, and much more worthy to be read by all men (conſidering the good uſe that may be made of it) then many books that are daily tranſlated out of other languages.

But laſtly, If there were any ſuch thing, really as Divels and Spirits that uſe to appear unto men; to whom ſhould they (probably) ſooner appear, then to ſuch as daily call upon them, and devote their Souls and Bodies unto them by dreadful Oaths and Imprecations? And again, then to ſuch, who through damnable curioſity have many times uſed the means (the beſt they could find in books, by Magical Circles, Characters and Invocations) and yet never, neither the one nor the other ſaw any thing?

I have ſaid as much as I mean to ſay (though ſomewhat perchance might be added) to ſhew the plauſibleneſſe of the opinion, in oppoſition to vulgar apprehenſions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it ſelf to wiſdom, and more then ordinary prudence, which all men generally are ambitious of. Yet I would not have it thought that all men that hold this concluſion, That there be no Spirits, *&c.* go ſo rationally to work, or can give this account or any other more rational and plauſible for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can ſpeak as peremptorily as the beſt, not becauſe they have conſidered of it, and underſtand the grounds of either opinion, but becauſe they know, or have heard it is the opinion of ſome Learned, and they hope they ſhall be thought learned too if they hold with them. Beſides an ordinary (for ſome have been learned) *Epicurean*, who makes it his Motto (to himſelf and in his heart) Ἐν τῷ μηδὲν εἰδέναι, ἥδιστος βίος: and ſeeks his eaſe in this world (ἀταραξίαν, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *ſummum bonum*, or chiefeſt happineſſe: It is a great eaſe to him when any ſtrange things doth happen by Witches, Wizards and the like; and other ſome to ſatisfie their faith, others their reaſon and curioſity, are put to it to enquire of men by conference, and to ſearch into books ancient and late, Sacred and Profane, and all little enough. A great eaſe, I ſay, for him, then, and upon all ſuch occaſions, to poſſeſſe his Soul in ſecure ignorance, and to ſave his credit (yea, and to gain credit with ſome) by barely ſaying, *Fabula eſt, I do not believe it.* We ſhall hear ſome of them by and by acknowledg, in effect, as much as I have ſaid: I impoſe nothing upon them. I will not take upon me to judge of a book that I never read; I cannot ſay that I ever ſaw it. But becauſe I have heard ſome men magnifie an Engliſh book written of this ſubject to prove that there be no Witches, I will impart unto the Reader that hath not obſerved it, the judgment of one of the Learneditt men that ever *England* ſaw (I wiſh he had been more gently dealt with when time was) of that book, whereby it may appear (if his judgment be right, as I am very inclinable to be-

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lieve, becauſe of his great Learning, and wonted circumſpection in his cenſures) what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their cauſe, though to the prejudice of their better judgments, if they would judge impartially. Dr. *Rainolds* in thoſe elaborate *Prælectiones de libris Apocryphis*, where he doth cenſure ſome opinions of *Bodinus* as prejudicial to the Chriſtian Faith. *Reginaldus Scotus, noſtras,* (ſaith he) *qui contrariam Bodino inſanit inſaniam, ait Papiſtas confiteri, non poſſe Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiſtis in genere, tanquam omnes Papiſtæ in eo conſpirarent. Pergit ipſe, & quoniam animadverterat quaſdam fœminas maleficas, aliquando iſtius modi narrationes ementiri, putavit omnia eſſe ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullâ methodo, nullâ optimarum artium ſcientiâ, eodem modo aggreſſus ſit hanc rem, quomodo Poeta loquitur,*

——— Tenet inſatiabile quoſdam Scribendi cacoëthes:

& eodem prorſus modo ratiocinatur, &c. We have been the more willing to produce this paſſage out of the writings of that Learned man, becauſe we alſo in our anſwers may have occaſion to ſay ſomewhat to the ſame purpoſe; not of that Author or his book, which he judgeth, any thing, but of the ground upon which he builded, which we ſhall find to be the ſame upon which others alſo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propoſed in the objections.

Firſt, We ſaid, The world was full of Impoſture. It is granted, of Impoſtors and Impoſtures. But what then ſhall the concluſion be, That therefore there is no truth in the world, or at leaſt not to be attained unto by mortal man? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent uſe for the underſtanding of ancient Authors, Phyloſophers eſpecially. I could name ſome Chriſtians alſo, by profeſſion, men of great learning that have gone very far that way. But this will not be granted by ſome I am ſure that are or have been thought great oppugners of the common opinion about Witches and Spirits; ſome Phyſicians I mean, and Naturaliſts by their profeſſion. But may not we argue as plauſibly againſt that which they profeſſe, as they have done or can do againſt Spirits and Apparitions? We would be loath to make ſo long a digreſſion; we have had occaſion elſewhere to ſay ſomewhat to this purpoſe: and they that will be ſo curious may ſee what hath been written by *Cornel. Agrippa* (who is very large upon this ſubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to *London* (ſome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyſicians about his wife (a very Virtuous and Religious Lady) troubled with a weak ſtomack and ill digeſtion; which cauſed grievous ſymptoms. I think he had the advice of no leſſe then a dozen firſt and laſt: I am ſure he named unto me five or ſix of the chiefeſt in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Cauſe, or the means to be uſed for a Cure. So that the Gentleman went away more unſatisfied then he came. What he did I knovv not: I knovv vvhat ſome men vvould have inferred upon this. Yet I, for my part, for the benefit that I have received by it, and the effects that I have ſeen of

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it, both upon my ſelf, and others in my life-time, upon ſeveral occaſions (where *learned Artiſts*, not *Empiricks* have been employed) though all the world ſhould be of another opinion, I think my ſelf bound to honour, as the profeſſion, ſo all Learned, Ingenious Profeſſors of it: and I make no queſtion but the worſt of *Agrippa*'s objections, by any man of competent judgment and experience, may eaſily be anſwered. I ſay therefore that as in other things of the world, ſo in matters of *Spirits and Apparitions*, though lyable to much error and impoſture, yet it doth not follow but there may be reality of truth and certainty diſcernable unto them that will take the pains to ſearch things unto the bottom, where truth commonly is to be found, and are naturally endowed with competent judgments to diſcern between ſpecious argûments and ſolidity of truth.

But this proveth nothing. No: but the removing of this common objection may diſpoſe the Reader, I hope, to conſider of what we have to ſay with leſſe prejudice. And that ſhall be our next task, what we have to ſay for *Spirits*, &c. before we come to particular Objections. Wherein nevertheleſſe I will be no longer then I muſt at this time, becauſe I ſhall have a more proper place in two ſeveral Tractates, the one whereof hath been a long time in looſe notes and papers, not yet digeſted, to wit, my Second Part of *Enthuſiaſme*: the other, in my head yet wholly, but in better readineſſe to be brought to light, becauſe of later conception; to wit, *A Diſcourſe of Credulity and Incredulity, in things Natural, Civil and Divine, or Theological.* We ſhall meet there with many caſes not ſo neceſſary here to be ſpoken of, which will help very much to clear this buſineſs.

¶ But here I ſay, firſt of all, It is a Maxim of *Ariſtotle*'s the great Oracle of Nature, which many have taken notice of, and applyed to their ſeveral purpoſes: Ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, *That which is generally believed, is moſt likely to be true.* Who alſo in another place of the ſame book doth approve the ſaying of *Heſiod*, Φήμη δ' οὔτιγε πάμπαν ἀπόλλυται, ἥντινα λαοὶ Πολλοὶ φημίζωσι. Now if any opinion whereof queſtion is made can juſtly pretend to a general aſſent and conſent of all people, places, ages of the world, I think, nay, I know, and it will be proved that this of Witches, Spirits, and Apparitions may. I do not know ſcarce any ancient book extant of Philoſopher or Hiſtorian (the Writings of profeſſed Epicureans excepted, of *Ariſtotle* we ſhall give an account by and by) but doth afford ſome pregnant relation, teſtimony or paſſage to the confirmation of this truth. I dare ſay, ſhould a man collect the relations and teſtimonies out of ſeveral Authors and books (that are come to our knowledge) within the compaſſe of two thouſand years, of Authors well accounted of, generally, and vvhoſe teſtimonies (Hiſtorians eſpecially) vve receive in other things; a man might make a book of the biggeſt ſize and form that ordinary books (vvhich vve call *Folioes*) are. It is true, many Authors may vvrite one thing vvhich may prove falſe, as the famous hiſtory of the *Phenix*, perchance, or ſome ſuch; but upon examination it vvill appear that thoſe many take all from one or tvvo at the moſt, vvho firſt delivered it. They add nothing in confirmation of their ovvn knovvledg or experience. But here it is quite othervviſe; thoſe many Authors that I ſpeak of (Hiſtorians eſpecially of ſeveral ages) they tell

us different things that hapned in their own times, in divers places of the world: and of many of them we may ſay they were ſuch as knew little of former books, or ſtories of other Nations but their own. Within theſe 200 years the world, we know, by the benefit of Navigation hath been more open and known then before; yea, a great part of the world diſcovered that was not known before. I have read many books, the beſt I could meet with, in ſeveral Languages, of divers Voyages into all parts of the world: I have converſed with many Travellers, whom I judged ſober and diſcreet. I never read any book of that argument, nor yet met with man, that I have had the opportunity to confer with, but was able of his own knowledg to ſay ſomewhat whereby my belief of theſe things might be confirmed.

Now for the *Epicureans* (of all Philoſophers the moſt inconſiderable in matters of knowledg, as former ages have deſcribed them) no man need to wonder if they denyed thoſe things which by *the ſolemn engagement of their Sect* they were bound and reſolved, notwithſtanding any ſight or ſenſe, experience or evidence to the contrary, not to believe, at leaſt not to acknowledg. This doth clearly appear by one that may be believed (though I have met with it in more) in ſuch things. *Lucian* (himſelf a profeſt *Epicurean* Atheiſt) who doth commend *Democritus*, *Epicurus* and *Metrodorus* (the moſt famous of that Sect) for their ἀδαμαντίνην γνώμην, as he calls it, their *fixed*, *irrevokeable*, *unconquerable reſolution*, when they ſaw any ſtrange thing that by others was admired as miraculous, if they could find the cauſe or give a probable gueſſe, well and good, if not, yet not to depart from their firſt reſolution, and ſtill to believe and to maintain that it was falſe and impoſſible: It is a notable paſſage, and which excellent uſe may be made of. I will therefore ſet down his own words for their ſake that underſtand the Language: —— ὥστε πάνυ τὸ μηχάνημα (ſpeaking of ſome of *Alexander the falſe Prophet* his devices)

Lucian in Alex. Ald. ed. p. 179.

ἐδεῖτο Δημοκρίτου τινος, ἢ καὶ αὐτοῦ Ἐπικούρου, ἢ Μητροδώρου, ἀδαμαντίνην πρὸς ταῦτα καὶ τὰ τοιαῦτα γνώμην ἔχοντος, ὡς ἀπιστῆσαι, καὶ ὅπως ἦν εἰκάσαι καὶ εἰ μὴ ἐυρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπισμένος, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας: τὸ δ' οὖν πᾶν ψεῦδος ἐστι, καὶ γένεσθαι ἀδύνατον. Who doubts that this is the reſolution of many alſo in theſe dayes, not of them only who are Epicureans, whoſe manner of living (as we have ſaid before) doth engage them to this opinion, but of others alſo, who think it not for their credit (the vanity of which belief nevertheleſs might eaſily appear, there being nothing ſo mean and ordinary in the world wherein the Wiſdom of the wiſeſt, in the conſideration of the cauſes, by the confeſſion of beſt Naturaliſts, may not be poſed) to believe any thing that they cannot give a probable reaſon of. Not to be wondred then if we ſee many, notwithſtanding daily experience to the contrary, to ſtick ſo cloſe to thoſe tenets which they have wedded themſelves unto with ſo firm a reſolution from the beginning, never to leave them, be they right or wrong.

As for *Ariſtotle*, I confeſſe his authority is very great with me; not becauſe I am ſuperſtitiouſly addicted to any of his opinions, which I ſhall ever be ready to forſake when better ſhall be ſhewed unto me; but becauſe

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(beſides the judgment of all accounted wiſe and learned in former ages) I am convicted in my judgment, that ſo much ſolid reaſon in all Arts and Sciences never iſſued from mortal man (known unto us by his writings) without ſupernatural illumination. Well: *Ariſtotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why ſhould it be a wonder to any man that knows the drift and purpoſe of *Ariſtotle*'s Phyloſophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for ſome time his Scholer; but afterwards he became his *æmulus*, and pleaſed himſelf very much to oppoſe his Doctrine, inſomuch as he is cenſured by ſome Ancients for his ingratitude. The truth is, *Plato*'s writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is ſo bold that he is fain to excuſe himſelf ſometimes, and doth not deſire that any man ſhould believe him, according to the letter of his relations, but in groſſe only, that ſomewhat was true to that effect. Indeed he hath many divine paſſages, yea, whole Treatiſes, that can never be ſufficiently admired in their kind; but too full of tales, for a Phyloſopher, it cannot be denyed. *Ariſtotle* therefore reſolved upon a quite contrary way: He would meddle with nothing but what had ſome apparent ground in Nature. Not that he preciſely denyed all other things, but becauſe he did not think that it was the part of a Phyloſopher to meddle with thoſe things that no probable reaſon could be given of. This doth clearly appear by a Divine paſſage of his, *De part. anim. l.* 1. *c.* 5. where he divides Subſtances in ἀγεννήτους καὶ ἀφθάρτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even Spirits that were created might be termed ἀγένητοι, that is, properly, *That have not their beginning by Generation*; but we will eaſily grant, that the creation of Angels, good or bad, was not known to *Ariſtotle*: (we may underſtand *Gods* and *Intelligences*) and thoſe, that μετέχουσι γενέσεως καὶ φθορᾶς, that is, *are mortals*. He goes on, *As for Divine Subſtances, which we honour, we can ſay but little of them, though we deſire it; becauſe ſo little of them is expoſed to ſenſe* [and Reaſon.] *Mortal things that we are familiarly acquainted and daily converſe with, we may know if we take pains. But much more ſhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of theſe worldly things though never ſo perfect and general But the comfort that we have of them (which doth make ſome amends) is the certainty, and that they come within the compaſſe of Sciences.* What could be ſaid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may ſpeak without offence and miſconſtruction) more Divinity in thoſe words, then in ſome books that pretend to nothing elſe. Add to this another place of his in his *Metaphyſicks*, where he ſaith, That though things ſupernatural be of themſelves clear and certain, yet to us they are not ſo, who ſee them only with Owles eyes. Can we ſay then that *Ariſtotle* denyed thoſe things that he forbore to write of, becauſe they were (their natures and their qualities) above the knowledg of man? Neither is it abſolutely true that *Ariſtotle* never wrote of Spirits and Apparitions. *Cicero* in his firſt book *De Divinatione*, hath a long ſtory out of him of a ſhape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and

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acquaintance) and foretold him ſtrange things that came to paſſe. *Clemens Alexandrinus* hath a ſtrange ſtory out of him, of a Magical Ring, one or two, which *Exceſtus*, King of the Phocenſes did uſe, and foreſaw things future by them. It is to be found and ſeen among the fragments of *Ariſtotles* works. And that he did not deny Witches, may appear by that mention he makes of them in more then one place. How much he aſcribed to common report and experience, though no reaſon could be given, doth appear by his Preface to his Treatiſe *De Divinatione per inſomnia*: where he propoſeth the caſe, how hard it is for a rational man to believe any thing upon report which he can ſee no reaſon for; nay, which ſeemeth contrary to reaſon: as, for a man to foretel by dream what ſhall happen in another Kingdome far off without any apparent cauſe. But on the other ſide, ſaith he, not leſs hard to deny that which all men, or moſt men, do believe, to wit, that there be ſuch predictions. For to ſay (his own words) that ſuch dreams come from God, beſides what elſe might be objected (which might eaſily be underſtood by them that underſtand his Doctrine) it is moſt unreaſonable to believe that God would ſend them to men either vitious in their lives, or idiots and fools, of all men the moſt vile and contemptible, who have been obſerved to have ſuch dreams oftner then better and wiſer men. So leaving the buſineſſe undetermined, he doth proceed to the conſideration of thoſe Prophetick dreams, for which ſome probable reaſon may be given. Yet in the ſecond Chapter he ſaith directly, That though dreams be not θεόπεμπτα, yet they may be perchance * δαιμόνια, for ſuch he acknowledges Nature to be, not θεῖαν, but δαιμονίαν only. I will not enquire further into the meaning of theſe words; it is not to be done in few words. It plainly appears that nothing troubled him ſo much (for he repeats the objection twice or thrice) as that God ſhould be thought to favour either wicked men or fools. I wiſh no worſe Doctrine had ever been Printed or Preached concerning God. But ſtill let it be remembred that he knew of no Divine Word or Revelation. Yet *Jul. Scaliger* in his Commentaries upon *Hypocrates De Inſomniis*, doth wonder that *Ariſtotle* ſhould ſtick ſo much at this, and ſeems himſelf to give a reaſon grounded in Nature. Indeed he ſaith ſomewhat as to the caſe of fools and idiots, but nothing (that I remember) that reacheth to wicked men alſo. Let theſe things be conſidered, and let the Reader judge of how different temper *Ariſtotle* was from that of ancient or later *Epicures*. This mention of *Ariſtotle* and *Plato* puts me in mind of *Socrates* their Maſter, *his Familiar Spirit*; no Shape but a Voice only, by which his life and actions were much directed. The thing is atteſted by ſo many, ſo grave Authors whereof ſome lived at the very time, others not long after, or in times not very remote, that I know not how it can be queſtioned by any man. Neither indeed is it, that I remember, by any Heathens or Chriſtians of ancient times, and there have been books written of it, divers, in Greek and Latine, whereof ſome are yet extant. But whether it were a good Spirit or an evil, ſome men have doubted, and it is free for any man to think what he pleaſeth of it. For my part I ever had a Reverend opinion of *Socrates*,

* The Latine Interpreter tranſlates it *Dæmonia*; & I know not how it can be better expreſſed, though lyable to ambiguity.

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and do believe (if there be no impiety in it, as I hope not) that he was, as among Heathens in ſome reſpect, a fore-runner of Chriſt, to diſpoſe them the better when the time ſhould come to imbrace (and it did it effectually) the Goſpel. Many other Phyloſophers, that have been of greateſt fame, were certainly great Magicians, as *Orpheus*, *Pythagoras*, *Empedocles*, and the like, as by thoſe things that have been written of them by ſeveral ancient authors may be collected. But above all I give the pre-eminence to *Apollonius Thianeus*, a man of later times, and of whom we may ſpeak with more confidence and certainty. This was the man whom ancient Heathens very tenacious of their former worſhip and ſuperſtitions, did pitch upon to oppoſe unto Chriſt. His Life hath been written by divers, four of them were joyned together and oppoſed to the four Goſpels: and *Hierocles*, a famous Phyloſopher of thoſe times, made a Collation of his Miracles with thoſe of Chriſts, who was anſwered by *Euſebius*, yet extant. Sure it is, they prevailed ſo much, that he was for a long time worſhipped by many, and in ſundry places as a very God; yea, by ſome Roman Emperors, as we find in Hiſtory. *Philoſtratus* hath written his Life in very Elegant ſtile (as *Photius* judged) in 8 books, which are extant. And though they contain many fabulous things, as any man may expect by the undertaking, yet have they ſo much truth and variety of ancient learning, that I think they deſerve to be better known then commonly they are; but cannot be underſtood, I am ſure, as they ſhould be, by any tranſlation either Latine or French that ever I ſaw: For the *Paris* Edition, though it boaſt of great things (as the manner is) yet how little was performed may eaſily appear unto any that will take the pains to compare it with the former edition of *Aldus*: Which I ſpeak not to find fault, but becauſe I wiſh that ſome able man would undertake the work; there is not any book, by the Tranſlations yet extant, that more needeth it. What uſe *Scaliger* made of him, may appear by his frequent quotations in his Notes upon *Euſebius*, in the Hiſtory of thoſe times. As for *Appollonius* his Miracles or wonderful Acts (which is our buſineſſe here) though many things have been added, ſome, probably, done by Impoſture, yet I do not ſee how it can be doubted but he did many ſtrange things by the help of *Spirits*, which things may be judged by due obſervation of circumſtances; as for example, That being convented before *Domitian* the Emperor in the preſence of many, he preſently vaniſhed and was ſeen a great way off (at *Puteoli* I think) about the ſame time. That at the very time when *Domitian* was killed at *Rome*, he ſpake of it publickly and of the manner of it at *Epheſus*: and ſo of many others, which ſeem to me (as unto moſt) almoſt unqueſtionable. The greateſt wonder to me is, that ſuch was his port and outward appearance of Sanctity and Simplicity, that even Chriſtians have thought reverently of him, and believed that he did his wonders by the power of God, or by ſecret Philoſophy and knowledg of Nature not revealed unto other men. So *Juſtine Martyr*, one of the ancient Fathers of the Church judged of him, as is well known. Moſt later Phyloſophers that lived about *Julians* time, and before that, as alſo the Emperors themſelves, many of them, were great Magicians and *Necromancers*, as may

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eaſily appear, partly by their own writings, and partly by the Hiſtory of thoſe times.

I do very much wonder whether any man, being a Scholer, and not ſtrongly prepoſſeſſed, that doth not believe *Spirits*, &c. can ſay that he ever read the books of Tryals and Confeſſions of Witches and Wizards, ſuch I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol. Remigius*, his *Demonolatria*: *ex judiciis capitalibus* 900 *plus minus hominum*, &c. grounded eſpecially upon the Confeſſions and Condemnations of no leſſe then 900 men and women in *Lorraine* within the compaſſe of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and ſuperſtitious man (though a Papiſt) that alſo is moſt certain: and I have wondred at his liberty many times. I know not how it is now in thoſe places; but by what I have read and heard of the doings of Witches and Sorcerers in *Geneva* and *Savoy* in former times (I could ſay ſomewhat of my "ſelf, how my life was preſerved there very ſtrangely, but my witneſſes are "not, and I will not bring their credit in queſtion for ſuch a buſineſſe.) I am of opinion, That he that ſhould have maintained there that there was no ſuch thing as Witches, or Spirits, &c. would have been thought by moſt either mad and brain-ſick (ſo frequent and viſible were the effects to ſober eyes) or a Witch himſelf. For indeed it is ordinary enough, that thoſe that are ſo really, are very willing (which deceiveth many) to be thought Impoſtors, and there is good reaſon for it: I ſhould ſooner ſuſpect him an Impoſtor that doth profeſſe himſelf (except it be by way of confeſſion, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I ſaw a book ſome years ago, intituled, *De l'inconſtance des mauvais Anges & Demons*, printed at *Paris* 1612. in *quarto*, and another of the ſame Author, and ſize, intituled, *L'incredulite & meſcreance du ſortilege*, *Paris* 1642. Strange ſtories are told there of a Province of *France*, about that time (or little before) marvellouſly infeſted with Witches and Sorcerers, inſomuch that people did not know one another (in ſome one place) in the ſtreets, by reaſon of evil Spirits appearing publickly in the ſhape of men; and that the proceedings of juſtice (which doth not happen often) were ſometimes diſturbed by them. I think the Author himſelf was one that was ſent to the place by the King with ſome authority, and to make report. But as I do not altogether truſt my memory, having had but a ſight of the books (it was at the *Bell* in St. *Pauls* Church-yard:) So I beſeech the Reader not to reſt upon this account that I give him upon my beſt remembrance, but to peruſe the books himſelf. I am confident he may receive good ſatisfaction, being things that were not done in a corner, but very publickly and well atteſted as I remember. However the reader muſt give me leave (though it be not to this purpoſe, leſt my ſilence be drawn to the prejudice of the truth) to tell him, that I met with one great falſhood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and all others of that nature, when I was yet very young. But that (as I conceive) which in all theſe ſtories would moſt puzzle a rational man, is the ſignes which are ſet down

Ton 11. p 608. Nec. Caſ. *Pietas.*

down by many how witches may be known, as *Teats*, *ſwimming upon the water*, *dry eyes*, and the like: which things indeed have ſome ground of truth, being limited to particular times and places, but are not of general application. Mr. *Voſsius* had therefore reaſon to find fault with *Springerus* and *Bodinus* for making that a certain token of a Witch that ſhe cannot weep. Who alſo in the ſame place doth well except againſt the tryal of γυναικολύσεως, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have ſhewed how, and when, and how far ſuch obſervations may be uſed. For certainly they are not altogether to be neglected. But the reaſons of ſuch obſervations or marks that are given by ſome, are ſo ridiculous, that they would make a ſober man (that hath not patience enough to ponder all things diligently) to ſuſpect all the reſt. So one tels us, That when the Cock croweth the ſolemn meetings of Witches (which opinion perchance may prove ancient enough, as we ſhall ſhew elſewhere) are diſſolved: and he thinks a reaſon may be becauſe of the crowing of the Cock in the Goſpel, when St. *Peter* denyed Chriſt. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine ſtick or club) *Maleficia illata ſolvere ſævillina coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reaſon (he thinks, and yet he no ordinary man neither) *ex myſterio vini & vineæ dilectæ Deo, ex cujus myſterio quotidie Sacramentum Sacroſancti Sanguinis Domini conficitur*, &c. But I ſhall have a more proper place for the full examination of theſe things in one of the two Treatiſes before mentioned. It cannot be denyed but this whole buſineſſe of Witches, what through ignorance, what through malice, is very lyable to many miſtakes and divers impoſtures. And it were to be wiſhed that in all ſuch Trials ſome prudent Divines, and learned experienced Phyſicians might be joyned. But hence to conclude with *Wierius* (who nevertheleſſe doth acknowledg *Spirits*, and the Illuſions and Apparitions of Divels, and their miſchievous opperations as much as any, and tells as ſtrange things of them) and ſome others, that therefore there are no Witches and Sorcerers, is as if a man ſhould deny the power of herbs becauſe a thouſand things have been written of them of old, and are yet daily falſely and ſuperſtitiouſly. And indeed it ſo fell out once in *Rome*, as by *Plinie* is recorded at large, Where when ſome aſcribed ſuch power unto Herbs, as though Sun and Moon had been ſubject unto them, the dead might be raiſed, armies vanquiſhed, and what not! which was not very well reliſhed by many: at laſt came *Aſclepiades*, who perſwaded men that were very well diſpoſed to be perſwaded, that all Phyſical uſe of Herbs and Simples was a meer cheat, and that men were better want them, there being other means eaſier and leſſe troubleſome to reſtore health and overcome diſeaſes, which he profeſſed to teach: and prevailed ſo far for a while, that they were laid aſide, and a new courſe of Phyſick introduced. Which for a while, as I ſaid, (ſo prone are men commonly to entertain new divices) gave good content generally. It is well obſerved by *Ariſtotle* (and I think a great part of humane wiſdome de-

Voſſ. de Idolol. III. 180,181.

So in my Copy, it may be it ſhould be, *vitis & vin.*

dependeth on it) that in all things of the world that are commendable, as there is ſomewhat which is true and real, ſo ſomewhat alſo which is counterfeit and falſe. There is beauty Natural, ſaith he, and there is Artificial beauty by painting and trimming. A true, ſound, healthy complexion, and that which makes a good ſhew, but is not ſound. True, real gold and ſilver, but divers things alſo that may be taken for gold and ſilver at a diſtance, or by them that judge at the outward appearance. So, true, ſound Ratiocination, and that which ſeems ſo to the unlearned, or to corrupt judgments, though it be very falſe. They that conſider well of this, may the ſooner come to the knowledg of truth in all things.

Well: we go on.

There was in *Aix* (*Aquæ Sextiæ* anciently, now *Aquenſis Civitas*) in *Provence* (a County of *France* ſo called) in the year of the Lord 1611. a Romiſh Prieſt tryed, convicted, and by Sentence of the Court or Parliament condemned to be burned alive for abominable practiſes, and horrid things by him upon divers (ſome perſons of quality) committed with and by the Divel. He had long deſired it and ſought it; at laſt the divel appeared to him in the habit of a Gentleman. The ſtory is in divers books, *French* and Latine, and tranſlated (at that time I believe) in divers languages. I would goe forty miles with all my heart to meet with that man that could tell me any thing whereby I might but probably be induced to believe, or at leaſt to ſuſpect, that there might be ſome miſtake in the particulars of his Sentence. For my reaſon, I muſt confeſſe, was never more poſed in any thing that ever I read of that nature. *Gaſſendus* indeed in *Pereskius* his life, hath ſomewhat (as I remember) of *Pereskius* his Opinion, as if he thought ſome of thoſe things he confeſſed might be aſcribed unto imagination; but I ſee no reaſon given: neither are the things of that nature, that can admit any ſuch ſuſpicion. Beſides, *Triſtan, of the Lives of the Emperors and their Coynes*, will tell you ſomewhat which may make a doubt, whether *Gaſſendus* ought to be believed in all things that he reporteth concerning that famous man. I am not very much ſatisfied of what Religion (though truly a very learned man) *Gaſſendus* was. And by the way (which is ſomewhat to the caſe of Witches in general) if I be not miſtaken (for I have it not at this time) there is a relation in that very book of ſomewhat that hapned to *Pereskius* by Witches when he was a child. That wicked Sorcerer which was burned at *Aix*, foretold before his death that ſome misfortune would be done at the time and place of his execution, which hapned accordingly, and very ſtrangely too. Somewhat again, I muſt confeſſe, I have ſeen printed (*Mimica Diaboli*, &c.) to take away the ſcandal of ſome part of his confeſſion, or the Devils ſaying of Maſſe, &c. ſome part of which things might perchance with ſome colour be aſcribed to imagination: but that is not it that troubles me. But enough of him.

What man is he, that pretends to learning, that hath not heard, and doth not honour the memory of *Joachimus Camerarius*, that great light of *Germany*? ſo wiſe (and for his wiſdom, and other excellent parts, ſought unto by many Princes) ſo moderate a man (an excellent temper for the attain-

attaining of Truth) and ſo verſed in all kind of learning, that we ſhall ſcarce among all the learned of theſe later Times find another ſo generally accompliſhed. The ſtrangeſt relations that ever I read, or at leaſt as ſtrange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: ſuch as either upon his own knowledge he doth relate, or ſuch as he believed true upon the teſtimonie of others known unto him. The laſt work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more the pity) to make an end of it. But ſo much as he had done was ſet out by one of his learned ſons, *Lipſiæ, an. Dom.* 1576. There *p* 33. he hath theſe words, *De Spirituum verò, quæ ſunt Græcis* δαιμόνια *admirabili non ſolum efficacitate, ſed manifeſta Specie, quæ* φάσματα *perhibentur, præſentiâ; incredibiles extant paſsim veterum narrationes, & noſtris temporibus ſuperantia fidem comperta ſunt, extra etiam* γοητείας *de quibus poſteà dicetur.* So *p.* 89. & *p* 151. again and more fully. But his ſtrangeſt relations are in his *Proœmium* to *Plutarchs* two Treatiſes, *De Defectu Oraculorum*, and *De Figura* ET *Conſecratâ Delphis*, ſet out by him with Notes. Here I could come in with a whole cloud of witneſſes, name hundreds of men of all Nations and profeſſions that have lived within this laſt hundred years, and not any among them but ſuch as have had, and have yet generally the reputation of Honeſt, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But becauſe we have to do with them eſpecially who by their Profeſſion pretend to the Knowledge of Nature above other men, I will confine my ſelf for further teſtimony to them that have been of that Profeſſion. I have been ſomewhat curious for one of my Calling, that had no other end but to attain to ſome Knowledge of Nature, without which a man may quickly be lead into manifold deluſions and Impoſtures. I have read ſome, looked into many: I do not remember I have met with any profeſſed Phyſician or Naturaliſt (ſome one or two excepted, which have been or ſhall be named) who made any queſtion of theſe things. Sure I am, I have met with divers ſtrange relations in ſundry of them, of things that themſelves were preſent at, and ſaw with their own eyes, where they could have no end, that any man can probably ſuſpect, but to acknowledge the truth, though with ſome diſparagement to themſelves (according to the judgment of many) in the free confeſſion of their own ignorance and diſability to give reaſons, and to penetrate into cauſes. Well: what then ſhall we ſay to ſuch as *Jul. Cæſar*, *Scaliger*, *Fernelius*, *Sennertus*, the wonders and Oracles of their times? As Phyſicians ſo Philoſophers, men of that profound wiſdom and experience (much improved in ſome of them by long life) as their writings ſhew them to have been to this day. What ſhall we make of them? or what do they make of themſelves, that will cenſure ſuch men as either cheaters or ignorant idiots? *Henericus Saxonia*, a Learned Profeſſor and Practiſer of Phyſick in *Padua*, in that Book he hath written of that horrible Polonian Diſeaſe, which he calls *Plicam*, which turneth mens hairs (in ſight) to Snakes and Serpents; in that book he doth aſcribe ſo much to the power of Witches and Sorceters in cauſing Diſeaſes, not private only but even publick, as Peſtilences and the like, as himſelf confeſſeth he could never have believed, until he

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was convicted by manifeſt experience; and indeed is wonderful, and may well be thought incredible unto moſt, yet is maintained and aſſerted by *Sennertus De Febribus*; and in his ſixth book (as I remember) *De Morbis à faſcino, incantatione, & veneficiis inductis.* I will forbear the names of many men of fame and credit, Phyſicians too, becauſe moſt of them are named (and commonly enough known) by *Sennertus* upon this occaſion. There is one, whom I think inferiour to none, though perchance not ſo commonly known or read, and that is, *Georgius Raguſaius* a Venetian, who by his firſt education and profeſſion was an Aſtrologer, caſt many Nativities, and took upon him to Prognoſticate; but afterwards conſcious to himſelf of the vanity of the Art (that is, when the Divel doth not intermeddle, as alwayes muſt be underſtood: for ſome Aſtrologers have been Magicians withall, and have done ſtrange things) gave it over, and hath written againſt it very Learnedly and Solidly. Read him, if you pleaſe, in his Chapters *De Magis*, *De Oraculis*; yea, through his whole Book *De Divinatione*, and you may be ſatisfied what he thought of theſe things: he alſo was a Phyſician. But I muſt not omit the Learned Author that ſet out *Muſæum Vironenſe*, a great Naturaliſt and a Phyſician too; he handles it at the end of that work ſomewhat roundly and to the quick, I muſt confeſſe, but very Rationaly and Solidly, in my judgment, againſt thoſe pretended Peripateticians, that would be thought to defend the opinion of *Ariſtotle* herein. I could ſay ſomewhat of ancienter Phyſicians too, and give ſome account of thoſe many Spels and Charmes that are in *Trallienus*, in all his books; an ancient Phyſician, in high eſteeme with ſome eminent Phyſicians of theſe late times, as they themſelves have told me; though not for his Charms, but for his other learning and excellent experience, which they had found good uſe of But this I reſerve for another place & work. And this mention of that eminent Phyſician who commended *Trallienus* unto me, puts me in mind of what he imparted himſelf, not long before his death, of his own knowledge and experience; and particularly of the account he gave me of the examination of a Conjurer in *Salisbury*, at which, he ſaid, none were preſent but King *James*, (of moſt Bleſſed Memory) the Duke of *Buckingham*, and himſelf: It is likely ſome others may have heard the ſame, and I had rather any body ſhould tell it then I, who was then a patient under him, and durſt not, were I put to it, truſt to my memory for every circumſtance

Hitherto I have gone by Authorities rather then Arguments, partly becauſe I thought that the ſhorteſt and the cleareſt way for every bodies capacity, and partly, becauſe ſuch Arguments (if any beſides theſe we have here) as have been uſed againſt this opinion, may be found fully anſwered in thoſe I have cited. The truth is, it is a Subject of that nature as doth not admit of many Arguments, ſuch eſpecially as may pretend to ſubtilty of Reaſon, Sight, Senſe, and Experience (upon which moſt Humane Knowledge is grounded) generally approved and certain, is our beſt Argument. But before I give over, I will uſe one Argument which perchance may prove of ſome force and validity, and that is, A conſideration of the ſtrange ſhifts and evaſions and notorious abſurdities that theſe men are put

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to, who not being able to deny the ϑη. or *matter of Fact*, would ſeem to ſay ſomewhat rather then to acknowledg Spirits, and Divels, and Witchcraft. *Pomponatius*, who hath not heard of? I once had the book, I know not now what is become of it. But I remember well, I never was more weary of reading then when I read him; nothing that ever I read or heard of *Legends* and old womans tales did ſeem to me more groundleſſe and incredible. But becauſe thoſe men bear themſelves very much upon the power of imagination (which indeed is very great, and doth produce ſtrange effects) I ſhall commend to the ſober Reader that hath not yet met with him, *Tho. Fienus* his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philoſophical diſcourſe. Of their miſerable ſhifts and evaſions in general, the Author or Obſervator rather of *Muſæum Veronenſe*, before quoted, will give you a good account. I have at this preſent in my hands the writings of a Phyſician, *Augerius Ferrerius* by name. What he was for a Phyſician I know not; all (I doubt) of that profeſſion will not allow very well of his Preface to his *Caſtigationes Practicæ Medicinæ*, whatever they think of the *Caſtigationes* themſelves. But in general, his Stile, and various reading, and knowledge of good Authors, ſpeak him a Learned man ſufficiently. *Thuanus* in his Hiſtory gives him a moſt ample *Elogium*, and makes him to have been *Jul. C. Scaliger* his intimate acquaintance and much reſpected by him. But I doubt whether *Thuanus* had ever ſeen this book of his: it doth not appear by that *Elogium* that he had. Well, this Learned man in his Chapter *De Homerica* (ſo he calls it) *Medicatione*, where he treats of cures done by Charms and Spels, by Words and Characters, which others impute commonly to Witchcraft: firſt, for the ϑη. he doth not deny it: (*Nam iis quæ ſenſibus expoſita ſunt contravenire, ſani hominis non eſt.*) He thinks them little better then mad men that will deny that which is approved by ſo viſible experience. Yet it ſeems he was one of them that did not believe, or would not believe (though he doth not ſay ſo poſitively) *Spirits* and *Witches*, and Supernatural Operations. What then? he plainly maintaineth and argueth it (though he quote no Goſpel for it) that ſuch is the nature of the Soul of man (if he know how to uſe it) that by a ſtrong faith and confidence it may work any miracle without a miracle: *Verum confidentia illa, ac firma perſuaſio* (that you may have ſome of his words if you have not the book) *comparatur indoctis animis per opinionem quam de Caracteribus & ſacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus eſt externi, ſed cognitâ vi animi, per eam miracula edere poſſunt. &c.* And again a little after, *Doctus verò & ſibi conſtans ſolo verbo ſanabit.* I do not hence conclude that this *Ferrerius*, though he ſpeak as though he were, and names no body elſe, that he was the firſt or only that hath been of this opinion. *Avicenne* the Arab was the firſt, as I take it, that ſet it on foot: ſome others have followed him in it. But ſince theſe men acknowledg the ſtrange effects that others deny, let the ſober Reader judge whether of the two more likely to grant *Spirits* and Divels, or to make the Soul of man (of every man, naturally) either a God or a Divel. But let men take heed how they attempt to do Miracles by their ſtrong faith and confidence, for that is the ready way to bring the Divel unto them, and that is it which hath made many Witch-

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es and Sorcerers. As for that Faith whereby men did work Miracles in the Primitive times, ſpoken of in the Goſpel, commonly called, *The Faith of Miracles*, that is quite another thing, which I ſhall not need to ſpeak of in this place. Of a ſtrong confidence in God, even in them that are not otherwiſe very godly, whether it may not, according to Gods firſt order and appointment, produce ſometimes ſome ſtrange effects; we have had a conſideration elſewhere, where we treat of *Precatorie Enthuſiaſm*. But this alſo is quite another thing, as may appear by what we have written of it.

But to conclude this part; upon due conſideration of the premiſes, and what elſe I have in readineſſe upon the ſame Subject (if God give me life and health) I cannot ſatisfie my ſelf how any Learned man, ſober and rational, can entertain ſuch an opinion (ſimply and ſeriouſly) That there be no *Divels* nor *Spirits*, &c. But upon this account which I give my ſelf (leaving all men to their own judgments herein) that if there be any ſuch truly and really, it muſt needs be becauſe being at firſt prepoſſeſſed upon ſome plauſible ground, and being afterwards taken up with other thoughts and employments, they are more willing to ſtick to their former opinion without further trouble, then to take the pains to ſeek further. Οὕτως ἀλαλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, as *Thucydides* doth very well obſerve. And when we ſay, *A Learned man*, there is much ambiguity in that word. For a man may be (not to ſpeak of the ignorance of the common people, in thoſe climates eſpecially, who think all Learning concluded in Preaching; and now in theſe times too, them beſt Preachers that in very deed have leaſt Learning, but preach by *Inſtinct* and *Inſpiration*, as they call it) but a man, I ſay, may be a *Learned Man*, a very Learned man in ſome one kind or profeſſion, even to Excellency and Admiration, who nevertheleſſe is and may be found ignorant enough in other kinds: but a general Learned man is a thing of a vaſt extent, and not often ſeen. It is a buſineſſe of an infinite labour, beſides that it requireth Natural parts anſwerable; without which (judgment ſpecially) the more pains ſometimes the more ignorance. I aim not by this at any particular man or men (*Deum teſtor*) I would much rather ſubmit to the cenſure of others my ſelf, then take upon me to cenſure any; but the obſervation is of very good uſe, I know it, and may give much ſatisfaction in many caſes, and have given an inſtance of it in *Tertullian*, and ſome others elſewhere.

I have done for this time; I come now to the Objections, wherein I ſhall not need to be very long, becauſe they run much upon one thing, Impoſture, which hath already been ſpoken of and anſwered. But yet ſomewhat more particularly ſhal be anſwered.

Firſt, Of *Miracles*. It cannot be denyed but the world is full of horrible Impoſtures in that particular: Yet I believe, that ſome ſupernatural things, as cures, &c. do happen in every age, for which no reaſon can be given, which alſo for the ſtrangeneſſe may be called Miracles. But if we limit (with moſt) the word to thoſe things that proceed immediately from God or divine power: I ſhall not be

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very ready to yield that many ſuch Miracles are ſeen in theſe Dayes. But I will not further argue the Caſe in this place. Well, let us take *Miracles* in the ordinary Senſe: I verily believe that many ſuch things do happen in many places; but that through negligence partly, and partly through incredulity, they are not regarded oftentimes, or ſoon forgotten. And wiſer men, ſometimes, though they know or believe ſuch things, yet are not they very forward to tell them, leſt they bring themſelves into contempt with thoſe ſuppoſed wiſe men, who will ſooner laugh at any thing they do not underſtand, then take the pains to rectifie their ignorance or inform their judgments. I hope I ſhall do no wrong to the Memory of that Venerable, Incomparable Prelate, BISHOP ANDREWES, for Sound Learning and True Piety whileſt he lived, one of the greateſt Lights of this Land; if I ſet down two Stories, which we may call *Miracles*, both which he did believe to be true, but for one of them, it ſeemes, he did undertake upon his own knowledge: The one, concerning a noted, or at leaſt by many ſuſpected Witch or Sorcereſs, which the Divel, in a ſtrange ſhape, did wait *upon* (or *for* rather) at her death. The other, concerning a man, who after his death was reſtored to life to make Confeſſion of a horrible Murder committed upon his own Wife, for which he had never been ſuſpected; both theſe, as he related them to my F. (in familiar converſation) and my F. did enter them for a remebrance into ſome of his *Adverſaria*. In the ſubſtance I believe there could be no miſtake, but if there be any miſtake in any Circumſtances, as of Names, or otherwiſe, that muſt be imputed to my F. who was a ſtranger, not to the tongue only, but to all buſineſſes (more then what might be known by printed books, and ſuch publick wayes) of *England*.

The Firſt, thus:

L. vetula Londinenſis, cui morienti Diabolus affuit.

Mira Hiſtoria quam narrabat ut ſibi compertiſsimam Dom. Epiſcopus. Fuit quædam L. mulier ditiſsima, et curioſis artibus addictiſsima: vicina ædibus Fulconis, *qui fuit pater Domini* Fulconis, *totâ Angliâ celeberrimi; atque adeo lectiſsimæ matronæ, matri ejuſdem* Fulconis, *familiariſsima. Hæc per omnem vitam ſortilegiis dedita, & eo nomine infamium mulierculârum amica et patrona: Cui morienti cum adſtarent quâ viri, quâ fœminæ graviſsimi; animadverſum eſt ſub horam mortis, adſtitiſſe ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipſa contentis oculis intuebatur; ille, ipſam. Quæſitum eſt à janitore, quare illum admiſiſſet ille negaræ ſe vel vidiſſe. Tandem ſecedunt ad feneſtram duo vel tres, conſilium capturi quid illo facerent. Erat quidam Senator ingentis nominis . . . . . qui bis Prætor Londinenſis fuit: item Pater* Fulconis, *et alii. Placet illis ipſum compellare et rogare quis eſſet. Hoc animo repetunt priora loca ſua ad lectum. Interim* L. *vocem magnam edit, quaſi animam ageret; omnes illam curare, ſpectare, ſublevare; mox redit ad ſe illi ignotum illum requirunt oculis. Naſquam apparet. Ante horæ ſpatium moritur ægra.*

The other thus,

Kalend. Auguſt. Narrabat hodie mihi rem miram, Reverendiſſ. Præſul, Domin. Epiſcop. Elienſis: quam ille acceptam auribus ſuis à teſte oculato & auctore, credebat eſſe veriſsimam. Eſt vicus in Urbe Londino,

qui

qui dicitur, Vicus Longobardorum. In eo vico Paræcia eſt, & ædes paræcialis, in qua fuit Presbyter, homo ſummæ fidei, et notæ Pietatis, ... An. 1563. quo anno, ſi unquam aliàs, peſtis graſſata eſt per hanc Urbem Londinum. Narravit igitur hic Parrochus et paſsim aliis, et ipſi quoque Dom. Epiſcopo ſibi hoc accidiſſe. Erat illi amicus in ſuâ Paræciâ inſignis; vir, ut omnes exiſtimabant, probus et pius. Hic peſte correptus advocavit Presbyterum illum ſuum amicum, qui et ægrotanti affuit, et vidit morientem nec deſernet niſi mortuum; ita Demum repetiit domum ſuam. Poſt horas ſatis multas à morte hujus, cùm ipſe pro mortuo eſſet relictus in cubiculo; uxor illius idem cubiculum eſt ingreſſa, ut ex arcâ promeret Lodicem, ſine linteamen ad ipſum εντολιζειν, ut eſt moris. Ingreſſa audit hanc vocem, operi intenta. Quis hic eſt? terreri illa, et velle egredi, ſed auditur iterum vox illa: Quis hic eſt? Ac tandem comperto eſſe mariti vocem, accedit ad illum: Quid, ait, marite; tu igitur mortuus non es? et nos te pro mortuo compoſitum deſerveramus. Ego verò, reſpondit ille, vere mortuus fui: ſed ita Deo viſum, ut anima mea rediret ad corpus. Sed tu uxor, ait, Si quid habes cibi parati, da mihi eſurio enim. Dixit illa veruecinam habere ſe, pullum gallinaceum, et neſcio quid aliud: ſed omnia incocta, quæ brevi eſſet paratura. Ego, ait ille, Moram non fero; panem habes, ait, et caſeum? quum annuiſſet, atque petiiſſet afferri, comedit ſpectante uxore: deinde advocato Presbytero, et juſsis exire è cubiculo omnibus qui aderant; narrat illi hoc: Ego, ait, verè mortuus fui; ſed juſſa eſt anima redire ad ſuum corpus, ut ſcelus apperiram ore meo, manibus meis admiſſum, de quo nulla unquam cuiquam nota eſt ſuſpicio. Priorem namque uxorem meam ipſe occidi manibus meis, tantâ vafritie, ut omnes res lateret: deinde modum perpetrati ſceleris expoſuit; nec ita multò poſt expiravit, ac verè tum mortuus eſt.

There is no neceſſity that any body ſhould make of either of theſe relations an Article of his Faith; yet I thought them very probable, becauſe believed by ſuch a man, and therefore have given them a place here. So much of *Miracles*.

Of *Exorciſmes* we muſt ſay as of *Miracles*. One notable example of a counterfeit Poſſeſſion, and of great ſtirs likely to have inſued upon it in *France*, we have out of *Thuanus*, in our late *Treatiſe of Enthuſiaſme*. *The Hiſtory of the Boy of Bilſon* is extant, who by the Wiſdom and Sagacity of the R^t R^d F. in God *Thomas*, Lord Biſhop of *Lichfield* and *Coventry*, was diſcovered to be an Impoſtor on purpoſe ſet up and ſuborned to promote the Romiſh cauſe, *An. Dom.* 1620 Such examples and ſtories moſt Countries have afforded good ſtore, which are extant in divers Languages. Neither muſt it be concealed (by them that ſeek truth without partiality) that ſome, once called *Diſciplinarians*, now more known by another name, have attempted to deal in thoſe things, hoping thereby to gain great advantage to their cauſe. It was a famous Story in Q. *Elizabeth's* Reign, though now perchance out of the knowledg of many, and beyond the remembrance of any living, how one Mr. *D.* a very zealous man of that Sect, did take upon him by long prayers to caſt out Divels, ſo maintained and aſſerted with great vehemency by him and ſome others that favoured that cauſe, though upon legal examination they proved otherwiſe, which occaſioned many books on both ſides in thoſe dayes, but two, *melioris notæ*, as we ſay, written by Dr. *H.* concerning *Exorciſmes*; the one againſt Papiſts, the other againſt *P.* I have them both ſomewhere yet, I hope, but can not come at them

them at this time, which is the cauſe that I cannot particularize that buſineſſe with circumſtances of times, and names or perſons as I would. But there were many other books written (ſome very big, which I have ſeen) about it, as I ſaid before; ſo that the whole buſineſſe, with very little inquiſition, if any have a mind, may quickly be found out. One Bookſeller in Little *Britain* did help me to the ſight of ſix or ſeven at once; yet one of the books then written, and as I was told, upon this occaſion much commended unto me by ſome very Learned, to wit, Dr. *Jordan*, *of the Suffocation of the Matrix*, I long ſought before I could meet with it. And ſuch was the ignorance of ſome Bookſellers, that I could not perſwade them there was any ſuch book extant: but now at laſt I have got it. All the uſe I ſhall make of it at this time is, that whereas the whole drift of the book tends unto this, to ſhew the error of many in aſcribing natural diſeaſes to ſupernatural cauſes, which might be thought by ſome to favour their opinion that believe not *Witches*, &c. The Author doth very prudently and piouſly make this profeſſion in the Preface, *I do not deny but that God doth in theſe dayes work extraordinarily for the deliverance of his children, and for other ends beſt known to himſelf; and that among other there may be both poſſeſſions by the Divel, and obſeſſions, and Witch-craft*, &c. *and diſpoſſeſſion alſo through the Prayers and Supplications of his ſervants, which is the only means left unto us for our relief in that caſe, but ſuch examples being very rare now adayes*, &c. Yet for all this I do not conclude that Mr. D. was guilty of any Impoſture: he might do it through ignorance being cozened by others. I have heard he was an honeſt man, and dyed piouſly, and diſclaimed to the very laſt that he did any thing in that buſineſſe otherwiſe then *Bonâ Fide* I would judge charitably, even of thoſe men that are not guilty of much charity towards others, whoſe judgments and conſciences will not ſuffer them (though men of approved worth and piety otherwiſe) to ſay as they ſay, and to do as they do in all things. Be it granted therefore, that this buſineſſe of *Exorciſmes* is lyable to much Impoſture: however, no man that hath read the relations of men and women poſſeſt, in ſeveral places, with due obſervation of circumſtances, ſome of which relations, beſides other perſons of credit, have been atteſted; yea, ſome penned and publiſhed by learned Phyſicians and Naturaliſts, who have been employed about the Cure, obſerved their carriage, heard ſome of them ſpeak ſtrange Languages: ſilly women poſſeſt, diſcourſe of higheſt points of Phyloſophy, or the Mathematicks and the like. No man, I ſay, that is not a ſtranger to theſe things (beſides what ſome Travellers, no way intereſſed in the cauſe, can aver upon their own knowledge) will make any queſtion either of the real poſſeſſion of divers, according to relations that have been made, or of the Divels ſpeaking in them and by them when they have been Exorciſed; and ſometimes upon bare conference. And though ſome Proteſtants are of opinion, That it is not lawful or warrantable for any man to take upon him to Exorciſe upon ſuch occaſions, that is, (as I conceive) by way of abſolute power and authority, and by ſuperſtitious wayes and means, as is ordinarily done: Yet where a man hath a Calling, as if he be lawfully Called to the Miniſtry, and ſet over ſuch a Pariſh where any happen to be poſſeſſed (as in-

deed

B. D. of T. deed may ſelf have a Pariſh, that is, right to a Pariſh as good as the Laws of the Land can give me, which hath been grievouſly haunted, though not altogether in the ſame kind, this many years, to the undoing of many there; but I muſt not come near it, nor have the benefit of the Law to recover my right, though never told why) and he find himſelf zealouſly moved, yet without preſumption, I would not deſpair, but his prayers, with other performances of devotion, and the aſſiſtance of ſome others of the ſame calling, might prove available before God: but ſtill preſuppoſed, as moſt expedient and neceſſary, that the opinion and reſolution of ſome Learned and conſcionable Phyſician, one or more, be had in the caſe; and their preſence alſo in all actions, if it may be had, obtained. Some, it may be, will thank me, and I hope it will offend none, if I impart unto them what I have found in my F. his *Ephemeris* (or, *Daily account of his life*) tending to this purpoſe.

Anno Dom. 1603. Kal. Junii. *Quem memſem, et reliquos omnes velis ô Deus*, &c. *Hunc q. lætum egimus, cum matre, uxore, affine, et viro nobili, Dom. de Counſ. et nobili item matrona, D* de St. Pons: *qui omnes in re pietatis* ὁμοφρονοῦντες, *Eccleſiam hujus loci aſsiduè celebravimus. Inter alios Sermones quos habui cum D.* de St. Pons, *de miniſtro provinciæ Vivaretii ſumus locuti, cui nomen* Mercero. *Regit ille in eo tractu plures parvas Eccleſias; habitat a. in loco, qui dicitur*, Chaſteau-double. *Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæſivi,* ἀκριβέστερον de D. de St. Pons *quid rei eſſet. Illa ſeriò affirmavit, plures Dæmoniacos (decem aut circiter) in Eccleſiam auductos, eo concionante primùm, dein orante, palam, et Confeſsione omnium fuiſſe ſanatos. Quoſdam Demonas ita eum certis ſignis erupiſſe, ut res apud omnes fieret teſtatiſsima. Porrò autem omnes qui ſanati ſunt, Religionem Catholicam Romanam ante ſemper profeſſos. Mercerum verò impatientiſsimè ferre, ſi qnis inter loquendum, ut fit, diceret, Mercerum Diabolos ejicere, non enim ſe, verùm Eccleſiam Dei eſſe nominandam, cujus precibus ardentiſsimis Dei aures patuerint. Dom et illi et univerſo gregi ſuorum benedicat.* Amen.

In Engliſh (for their ſakes that underſtand no Latine, and that it be not required alwayes, for it would be very tedious) this is the effect, At ſuch a time, in ſuch a place, he had the opportunity to meet with a grave (whether Lady or Gentlewoman) Matron, one he had a very good opinion of; her name *M. de St. Pons*, and having often heard by common report of a certain Proteſtant Miniſter that was ſaid to caſt out Divels, he did accurately inform himſelf by her (ſhe living, it ſeems, very near, if not in the ſame pariſh) of all particulars concerning that buſineſſe; who did averre it to be moſt true, and that ten, or thereabouts, Demomoniacks, or poſſeſſed men (all making profeſſion of the Roman Catholick Religion) had been brought to the Church (at ſeveral times, as I take it) and that publickly, and by the generall confeſsion of all then preſent, and by ſome notable ſignes (ſometimes) at the going out of the Devils; they were, upon his Praying after Sermon, all delivered. But that he took it very hainouſly if any ſaid, that he had caſt out Devils; For, not I, ſaid he, but the earneſt Prayers of the Church, have prevailed with Almighty God to work this wonderful thing.

As for *Oracles*: It is true, Heathens themſelves acknowledg, that ſome were

were the jugglings of men. Sometimes Princes; ſometimes private men: (as now of Religion, of Preaching, and Praying, and Faſting; of Maſſes and Proceſſions: moſt Princes and States in all places) made good uſe of them to their owne ends; and made them ſpeak what themſelves had prompted. But a man might as probably argue; becauſe ſome have been ſo freely acknowledged to have been by compact and ſubornation, it is the more likely, that thoſe of which never any ſuſpicion was, ſhould be true. We read of many in *Herodotus*: of one, which was contrived by fraud; but there we read alſo, that when it came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was baniſhed, or prevented worſe, by a voluntary Exile; and the *Sacred Virgin* or *Propheteſſe*, depoſed. But not to inſiſt upon particulars, which would be long, it is moſt certain, and it will cleerly appear unto them that are well read in ancient Authors and Hiſtories, That all Heathens, generally the wiſeſt and learnedeſt of them, thoſe eſpecially, that lived when Oracles were moſt frequent, did really believe them to be, which they pretended unto: and that they were ſo indeed, for the moſt part (taking it for granted that their Gods were *Divels* or *Evil Spirits*) by many circumſtances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denyed (alwayes granted and preſuppoſed, that, as in all worldly things, much impoſture did intervene and intermingle) by ancient Chriſtians acknowledged, I am ſure, by moſt, if not all. But I have ſpoken of them elſewhere already, and therefore will be the ſhorter here.

Our *laſt Objection* was: If there be *Devils* and *Spirits*, Why do they not appear unto them, who do what they can, as by continual curſes, ſo by profane curioſity to invite them? Firſt, We ſay, ἀνεξεδίνητα τὰ κείμενα αὐτῷ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. When we have good ground for the ὅτι, to ſtick at the διότι, becauſe we do not underſtand the reaſon, is as much as to ſay, that we think we ſhould be as wiſe as God. *Ariſtotle* did not meddle with things that he could give no reaſon of; yet he did not deny them (as we have ſhewed) and it is one thing to require a reaſon of things meerly natural; and another of thoſe that happen by a meer ſecret Providence. But this will give them no great ſatisfaction who perchance believe a God (ſome) as much as they believe a Devil. *Secondly*, Therefore we ſay, There may be ſome natural reaſon too, upon *Ariſtotles* grounds. *Ariſtotle* (as hath been ſhewed elſewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthuſiaſm*, to the known effects of *Wine*. What is the reaſon, that ſome men with little wine will quickly be drunk, and become other Creatures, being deprived for the time of the uſe of reaſon? Others though they drink never ſo much, will ſooner burſt then reel, or ſpeak idly. as ſome in their exceſs grow merry, others ſad: ſome calm and better natured; others furious: ſome talkative, others ſtupid. The Devil knowes what tempers are beſt for his turn; and by ſome in whom he was deceived, he hath got no credit, and wiſhed he had never meddled with them. Some men come into the world with *Cabaliſtical Brains*; their heads are full of myſteries; they ſee nothing, they read nothing, but their brain is on work to pick ſomewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather then fail, they will fetch all the Secrets of Gods Wiſdom, tell

you

you how the world was created, how governed, and what will be the end of all things. Reaſon and Senſe that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they ſee into things by another *Light*. They commonly give good reſpect unto the *Scriptures* (till they come to profeſt *Anabaptiſts*) becauſe they believe them the Word of God and not of men; but they reſerve unto themſelves the Interpretation, and ſo under the title of *Divine Scripture*, worſhip what their own phanſie prompts, or the devil puts into their heads. But of all *Scriptures* the *Revelation* and the obſcure Propheſies are their delight; for there they rove ſecurely; and there is not any thing ſo prodigious or chimerical, but they can fetch it out of ſome Propheſie, as they will interpret it. Theſe men, if they be upright in their lives and dealings, and fear God truly, it is to be hoped that God will preſerve them from further evil; but they are of a dangerous temper; Charitable men will pity them, and ſober men will avoid them. On the other ſide, ſome there are whoſe brains are of a ſtiff and reſtive mould; it will not eaſily receive new impreſſions. They will hardly believe any thing but what they ſee; and yet rather not believe their eyes, then to believe any thing that is not according to the courſe of nature, and what they have been uſed unto. The devil may tempt ſuch by ſenſual baits, and catch them; but he will not eaſily attempt to delude them by magical Shews and Apparitions. And what ſober man, that believeth as a God, ſo a divel, doth doubt, but they that make it their daily practice to damn themſelves, by ſuch horrid oaths and curſes, are as really poſſeſt, yea far more in the poſſeſsion of the devil, then many that foam at the mouth, and ſpeak ſtrange languages?

But 3dly Some have tried and uſed the means, but could never ſee any thing but what if others that never deſired it really, but in ſome wanton curioſity, unadviſedly, that they might be the better able to confute the ſimplicity of ſome others as they thought, rather then that their faith wanted any ſuch confirmation, have tryed ſome things, or have been preſent at ſome experiments and have ſeen (with no ſmall aſtoniſhment) more then they expected or deſired? Some perſons of credit and quality, I am ſure, have made it their confeſsion unto me, that it hath ſo hapned unto them; who have been ſo affected with it, that they would not for a world be ſo ſurprized again.

But 4^ly and laſtly, The Confeſsions of ſome *Magicians* are extant in print, who tell very particularly what means they uſed, what books they read, &c. and they ſaw and found (if we believe them; and what ſhould tempt them to lye, no melancholy men, I know not) till they were weary, and Gods grace wrought upon their hearts to bring them to repentance. There be ſuch confeſſions extant, but the Reader ſhal pardon me, if I give him no further account. It would much better becom them therefore, that have made ſuch eſſays without ſucceſſe, to repent, and to be thankful unto God, then to make that an argument, that theres no divel, and perchance no God. There is a terrible ſaying (if well underſtood) in the Scripture; ὁ ῥυπῶν ῥυπάτω, *He that is filthy let him be filthy ſtill* Let them take heed (I adviſe them as a friend) if they perſiſt in their hardneſs of heart and infidelity, leſt God in juſt judgment, though they ſeek ſtill, and provoke as much as they can, will not ſuffer that they ſhall ſee any thing, leſt they ſhould fear and be converted.

I come

I Come now to Dr. DEE, and to *This Book* of his, which hath been the occaſion of all the Diſcourſe hitherto. As for his Perſon or Parentage, Education and the like, I have but little to ſay more then what he ſaith himſelf in his firſt Letter to the Emperor (RODOLPHE) of *Germany*, that being yet very young he was ſought unto (*ambiverunt me*) by two Emperors, CHARLS the 5th and FERDINANDO his Brother and Succeſſor in the Empire. Mr. *Cambden* indeed in the year **1572** makes honourable mention of him, and calls him, *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to MAXIMILIAN Succeſſor to FERDINANDO; firſt printed at *Antwerp*, *An. Dom.* **1564**. and afterwards at *Francford*, **1591**. and what other places I know not. In the year **1595**. he did write (and was printed **1599** I am ſure, but whether before that or no, I cannot certainly tell) *A diſcourſe Apologetical*, &c. directed to the then *Archbiſhop of Canterbury*, wherein he hath a Catalogue of books written by himſelf, printed and unprinted, to the number of **48**. in all, and doth alſo mention the books of his Library about **4000** volums in all, whereof **700** ancient Manuſcripts, Latin, Greek, and Hebrew. There alſo doth he produce a Teſtimony of the Univerſity of *Cambridg*, dated **1548**. But this whole Diſcourſe of his being but ſhort, for the better ſatisfaction of the Reader, I thought good to have it here reprinted the next after this Preface. His *Mathematical Preface* before *Euclid*, is that I think which of all his writings publiſhed hath been moſt taken notice of in *England*, and added much to the worth and commendation of that Edition of *Euclid*. He was a married man and had divers children, as will appear by this Relation; a great Traveller, and lived to a great age. But as I ſaid before, I do not pretend to give an account of his life in general, unto others, which my ſelf am yet a ſtranger to. What concerneth this *Relation* I am to give an account, and I hope there ſhall be nothing wanting to that. Four things I propoſe to my ſelf to that end,

Firſt, Somewhat to confirm the truth and ſincerity of this whole *Relation*.

Secondly, To anſwer ſome Objections that may be made againſt ſome parts of it.

Thirdly, To give ſome light to ſome places, and to ſatisfie the Reader concerning the perfection and imperfection of the book, as alſo, concerning the Original Copy.

Fourthly, and laſtly, To ſhew the many good uſes that may be made of all by a ſober Chriſtian.

I. It ſeems that Dr. *Dee* began to have the reputation of a *Conjurer* betimes. He doth very grievouſly complain of it in that *Preface* to *Euclid* but now ſpoken of, about the end of it, and yet there doth alſo term himſelf, *An old forworn Mathematician*. For my part whether he could ever truly be ſo called, I yet make ſome queſtion: But I am very confident, that himſelf did not know or think himſelf ſo, but a zealous worſhipper of God, and a very free and ſincere Chriſtian. How this is to be reconciled with the truth of this *Relation*, ſhall be afterwards conſidered of. For the truth and ſincerity of the *Relation*, I hope

no body will ſo groſly miſtake us as though we intended thereby to juſtifie what is here printed againſt any ſuſpition of forgery; as if any man taking the advantage of Dr. *Dees* name and fame of a *Conjurer*, could be ſuſpected to have deviſed and invented theſe things in his own brain to abuſe the world. I ſhould be ſorry my name ſhould appear in any kind to any book lyable to ſuch a ſuſpition; and the very name and credit of that ſo much and ſo deſervedly prized *Library* from whence this is pretended to be taken, is ſufficient (with civil underſtanding men) to prevent the groſſeneſſe of ſuch a miſtake. Beſides the Original Copy it ſelf, all written with Dr. *Dees* own hand, there kept and preſerved. But by *Truth and Sincerity*, intending not only Dr. *Dee's* fidelity in relating what himſelf believed, but alſo the *reality* of thoſe things that he ſpeaks of, according to his relation: his only (but great and dreadful) error being, that he miſtook falſe lying Spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this ſenſe, I ſhall firſt appeal to the Book it ſelf. I know it is the faſhion of many (I will not ſay that (I never did it my ſelf) that are buyers of books, they will turn five or ſix leaves, if they happen upon ſomewhat that pleaſeth their fancy, the book is a good book, and when they have bought it, it concerneth them to think ſo, becauſe they have paid for it: but on the other ſide, if they light upon ſomewhat that doth not pleaſe (which may happen in the beſt) they are as ready to condemn and caſt away. It is very poſſible that ſome ſuch buyer lighting upon this, and in it, upon ſome places here and there, where ſome odd uncouth things may offer themſelves; things ridiculous, incredible to ordinary ſenſe and conſtruction, he may be ready to judge of the whole accordingly. But for all this, I will in the firſt place appeal to the book it ſelf; but with this reſpect to the Reader, that he will have patience to read in order one fourth part of the book at leaſt before he judge; and if by that time he be not convicted, he ſhall have my good will to give it over. Not but that all the reſt, even to the end, doth help very well to confirm the truth and reality of the whole Story: but becauſe I think there is ſo much in any fourth part, if diligently read, and with due conſideration, that I deſpair of his aſſent, that is not convicted by it. For my part, when the book was firſt communicated unto me by that Right worthy Gentleman who is very ſtudious to purchaſe and procure ſuch Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir *Robert Cotton*, known to all the Learned as far as Europe extendeth. I read it curſorily becauſe I was quickly convinced in my ſelf that it could be no counterfeit immaginarie buſineſſe, and was very deſirous to ſee the end, ſo far as the book did go. Afterwards, when I underſtood that the ſaid worthy Gentleman (eſpecially, as I ſuppoſe, relying upon my *Lord of Armagh's judgment and teſtimonie*, which we have before ſpoken of) was willing it ſhould be publiſhed, and that he had committed

Sir *Thomas Cotton* Knight Baronet.

mitted the whole buſineſs unto me; I read it over very exactly, and took notes of the moſt remarkable paſſages (as they appeared unto me) truly I was ſo much confirmed in this firſt opinion by my ſecond reading, that I ſhall not be afraid to profeſs that I never gave more credit to any Humane Hiſtory of former times. All things ſeemed unto me ſo ſimply, and yet ſo accurately, and with ſo much confirmation of all manner of circumſtances written and delivered, that I cannot yet ſatisfie my ſelf, but all judicious Readers will be of my opinion. But nevertheleſs, to help them that truſt not much to their own judgments, let us ſee what can be ſaid.

Firſt, I would have them, that would be further ſatisfied, to read Dr. *Dee* in that forecited Preface, where he doth plead his own cauſe, to acquit himſelf of that grievous crime and imputation of a *Conjurer*. But that was written, I muſt confeſs, long before his Communication with Spirits: yet it is ſomewhat to know what opinion he had then of them that deal with Divels and evil Spirits. But after he was made acquainted, and in great dealings with them, and had in readineſs divers of theſe his books, or others of the ſame Argument, containing their ſeveral conferences and communications, to ſhew, and the manner of their appearing exactly ſet down; obſerve, I pray, with what confidence he did addreſs himſelf to the greateſt and wiſeſt in Europe. To Queen *Elizabeth* often, and to her Council, as by many places of this Relation doth appear; but more particularly by his Letter to Sir *Francis Walſingham*, Secretary, &c. That he did the like to King *James* and his Councel, may eaſily be gathered by the Records (in this *Relation*) of **1607.** but much defective. But then to the Emperor *Rodolphe*, to *Stephen* King of *Poland*, and divers other Princes and their Deputies; the wiſeſt and learnedſt, their ſeveral Courts did afford for the time: the particulars of all which addreſſes and tranſactions are very exactly ſet down in the book. Nay, ſuch was his confidence, that had it not been for the *Nuncius Apoſtolicus* his appearing againſt him at the Emperors Court by order from the Pope, he was, as by ſome places may be collected, reſolved for *Rome* alſo, not doubting but he ſhould approve himſelf and his doings to the Pope himſelf and his Cardinals. In all theſe his addreſſes and applications being ſtill very ready to impart all things unto them that would entertain them with that reſpect he thought they deſerved; yea, readily, which is very obſervable, even to receive them into this Myſtical Society, whom he thought worthy, and in ſome capacity to promote the deſign; as *de facto* he did divers in ſeveral places: *Albertus Alaſco*, Prince Palatine of *Polonia*, *Puccius* a learned man, and Prince *Roſemberg* in *Germany*, who were long of the Society, beſides ſome admitted to ſome Actions for a while, as *Stephen* King of *Poland*, and ſome others. We will eaſily grant (as elſewhere hath been treated and handled at large) that a diſtempered brain may ſee, yea, and hear ſtrange things, and entertain them with all poſſible confidence, as real things, and yet all but fancy, without any real ſound or Apparition. But theſe ſights and Apparitions that Dr. *Dee* gives here an account, are quite of another nature; yea, though poſſibly the Divel might repreſent divers of theſe things to the fancy inwardly

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which appeared outwardly: Yet of another nature, I ſay, and not without the intervention and operation of Spirits, as will eaſily appear to any man by the particulars. Beſides the long Speeches, Diſcourſes, Interlocutions upon all occaſions and occurrences in the preſence of more then one alwayes; and externally audible to different perſons, for the moſt part or very frequently. That theſe things could not be the operation of a diſtempered Fancy, will be a ſufficient evidence to any rational man.

Again, let his uſual preparations and Prayers againſt an Apparition or Action (as he called them) his extraordinary prayers upon ſome extraordinary occaſions, as upon *Edward Kelley* his temporary repentance, and another for him when he was about to forſake him (in Latine a long one) *Stephen* King of *Poland* being then preſent. And again, when his Son *Arthur* was to be initiated to theſe Myſtical Operations and Apparitions, in the place of *Edward Kelley*, and the like. And again, his Humility, Piety, Patience, (O what pity that ſuch a man ſhould fall into ſuch a deluſion! but we ſhall conſider of the cauſes in its right place afterwards) upon all occaſions, temptations, diſtreſſes, moſt eminent throughout the whole Book. Let theſe things be well conſidered, and above the reſt, his large and punctual relation of that ſad abominable ſtory of their *Promiſcuous, carnal Copulation*, under the pretence of obedience to God.—— Let theſe things, I ſay, be well conſidered, and I think no man will make any queſtion but the poor man did deal with all poſſible ſimplicity and ſincerity, to the utmoſt of his underſtanding at that time. And truly, this one thing (as we ſaid before) excepted, his miſtaking of evil Spirits for good, it doth not appear by any thing but that he had his underſtanding, and the perfect uſe of his Reaſon to the very laſt, as well as he had had any time of his life.

Again, let it be conſidered, that he carryed with him where ever he went A STONE, which he called his *Angelicall Stone*, as *brought unto him by an Angel, but by a Spirit ſure enough*, which he ſhewed unto many; to the Emperor among others, or the Emperors Deputy, Dr. *Curts*, as I remember: But more of this *Stone* afterwards. We may therefore conclude ſurely enough, That Dr. *Dee* in all this Relation did deal with all ſimplicity and ſincerity. I ſhall only add, That whereas I uſed the word *Reality* before, concerning thoſe things that appeared, according to this Relation: I would not be miſtaken, as though I intended that whatſoever the Divel did ſeem to do or repreſent; it was *Really* and *Subſtantially* as it ſeemed and appeared, that would be a great and groſs miſtake. The very word *Apparition* doth rather import the contrary. All I underſtand by *Reality*, is, that what things appeared, they did ſo appear by the power and operation of Spirits, actually preſent and working, and were not the effects of a depraved fancy and imagination by meer natural cauſes. By which, ſtrange things, I confeſs, may be preſented and apprehended too, ſometimes by the parties with all confidence, as we ſaid before, though all be but fancy and imagination. But all circumſtances well conſidered, make this Caſe here to be of another nature; and it may be it was the policy of theſe Spirits to joyn *two* of purpoſe in this buſineſs, to make the truth and reality of it the more unque-

queſtionable; hoping (if God had given way) they ſhould have paſſed, in time for good Spirits abroad generally, and then we ſhould have ſeen what they would have made of it. From leſſe beginnings, I am ſure, greateſt confuſions have proceeded and prevailed in the world, as we ſhall ſhew elſewhere. And ſince that in all this buſineſs, as we ſaid but now, Dr. *Dee* did not deal alone, but had a conſtant Partner or Aſsiſtant, whom ſometimes himſelf calleth his *Seer*, or *Skryer*, one by name *Edward Kelly*: it will be requiſite before we proceed further, that we give ſome account of him alſo. According to Dr. *Dee*'s own relation here, *An. Dom.* 1587. *April* 7. *Trebonæ*: in the particulars of his Son *Arthur*'s *Conſecration* (after his manner, which he calls, *His offering and preſenting of him to the ſervice of God:*) *Uriel* (one of his chiefeſt Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to ſay: For certain it is by this whole ſtory, from the beginning to the end of it, that *Kelley* was a great Conjurer, one that daily converſed by ſuch art as is uſed by ordinary Magicians, with evil Spirits, and knew them to be ſo. Yet I would ſuppoſe that he was one of the beſt ſort of Magicians, that dealt with Spirits by a kind of *Command* (as is well known ſome do) and not by any *Compact* or agreement: this may probably be gathered from ſundry places. But that he was a Conjurer, appeareth firſt by that, where he proffered to raiſe ſome evil Spirit before the Poliſh Prince Palatine, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. *Dee* would not ſuffer him to do it in his houſe. Wicked ſpirits are caſt out of him to the number of 15. *p.* 32. But I make no great matter of that in point of proof, becauſe all there upon his bare report only. But ſee *p.* 63. &c. where it is laid to his charge, and he anſwereth for himſelf and his Spirits. See alſo where at laſt he yielded to bury not to burn his Magical books. But read his own confeſsion (where you ſhall find him ſpeak like one that knew very well what did belong to the Art) and the record made by Dr. *Dee* concerning a ſhrewd conteſt that hapned between Dr. *Dee* and him, (it was about ſome Magical things) wherein *Edward Kelly* carried himſelf ſo fiercely, that Dr. *Dee* being afraid of his life, was forced to call for help. Peruſe well this place and I preſume you will require no further light as to this particular concerning *Kelly*.

As for the ſeveral *Epiſtles* (in Latin moſt) that will be found here, as alſo Narratives of ſeveral meetings and conferences, they carry ſo much light with them, being ſet out with ſo many remarkable circumſtances of time, place, perſons, &c. that no man of judgment that hath any knowledge of the world, will or can make any ſcruple of the ſincerity and fidelity of either reports or Deeds and monuments (ſuch I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found ſomewhat concerning moſt (outlandiſh) perſons in them mentioned. I could not intend it, and I think it would have been a needleſs labour. If any make any queſtion let them make ſearch, I dare warrant it unto them they ſhall find all things to agree punctually. But becauſe *Albert Lasky* (next to *Edward Kelley*) is the man moſt

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interreſſed in this ſtory; I will give you ſome account of him out of Mr. *Cambden* his *Annals*.

Anno Dom. 1583. *E Polonia, Ruſsiæ vicinâ hac æſtate venit in Angliam ut Reginam inviſeret,* Albertus Alaſco, *Palatinus Siradienſis vir eruditus, corporis lineamentis barbâ promiſſiſsimâ, veſtitu decoro, & pervenuſto; qui perbenignè ab ipſa nobilibuſque magnoque honore & lautitiis, et ab Accademia Oxonienſi eruditis oblectationibus, atque variis ſpectaculis exceptus, poſt 4. menſes ære alieno oppreſſus, clam receſsit.*

But of all Letters here exhibited, I am moſt taken, I muſt confeſs, with the Biſhops Letter that was *Nuncius Apoſtolicus*: he ſeemes to me to ſpeak to the caſe very pertinently (take *Puccius* his account along in his long letter to Dr. *Dee*, of his conference with the ſaid Biſhop concerning the ſame buſineſs) and to have carryed himſelf towards Dr. *Dee* very moderately and friendly.

II. Now to Objections:

The firſt ſhall be this: Although 'tis very probable that Dr. *Dee* himſelf dealt ſimply and ſincerely; yet ſince he himſelf ſaw nothing (for ſo himſelf acknowledgeth in ſome places) but by *Kelley*'s eyes, and heard nothing but with his ears. Is it not poſsible that *Kelley* being a cunning man, and well practiſed in theſe things might impoſe upon the credulity of Dr. *Dee* (a good innocent man) and the rather, becauſe by this office under the Doctor he got 50 *l.* by the year, as appeareth. Truly this is plauſible as it is propoſed; and like enough that it might go a great way with them that are ſoon taken, and therefore ſeldom ſee any thing in the truth or true nature of it, but in the outward appearance of it only. But read and obſerve it diligently and you will find it far otherwiſe: It is true indeed, that ordinarily, Dr. *Dee* ſaw not himſelf; his buſineſs was to write what was ſeen (but in his preſence though) and heard by *Kelley*. Yet that himſelf heard often immediately appeareth by many places; I ſhall not need any quotations for that himſelf feeleth as well as *Kelley*. In the relation of the *Holy Stone*, how *taken away* by one that came in at a window in the ſhape of a man, and *how reſtored*; both *ſaw* certainly. In the ſtory of the *Holy Books*, *how burned* and how reſtored again (part of them at leaſt) which Dr *Dee* made a great Miracle of, as appeareth by ſome of thoſe places; there alſo both ſaw certainly. And *Albert Lasky, the Polonian Palatine ſaw as well as Kelley*. Beſides, it doth clearly appear throughout all the book that *Kelley* (though ſometimes with much adoe perſwaded for a while to think better of them) had generally no other opinion of theſe Apparitions but that they were meer illuſions of the Divel and evil Spirits, ſuch as himſelf could command by his art when he liſted, and was acquainted with, inſomuch that we find him for this very cauſe forſaking, or deſirous to forſake Dr. *Dee*, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to uſe his own words) that it was not ſo, and that they were good Spirits ſent from God in great favour unto them. But for all this *Kelley* would not be ſatisfied, but would have his Declaration or Proteſtation of his ſuſpition to the contrary entred into the book; which you ſhall find, and it will be worth your reading. I could further

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alledge, that if a man conſiders the things delivered here upon ſeveral occaſions, being of a different nature, ſome Moral, ſome Phyſical, ſome Metaphyſical, and Theological of higheſt points (though ſometimes wild enough, and not warrantable; yet for the moſt part very remote from vulgar capacities) he will not eaſily believe that *Kelley*, who ſcarce underſtood Latine) not to ſpeak of ſome things delivered in *Greek* in ſome places) and betook himſelf to the ſtudy of Logick long after he had entred himſelf into this courſe, could utter ſuch things: no, nor any man living perchance, that had not made it his ſtudy all his life-time. But that which muſt needs end this quarrel (if any man will be pertinacious) and put all things out of doubt, is, that not *Kelley* only ſerved in this place of *Seer* or *Skryer*, but others alſo, as his ſon *Arthur*, and in his latter dayes, when *Kelley* was either gone or ſick, one *Bartholomew*, as will be found in all the *Actions* and Apparitions of the year 1607. which (as I ſuſpect) was the laſt year of the Doctors life, or beyond which I think he did not live long.

Secondly, It may be objected, or ſtuck at leaſt, How Dr. *Dee*, ſo good, ſo innocent, yea, ſo pious a man, and ſo ſincere a Chriſtian as by theſe papers (his deluſion and the effects of it ſtill excepted) he doth ſeem to have been, God would permit ſuch a one to be ſo deluded and abuſed, ſo rackt in his ſoul, ſo hurried in his body for ſo long a time, notwithſtanding his frequent, earneſt, zealous prayers and addreſſes unto God, by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation ſet out unto us? Truly, if a man ſhall conſider the whole carriage of this buſineſſe, from the beginning to the end, according to this true and faithful (for I think I may ſo ſpeak with confidence) account of it here preſented unto us, this poor man, how from time to time ſhamefully, groſly delayed, deluded, quarrelled without cauſe, ſtill toled on with ſome ſhews and appearances, and yet ſtill fruſtrated and put off: his many pangs and agonies about it, his ſad condition after ſo many years toil, travel, drudgery and earneſt expectation, at the very laſt (as appeareth by the *Actions* and apparitions of the year 1607.) I cannot tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meaſure to any man that hath any ſenſe of Humanity, and in the examples of others of humane frailty: and again, any regard of parts and worth, ſuch as were in this man in a high degree. True it is, that he had *joyes* withal and comforts, imaginary, deluſory, it is true; yet ſuch as he enjoyed and kept up his heart, and made him outwardly chearful often times, I make no queſtion; ſuch as the Saints (as they call themſelves) and *Schiſmaticks* of theſe and former times have ever been very prone to boaſt of, perſwading themſelves that they are the *effects* of Gods bleſſed *Spirit*. But even in theſe his joys and comforts, the fruits and fancies of his deluded ſoul (as in many others of a diſtempered brain) is not he an object of great compaſſion to any, both ſober and charitable? If this then were his caſe indeed, what ſhall we ſay? if nothing elſe, I know not but it ought to ſatisfie a rational, ſober, humble man: If we ſay, That it is not in man to give an account of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underſtand them, or that they often ſeem contrary

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to the judgment of humane reaſon, becauſe it is againſt all Reaſon as well as Religion, to believe that a creature ſo much inferior to God, by nature as man is, ſhould ſee every thing as he ſeeth, and think as he thinks; and conſequently judge and determine in and of all things as God judgeth and determineth. The Apoſtle therefore not without cauſe, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another caſe) deferr'd to that time, *when the hearts of all men ſhall be laid open, all hidden things and ſecret counſels revealed.* But we have enough to ſay in this caſe without it. For if *Pride* and *Curioſity* were enough to undoe our firſt Parent, and in him all mankind, when otherwiſe innocent, and in poſſeſſion of Paradiſe. Should we wonder if it had the ſame event in Dr. *Dee*, though otherwiſe, as he doth appear to us, innocent, and well qualified? That this was his caſe and error, I will appeal to his own confeſſion (though he makes it his boaſt) in more then one of his Letters or addreſſes, where he profeſſeth, *That for divers years he had been an earneſt ſuter unto God in prayer for Wiſdom*; that is, as he interprets himſelf, *That he might underſtand the ſecrets of Nature that had not been revealed unto men hitherto*; to the end, as he profeſſeth, and his own deceitful heart it may be ſuggeſted unto him, *That he might glorifie God*; but certainly, that himſelf might become a *glorious man* in the world, and be admired, yea, adored every where almoſt, as he might be ſure it would be, had he compaſſed his deſire. And what do we think ſhould put him upon ſuch a deſire, with hopes to obtain it, but an opinion he had of himſelf as an extraordinary man, both for *parts*, and for *favour with God?* But however, had he been to the utmoſt of what he could think of himſelf, beſides his Spiritual pride of thinking ſo of himſelf (as great a ſin as any in the eyes of God) his praying for ſuch a thing with ſo much importunity, was a great tempting of God, and deſerving greateſt judgments. Had he indeed been a ſuter unto God for ſuch *Wiſdom* as the Prophet *Jeremie* deſcribeth (11.v.24,25.) *Let not the Wiſe man glorie in his wiſdom, &c. but let him that glorieth, &c.* And for ſuch *knowledg* as our Saviour commandeth, *Joh.*17.3. *And this is life eternal, that they may know thee*, &c. And his bleſſed Apoſtle (1 *Cor.*11.2.) *For I determined not to know any thing*, &c. he had had good warrant for his prayers, and it is very likely that God would have granted him his requeſt, ſo far as might have concerned his own ſalvation and eternal happineſs. Beſides, it is lawful (nay fit) for a man to pray for Gods bleſſing upon his labours, for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aſpire to ſuch eminency above other men, and by means that are not ordinary (as that conceited *Philoſophers Stone*, and the like) and to intereſt God by earneſt ſolicitations in his ambitions extravagant deſires; that God, who hath ſaid of himſelf, *That he reſiſteth the proud, but giveth grace unto the humble*, muſt needs be ſo great and ſo high a provocation (if well conſidered) as that I begin to doubt whether it be charity to pity him that ſuffered ſo juſtly and deſervedly. I do not know but it is as lawfull for any man obſcurely born to pray for a Kingdom, for a Common Souldier that he may have ſtrength to encounter thouſands, or for an ordinarie Maid, that ſhe may become the faireſt of women. In

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all theſe it is poſſible to glorifie God, we grant, were it fit for us to preſcribe unto God, neglecting thoſe that he hath appointed, by what means he ſhould be glorified; and could we ſecure our ſelves that in pretending to Gods glory we do not ſeek our own. I wiſh that our great undertakers and reformers (ſuch is their wiſdom they think) of Arts and Sciences would ſeriouſly think of this; they eſpecially who take upon themſelves to make all men wiſe and of one mind, and to reconcile all doubts and difficulties in Religion, and otherwiſe; in a word, to make Truth to be imbraced by all men. Should theſe men tell us that if they had had the creating of the world, and the ordering of all things (and there be, I think, in the world that have ſaid little leſs) from the beginning, they would have made an other gueſs of things then God had done: We would have conſiderd of it perchance what might be the ground in any mortal man of ſuch wonderful confidence. But ſuch being the condition of the world, as it is, and ſuch of men, naturally; or to ſpeak as a Chriſtian, ſince the fall of *Adam*, and the conſequencies of it, the curſe of God, &c. to make all men wiſe, of one mind, good, religious, without an infinite omnipotent power, ſuch as of nothing was able to create a world: can any man (ſober and wiſe) hear it; hear it with patience, that thinks it impoſſible, yea ſtrange, that Caſtles ſhould be built in the air, or the heavens battered with great guns? And yet ſuch books are read, yea and much ſet by, by ſome men. My judgment is, That they are to be pityed (if diſtemper be the cauſe, as I believe it is in ſome) that boaſt of ſuch things; but if wiſe and politick, to get credit and money (as ſome I believe) it is a great argument of their confidence, that there be many in the word that are not very wiſe. But to return to Dr. *Dee*: It might be further added and proved by examples, that ſome men of tranſcendent *holineſs* and mortification (in the ſight of men) ſo ſequeſtred from the world (ſome of them) and the vanities of it, that for many years they had converſed with God alone in a manner; yet through pride and conceit of their own parts and favour with God, fell into *deluſions* and temptations, if not altogether the ſame, yet not leſs ſtrange and dreadful. Such examples Eccleſiaſtical Story will afford, and other books of that nature, but I have them not at this time, and I conceive I have ſaid enough to this particular.

But of his *Praying* too, ſomewhat would be obſerved. *His Spirits* tell him ſomewhere, that he had the *Gift of Praying*. Truly I believe he had, as it is ordinarily called: that it is, that he could expreſs himſelf very fluently and earneſtly in Prayer, and that he did it often to his own great contentment. Let no man wonder at this; I have ſhewed elſewhere that ſome that have been very wicked, yea, ſome that dyed for blaſphemy, and with blaſphemy in their mouth to the laſt gaſp, have had it in a great meaſure, and done much miſchief by it. It is no diſparagement to Prayer, no more then it is to the beſt things of the world (and what better and more heavenly then prayer well uſed?) if they be abuſed. And it is commonly obſerved, that the corruption of beſt things is moſt dangerous. What bred thoſe pernicious hereticks that ſo long troubled the world, and could not be ſuppreſſed but by abſolute deſtruction, but long affected prayers (therefore called *Euchites* or *Meſſaliani*, that is to ſay, the *Prayers*) and Enthuſiaſms? And as to that point of *inward joy and complacency*, which ſome Schiſmaticks and wicked men find in

themſelves at their prayers, which ignorant deluded people think to be an argument of the Spirit: It is certain, and is a myſtery of nature that hath (may I ſpeak it without bragging) been brought to light (of late years at leaſt) by my ſelf and fully diſcovered, 'That not only the inward heat of "mental conception (where there is any vigor) but alſo the muſick of out-"ward words, is able to occaſion it. Indeed it is a point that doth deſerve to be well conſidered of in theſe times eſpecially. For when young boyes and illiterate men (and the number is likely to increaſe now that *Catechizing* is ſo much neglected) are turned looſe to exerciſe themſelves in this gift (as they call it) and when by long practice they have attained to ſome readineſs and volubility, which doth occaſion ſome inward lightſomeneſs and excitations, or perchance ſomewhat that may have ſome reſemblance to ſpiritual ſorrow and compunction, they preſently think themſelves inſpired, and ſo they become *Saints* before they know what it is to be *Chriſtians*. And if they can Pray by inſpiration, why not Preach alſo? So comes in *Anabaptiſm* by degrees, which will be the ruine of all Religion and civil Government where ever it prevails. And I believe that this fond fooliſh conceit of *Inſpiration*, as it hath been the occaſion of much other miſchief, ſo of that horrid ſacriledge, ſhall I call it, or profanation (I hope I may do either without offence, for it is not done by any publick Authority that I know of) the caſting and baniſhing of THE LORDS PRAYER out of many private houſes and Churches; then which, I think, Chriſt never received a greater affront from any that called themſelves Chriſtians. I am not ſo uncharitable as to believe that it is done in direct oppoſition to Chriſt by any real Chriſtians, but in a furious zeale by many, I believe, againſt ſet prayers. But this is not a place to diſpute it: Certainly, as the Lords Prayer is a Prayer of moſt incredible comfort to them that uſe it devoutly and upon good grounds (a good foundation of Religion and ſound Faith, I mean) ſo I believe that ſet Prayers in general are of more concernment to the ſetling of Peace in the Commonwealth then many men are aware of. But let this paſs for my opinion; there be worſe I am ſure that paſs currently.

Again, A man may wonder (I cannot tell whether an objection may be made of it) that Dr. *Dee*, though he were at the firſt deluded (to which his own pride and preſumption did expoſe him) as many have been; yet afterwards in proceſs of time when he found himſelf ſo deluded and ſhuffled with; when *Edward Kelley* did uſe ſuch pregnant arguments to him (as he did more then once) to perſwade him that they were evil Spirits that appeared unto them; nay, when he had found by certain experience, that his Spirits had told him many lies, foretold many things concerning Princes and Kingdoms, very particularly limited with circumſtances of time, which when the time was expired did not at all come to paſs; yet for all this he durſt *pawn his Soul for them* that they were *good Spirits*, and continued in his confidence (ſo farre as our Relation goes) to the laſt. I anſwer, Such is the power of this kind of Spiritual deluſion, it doth ſo poſſeſs them whom it hath once taken hold of, that they ſeldom, any of them, recover themſelves. In the dayes of *Martin Luther* (a great and zealous reformer

mer of Religion, but one that would have deteſted them as the worſt of Infidels that had uſed the *Lords Prayer*, as ſome have done in our dayes, as appears by what he ſaith of it in more then one place) there lived one *Michael Stifelius*, who applying to himſelf ſome place of the *Apocalypſe*, took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 29 of *September* the end of the world, and Chriſts coming to Judgment would be. He did ſhew ſo much confidence, that ſome write, *Luther* himſelf was ſomewhat ſtartled at the firſt. But that day paſt, he came a ſecond time to *Luther* with new Calculations, and had digeſted the whole buſineſs into 22. Articles, the effect of which was to demonſtrate that the end of the world would be in *October* following. But now *Luther* thought he had had tryal enough, and gave ſo little credit to him, that he (though he loved the man) ſilenced him for a time; which our Apocalyptical Prophet took very ill at his hands, and wondred much at his incredulity. Well, that moneth and ſome after that over, our Prophet (who had made no little ſtir in the Country by his Prophecying) was caſt into priſon for his obſtinacy. After a while *Luther* viſited him, thinking by that time to find him of another mind. But ſo far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counſel. And ſome write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the caſe of learned *Poſtellus*, who fallen into ſome grievous wild fancies in his latter dayes, though ſound enough ſtill in other things, could never be reclaimed though means were uſed from time to time the beſt and gentleſt (in reſpect to his worth and perſon) that could be thought of? But what talk we of particular men? Conſider the *Anabaptiſts* in general. Above an hundred years ago they troubled *Germany* very much: it coſt many thouſands their lives. They roved up and down. No ſooner deſtroyed in one place but they ſprung (whileſt that ſeaſon laſted) in another. Their pretences every where were the ſame; *Revelations* and the *Spirit*: the wickedneſs of Princes and Magiſtrates, and *Chriſt Jeſus to be ſet up in his Throne*. Well, at laſt they were deſtroyed in moſt places. Stories of them have been written in all Languages, read every where, and their lamentable end. Can all this hinder but that upon every opportunity of a confuſed and confounded Government, they ſtart up again in the ſame ſhape and form as before; the ſame pretences, the ſame Scriptures, for all the world, miſerably detorted and abuſed, to raiſe tumults and ſeditions in all places. Such is the wretchedneſs of man that is once out of the right way of Reaſon and Sobriety. But withall we muſt ſay in this particular caſe of Dr. *Dee's*, though his obſtinacy was great and marvellous, yet it muſt be acknowledged, that great was the *diligence* and ſubtility of his *Spirits* to keep their hold: and ſome things ſometimes happened (as his danger and preſervation about *Graveſend*, when he firſt, here related, went out of the Realm) very ſtrangely, and ſuch was the unhappineſs of his miſapplyed zeal, that he made a Providence of whatſoever hapned unto him as he deſired.

So much for Dr. *Dee* himſelf. But of his *Spirits* a greater queſtion perchance may be moved: If evil, wicked, lying Spirits (as we have reaſon

to believe, and no man I think will queſtion) how came they to be ſuch perſwaders to Piety and godlineſs, yea, ſuch preachers of Chriſt, his Incarnation, his Paſſion, and other Myſteries of the Chriſtian Faith, not only by them here acknowledged, but in ſome places very Scholaſtically ſet out and declared? It ſeemeth ſomewhat contrary to reaſon and as contrary to the words of our Saviour, *Every Kingdom divided againſt it ſelf*, &c. But firſt, to the matter of fact: The Divels we know even in the Goſpel did acknowledg, nay, in ſome manner proclaim Chriſt to be the Son of God: which is the main Article he did conteſt with Chriſt by Scripture Authority; and by S. *Pauls* teſtimony, can transform himſelf, when he liſt into an Angel of light. And in ſome relations well atteſted, of Poſſeſſions and publick Exorciſms that have been uſed; we find the Divel often ſpeaking by the mouth of women, rather like a Monk out of the Pulpit, perſwading to temperance, rebuking vices, expounding of myſteries, and the like, then as one that were an enemy to truth and godlineſs. Inſomuch that ſome have been ready to make a great myſtery and triumph of it, thereby to convict Hereticks and Atheiſts, in time, more effectually, then they have been by any other means that have been uſed hitherto: and aſcribing the whole buſineſs not to the Divel himſelf, but the great power and Providence of God, as forcing him againſt his will to be an inſtrument of his Truth. For my part, I ſee cauſe enough to believe that ſuch things, there contained at large, might come from the Divel; that is, might truly and really be ſpoken by perſons poſſeſſed and inſpired by the Divel. But that they are imployed by God to that end, I ſhall not eaſily grant. I rather ſuſpect that whatſoever comes from them in that kind, though it be good in it ſelf, yet they may have a miſchievous end in it; and that I believe will ſoon appear if they can once gaine ſo much credit among men as to be believed to be ſent by God to bear teſtimony to the truth. A man may ſee ſomewhat already by thoſe very Relations, and that account that is given us there. And therefore I do not wonder if even among the more ſober Papiſts this project (as the relater and publiſher complaineth) hath found oppoſition. The Divel is very cunning; a notable Polititian. S. *Paul* knew him ſo, and therefore he uſes many words to ſet out his frauds. He can lay the foundation of a plot, if need be, a hundred years before the effects ſhall appear. But then he hath his end. It is not good truſting of him, or dealing with him upon any pretence. Can any man ſpeak better then he doth by the mouth of Anabaptiſts and Schiſmaticks? And this he will do for many years together if need be, that they that at firſt ſtood off may be won by time. But let them be once abſolute maſters, and then he will appear in his own ſhape. There is one thing which I wonder much more at in thoſe Relations I have mentioned, and that is, that the Divel himſelf ſhould turn ſuch a fierce accuſer of them that have ſerved him ſo long, Witches and Magicians. I know he doth here ſo too in ſome kind, in more then one place. He doth much inveigh againſt Divels and all that have to do with them, Magicians, &c. But that is in general only, or in *Kelley*'s particular caſe, upon whom he had another hold, which he made more reckoning of, to wit, as he appeared

peared to them as an Angel of light. Any thing to maintain his intereſt there, and their good opinion of him; for he had great hopes from that plot. But that he ſhould purſue ſo ridgedly particular men and women whom he had uſed ſo long, to death, and do the part of an informer againſt them; may ſeem more like unto a Kingdom divided againſt it ſelf, but it is not our caſe here; neither am I very well ſatisfied, that whatſoever the Divel ſaith or layes to the charge of them by whoſe mouth he ſpeaketh, ought to be received for good teſtimony. Here it may be *Wierius* had ſome reaſon; for I doubt ſome have been too credulous. But this by the way ſhall ſuffice.

That the Divel ſhould lie often, or be miſtaken himſelf, in his *Prophecies*, as by many particulars of this Relation will appear, I will not look upon that, as if any objection could be made of it. But it may be wondred, perchance, Dr. *Dee* being often in ſo great *want of monies*, that he did not know which way to turn, what ſhift to make; at which time he did alwayes with much humility addreſs himſelf to his Spirits, making his wants known unto them; and the Divel on the other ſide, both by his own boaſting, and by the teſtimonie of thoſe who could not lie, having the goods of this world (though ſtill under God) much at his diſpoſing, and alwayes, as he ſeemed, very deſirous to give Dr. *Dee* all poſſible ſatisfaction: that in this caſe, once or twice perchance excepted, when the Dr. was well furniſhed (for which the Spirits had his thanks) at all other times he was ſtill, to his very great grief and perplexity, left to himſelf to ſhift as he could, and ſome pretence, why not otherwiſe ſupplyed, cunningly deviſed by them that were ſo able, and to whom he was ſo dear. But I muſt remember my ſelf: I ſaid ſo able; but in ſome places his Spirits tell him plainly, It was not in their power, becauſe no part of their Commiſsion, or becauſe it did not belong unto *them* (ſuch as dealt with him) to meddle with the Treaſures of the earth: and ſometimes that they were things beneath their cognizance or intermedling. Of the different *nature of Spirits*, we ſhall ſay ſomewhat by and by, that may have ſome relation to this alſo, perchance. But granting that the Divel generally hath power enough both to find mony and to gratifie with it where he ſeeth cauſe. Yet in this caſe of Witches and Magicians, direct or indirect, *it is certain and obſerved by many as an argument of Gods great Providence over men, that generally he hath not*: It is in very deed a great Argument of a ſuperiour over-ruling power and Providence. For if men of all profeſſions will hazard (their Souls) ſo far as we ſee daily to get money and eſtates by indirect unconſcionable wayes, though they are not alwayes ſure, and that it be long oftentimes before it comes, and oftentimes prove their ruine, even in this world, through many caſualties; as alterations of times, and the like: what would it be if it were in the power of the D. to help every one that came unto him, yielding but to ſuch and ſuch conditions, according as they could agree?

Hitherto I have conſidered what I thought might be objected by others. I have *one objection more*, which to me was more conſiderable (as an objection, I mean, not ſo readily anſwered) then all the reſt: Devils, we think

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generally, both by their nature as Spirits, and by the advantage of long experience (a very great advantage indeed in point of knowledg) cannot but have perfect knowledg of all natural things, and all ſecrets of Nature, which do not require an infinite underſtanding; which by that meaſure of knowledge that even men have attained unto in a little time, is not likely to be ſo neceſſary in moſt things. But leſt any man ſhould quarrel at the word *Perfect*, becauſe all perfection belongs unto God properly, it ſhall ſuffice to ſay, That the knowledge Divels have of things Natural and Humane is incomparably greater then man is capable of. If ſo, how comes it to paſs that in many places of this Relation we find him acting his part rather as a Sophiſter (that I ſay not a Juggler) then a perfect Philoſopher; as a Quack, or an Empirick ſometimes, then a True, genuine Naturaliſt. And for language (not to ſpeak of his Divinity, which he might diſguiſe of purpoſe to his own ends) rather as one that had learned Latin by reading of barbarous books, of the middle age, for the moſt part, then of one that had been of *Auguſtus* his time, and long before that. But that which is ſtrangeſt of all is, that as in one place the Spirits were diſcovered by *Ed. Kelley* to ſteal out of *Agrippa* or *Trithemius* (ſo he thought at leaſt) ſo in divers other places, by the phraſe, and by the doctrine and opinions a man may trace noted Chymical and Cabaliſtical Authors of later times; yea, (if I be not much miſtaken) and *Paracelſus* himſelf, that prodigious creature, for whom and againſt whom ſo much hath been written ſince he lived; theſe things may ſeem ſtrange, but I think they may be anſwered. For firſt, we ſay, The Divel is not ambitious to ſhew himſelf and his abilities before men, but his way is (ſo obſerved by many) to fit himſelf (for matter and words) to the genius and capacity of thoſe that he dealeth with. Dr. *Dee*, of himſelf, long before any Apparition, was a Cabaliſtical man, up to the ears, as I may ſay; as may appear to any man by his *Monas Hieroglyphica*, a book much valued by himſelf, and by him Dedicated at the firſt to *Maximilian* the Emperor, and ſince preſented (as here related by himſelf) to *Rodolphe* as a choice piece. It may be thought ſo by thoſe who eſteem ſuch books as Dr. *Floid*, Dr. *Alabaſter*, and of late *Gafarell*, and the like. For my part I have read him; it is ſoon don, it is but a little book: but I muſt profeſs that I can extract no ſenſe nor reaſon (ſound and ſolid) out of it: neither yet doth it ſeem to me very dark or myſtical. Sure we are that thoſe Spirits did act their parts ſo well with Dr. *Dee*, that for the moſt part (in moſt Actions) they came off with good credit; and we find the Dr. every where almoſt extolling his Spiritual teachers and inſtructers, and prayſing God for them. Little reaſon therefore have we to except againſt any thing (in this kind) that gave him content, which was their aim and buſineſs.

Secondly, I ſay, If any thing reliſh here of *Trithemius* or *Paracelſus*, or any ſuch, well may we conclude from thence, that the Divel is like himſelf. This is the trueſt inference. It is he that inſpired *Trithemius* and *Paracelſus*, &c. that ſpeaketh here; and wonder ye if he ſpeaks like them? I do not expect that all men will be of my opinion; yet I ſpeak no Paradoxes: I have both reaſon and authority good and plauſible, I think, for what I ſay; but to argue the caſe at large would be tedious. Of *Trithemius* ſomewhat more afterwards will be ſaid. But we muſt go far beyond that time. A thouſand years and above, before

before either of them was born, was the BOOK OF ENOCH well known in the world; and then alſo was *Lingua Adami* (upon which two moſt of the Cabala ſtands) much talked of, as appears by *Greg. Niſſen* his learned books againſt *Eunomius* the Heretick. To ſpeak more particularly (becauſe ſo much of it in this Relation) the BOOK OF ENOCH was written before Chriſt; and it is thought by ſome very learned (though denyed by others) that it is the very book that S. *Jude* intended. A great fragment of it in Greek (it was written in Hebrew firſt) is to be ſeen in *Scaliger* (that incomparable man, the wonder of his Age, if not rather of all Ages) *his learned Notes upon* Euſebius. It was ſo famous a book antiently that even Heathens took notice of it, and grounded upon it objections againſt Chriſtians. It may appear by *Origen* againſt *Celſus*, in his book 5. *p.* 275. Πάνυ δὲ δυγκεχυμένος (ſaith he) ἐν τῇ περὶ τῶν ἐπηλυθότων πρὸς ἀνθρώπους ἀγγέλων ἐξετάσει τίθησι τὰ ἀθεανώτως ἐληθόντα εἰς αὐτὸν, ἀπὸ τῶν ἐν τῷ Ενὼχ γεγραμμένων ἅτινα οὐδ' αὐτὸς φαίνεται ἀναγνούς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς Ἐκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τῷ Ἐνωχ βιβλία. But S. *Jerome* and S. *Auguſtin* ſpeak of it more peremptorily as a fabulous book, and not allowed by the Church. How much of it is extant, beſides what we have in *Scaliger*, I know not; nor what part it is ſo often mentioned in this Relation. By what I have ſeen it doth appear to me a very ſuperſtitious, fooliſh, fabulous writing; or to conclude all in one word, Cabaliſtical, ſuch as the Divel might own very well, and in all probability was the author of. As for that conceit of the tongue which was ſpoken by *Adam* in Paradiſe, we have already ſaid that it is no late invention; and I make no queſtion but it proceeded from the ſame Author. Yea, thoſe very Characters commended unto Dr. *Dee* by his *Spirits* for holy and myſtical, and the original Characters (as I take it) of the holy tongue, they are no other, for the moſt part but ſuch as were ſet out and publiſhed long agoe by one *Theſeus Ambroſus* out of Magical books, as himſelf profeſſeth: you ſhall have a view of them *in ſome of the Tables at the end of the Preface*. Some letters are the ſame, others have much reſemblace in the ſubſtance; and in tranſcribing it is likely they might ſuffer ſome alteration. But it may be too the Spirits did not intend they ſhould be taken for the ſame, becauſe exploded by learned men, and therefore altered the forms and figures of moſt of them of purpoſe that they might ſeem new, and take the better. So that in all this the Divel is but ſtill conſtant unto himſelf, and this conſtancy ſtands him in good ſtead, to add the more weight and to gain credit to his Impoſtures. Not to be wondred therefore if the ſame things be found elſewhere, where the D. hath an hand.

With Cabaliſtical writings we may joyn *Chymical*, here alſo mentioned in many places. I have nothing to ſay to *Chymiſtrie* as it is meerly natural, and keeps it ſelf within the compaſs of ſobriety. It may wel go for a part of Phyſick, for ought I know, though many great Phyſicians, becauſe of the abuſe and danger of it, as I conceive, have done their beſt (formerly) to cry it down. I my ſelf have ſeen ſtrange things done by it: and it cannot be denyed but the wonders of God and Nature are as eminently viſible in the experiments of that Art as any other natural thing. *However, it is not improbable that divers ſecrets of it came to the knowledg of man by the Revelation of Spirits.* And the practice and profeſſion of it in moſt (them eſpecially that profeſs nothing elſe) is accompanied with ſo much Superſtition and Impoſture, as it would make a ſober man, that tendreth the preſervation of himſelf in his right wits, to be afraid of

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1t. Of the *Tranſmutation* of *Metals*, what may be done by Art I will not take upon me to determine: I am apt enough to believe that ſome ſtrange things (in that kind) may be done, if a man will go to the coſt of it, and undergoe the trouble upon ſo much uncertainty of the event. But that which we call ordinarily, and moſt underſtand by it, *The Phyloſophers Stone*, is certainly a meer cheat, the firſt author and inventor whereof was no other then the Divel. *Legi etiam Spiritum ſupernorum revelatione traditam antiquitus artem faciendi Auri, & me ætate idem uſu eveniſſe*, &c. ſaith one (*Jo. Franc. Picus Mirandula*) of the learnedſt Author that I have ſeen of that ſubject, in defence of it, I meant. If he mean *Supernos Spiritus*, ſuch as appear in form of Angels of Light, ſuch as deluded Dr. *Dee*, and daily doth thoſe that hunt after *Revelations*, and Prophecies, and unlawful Curioſities, I grant it. But that any good Angels did ever meddle in a practice commonly attended with ſo much impoſture, impiety, couſenage as this commonly is, I ſhall not eaſily grant. Though I muſt add, I make great difference (if we will ſpeak properly) between Arts *faciendi auri* (a thing I do not deny to be feaſible by natural means) and that we call the *Phyloſophers Stone*, as before already intimated. And for that objection of his, why evil Spirits ſhould not be the Authors or revealers of it unto any (though otherwiſe for ſome other reaſons he thinks it probable) becauſe it is not likely that God would ſuffer *them* to give ſuch power unto men like themſelves, whom only among men they favour and reſpect, that is, wicked ungodly men. Firſt, I anſwer, That is a very weak objection, ſince we know by conſtant experience of preſent and future Ages, that they are not of the beſt of men commonly that are the greateſt and richeſt. But Secondly, There is no great cauſe to fear that any thing hitherto revealed (or hereafter to be revealed, I believe) of this ſecret, ſhould enable men (good or bad) to do much hurt in the world. The greateſt hurt is to themſelves who are deluded (yea, and beggerd many firſt or laſt) and to ſome few not very wiſe whom they couſen as themſelves have been couſened. And for this that they can do no more, we are beholding not to the Divel who certainly would not be vvanting to himſelf or to any opportunity to do miſchief by himſelf or his Agents, but to God vvho doth not give him the povver: So much to *Mirandula*, out of my reſpect to his name, and for the better ſatisfaction to the Reader. I ovve the ſight and uſe of the book to my Learned friend Dr. *Windett* before mentioned—. I am much confirmed in that opinion (of the Divel being the Author) by vvhat I find of it in the book vvhich hath given me this occaſion to ſpeak of it. Were there nothing elſe but the groſs and impudent forgeries that have been uſed to commend it unto men, ſome entituling the Invention to *Adam* himſelf, others to *Solomon*, and the like; and the many books that have been counterfeited to the ſame end; and again the moſt ridiculous and profane applying & expounding of Scriptures, a thing uſually done by moſt that are abettors of it, thoſe things vvere enough to make a man to abhor it. Sure enough it is, that not only Dr. *Dee*, but others alſo vvho had part of that *precious Powder brought unto them by Spirits*, and expected great matters of it, vvere all cheated and gull'd (and I believe it coſt ſome of them a good deal of money; *Prince Roſemberg* particularly) by thoſe Spiritual Chymiſts. Let them conſider of it that have been dealing in ſuch things as they ſhall ſee cauſe.

So ſtill we ſee, that in all theſe things, as we ſaid before, the Divel is not beholding to others, (as might be ſuſpected) but others have been beholding to him: As for his Divinity, in higheſt points, if he ſpake the truth, it was for his own ends, as we ſaid before: He can do it, who makes any queſtion? In controverted points, we may obſerve, that he doth *ſerve the ſcene* and preſent occaſion; and I make no queſtion, but had Dr. *Dee* gone to *Conſtantinople*, and been entertained there with reſpect, his Spirits there would have ſhewed themſelves as good *Mahometans*, as elſewhere good *Roman Catholicks*, or *Proteſtants*.

We have ſomewhere a very pretty Tale, (I would ſay a curious Obſervation, if I thought it true) concerning the nature of the Serpent or Addar, handſomly expreſſed, how ſhe traineth her yong ones to ſet them out abroad into the world, that they may ſhift for themſelves. Twenty days, as I remember, are ſpent in that work: Now whether it be ſo really, I cannot ſay certainly, but I ſuſpect it. It is not in *Ariſtotle*, and I looked in *Aldrovandus*, and I could not finde it: But whether it be ſo or no, let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in ſome places) among Monks and Fryars in great requeſt. They would make a ſtory of Man, or Beaſts, as they thought fit themſelves, and their Fancies beſt ſerved; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required: The moralization was good. If the Divel have done ſo here, it was not through ignorance (for he is too good a Naturaliſt; and I believe there is ſomewhat even in Nature, though we know it not, why both in ſacred and prophane Hiſtory, *Spirits* and *Serpents* are ſo often joyned) of which is true and real; but as hath been ſaid, it ſerved his turn, and that is enough. And although, having conſidered it as an Objection, how the Divel cometh to ſpeak ſo much truth, as will be found in this Book; no man, I think, will expect I ſhould give an account of any falſe Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and proteſt againſt it; as falſe, erronious, and of dangerous conſequence, and that is, where it is ſaid, *That a man* (in ſome caſes) *may kill another man* (*Prince or other*) *without apparent cauſe, or lawful Authority, and therefore puniſhable by the Laws of Man; who nevertheleſs, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and Anabaptiſtical Divinity, I know not; it is very contrary to the Principles of that Orthodox Divinity, lately profeſſed and eſtabliſhed by Law in *England*.

I have now ſaid in this main Objection, (as I apprehended it) what I think was moſt proper and pertinent, and I hope may ſatisfie. But I have ſomewhat elſe to ſay, which in this caſe of *Divels and Spirits* in general, I think it very conſiderable, and may ſatisfie perchance, in ſome caſes, where nothing elſe can. We talk of Spirits, and read of Spirits often, but I think it is very little that we know (the beſt of us all) of them, of their nature or differences: And how then can it be expected that we ſhould reſolve all doubts? And though I think it is not much that any man ever knew and rightly apprehended, or can, as he is a man, in this buſineſs; yet my opinion is, (though I know it is much gainſaid and oppoſed) that ancient Platonick Phyloſophers of the latter times, underſtood much more then moſt Chriſtians; I do not write this, as though I thought, or would have any thought by others to be the worſe Chriſtians for being ignorant in theſe things; but rather, in my opinion, any

man the better Chriſtian, by much, who doth not regard it or deſire it: For my part, although I muſt acknowledge that ſome ſcruples of my minde, did induce me to look into many Books, until I was ſatisfied, which otherwiſe I had never done; yet I profeſs to believe, that it is ſo little that can be known by man in this ſubject, and ſubject to ſo much illuſion, as that I think no ſtudy is more vain and fooliſh; and that I would not go three ſteps out of my doors (more then what I did to ſatisfie my minde in ſome matters of Faith, if any ſuch ſcruple did ariſe) to know as much as the profoundeſt Platonick, or Phyloſopher yea, or Magician of them all ever knew. Certainly he is but a weak Chriſtian, when ſo many high Myſteries are propoſed unto us in Chriſt by his Goſpel, and of ſo much conſequence, that cannot beſtow his time better: They that have any hopes, through Faith in Chriſt, and a godly life, to be admitted one day into the preſence of God, and to *ſee face to face*, as God hath promiſed; will they hazard ſo glorious a hope, by prying through unſeaſonable, unprofitable curioſity, into the nature of theſe vaſſal Spirits, which God hath forbidden: But becauſe it doth concern Religion in general, that we believe *Spirits*; and when Objections are made that cannot be anſwered, many are ſcandalized, and Atheiſts ready to take the advantage of it; I ſay, that it ſhould be no wonder to any, ſober and rational, if we cannot reſolve all doubts, ſince it is ſo little that we know, or can know, beyond the bare ὅτι in this matter: Moſt Chriſtians are bred in and to this opinion, that all Spirits, (ſo commonly called) are either Angels of Heaven, or Divels of Hell: I know no Scripture for it, or determination of any general Councel, that I remember, at this time at leaſt, and ſo long I do not think my ſelf bound againſt apparent reaſon: *For the conceit of all evil Spirits or Divels being in Hell, I think learned Mr.* Meade *hath taken that to task in ſome of his Works, and ſufficiently confuted it*: The very word *Spirit*, is a term of great Ambiguity; We underſtand by it, commonly, ſubſtances, that are altogether immaterial. Many of the ancient Fathers, it is well known, did not allow of any ſuch at all, beſides God: But we think that to have no viſible Body, and to be purely immaterial, is all one: God knows how many degrees there may be between theſe, but we cannot know it, neither doth it concern our ſalvation, for which we have reaſon to praiſe God: But if it were ſo, that all *Spirits* are either Divels or Angels, what ſhall we make of theſe that are found in mines, of which learned *Agricola* hath written; of thoſe that have been time out of minde called κόβαλοι, (from whence probably, as we have ſaid elſewhere, *Gobelin* in Engliſh is derived) who live in private Houſes, about old Walls, and ſtalks of Wood, harmleſs otherwiſe, but very thieviſh, ſo frequent and ſo known in ſome Countreys, that a man may as well doubt whether there be any Horſes in *England*, becauſe there are none in ſome parts of the World; not found in all *America*, I think, till ſome were carried thither: Neither can I believe, that thoſe Spirits that pleaſe themſelves in nothing elſe but harmleſs ſports and wantonneſſe, ſuch as have been known in all Ages; ſuch as did uſe to ſhave the hairs of *Plinius Secundus* his Servants in the Night, as himſelf relates (a very creditable man, I am ſure) in his Epiſtles, and the like; that ſuch Spirits, I ſay, have any relation either to Heaven or to Hell: We might inſiſt in more particulars, but we do not deſire to dwell upon it at this time; and there is yet ſomewhat elſe to be ſaid: And

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what I have ſaid of ſome Platonicks, I did not intend thereby to juſtifie all their abſurd or ſuperſtitious Opinions in this Argument of Spirits: As they have ſearched further into it then others (beſides damnable experience, having confounded Magick with Phyloſophy, yea almoſt turned all Phyloſophy into Magick) ſo it was conſequent, they would fall into more Errors and Abſurdities; yet withal, they have found ſomewhat that doth better agree with daily experience, then what is commonly known or believed. *Sineſius* was a Biſhop, but as he doth appear to us in his Writings, a better Platonick then a Chriſtian: In a place (in his Treatiſe *De inſomniis*) he ſheweth how evil Spirits come to inhabit men, and to poſſeſſe their Brains: His terms are very courſe, and apparantly ridiculous; but there may be ſome truth in the Opinion: *For if there were not a very near and intimate conjunction, it were to be wondered how the Divel comes to know the very thoughts of Witches and Magicians, as is found by experience, averred by more then one: And in this very Book, if I be not miſtaken, ſomewhat may be obſerved to that purpoſe: It is poſſible there may be more kindes of poſſeſſion then one, and that ſome men, that never were ſuſpected, have had a ſpirit (beſides their own) reſident in them, all, or moſt part of their lives.*

I have done, with what I could think of, upon which objection can be made: The next thing is to make the way clearer to the Reader, by ſome conſideration of the *method of the Books*, and explanation of ſome terms and phraſes there uſed, at which perchance ſome may ſtick at the firſt: At the very beginning a man may be to ſeek, it the Title of it, *Liber ſexti myſteriorum, & ſancti parallelus, novaliſque.* 1583. both as it relates to that which follows, and as it reflects upon ſomewhat before, by which it may be inferred that the book begins here abruptly and imperfectly: of this I am now ready to give an account to the Reader, and it is very fit it ſhould be done.

Firſt concerning Titles, ſuch as will be found here many more beſides this, the whole book, or relation being ſubdivided into many parts; in general I ſay, that according to the Doctors genius (we have ſaid before he was very *Cabaliſtical*, that is, full of whimſies and crotchets, under the notion of Myſteries, a thing that ſome very able, otherwiſe, have been ſubject unto) and the high opinion he had of theſe actions and apparitions; they are moſtly very concealed, and (to ſpeak the truth) phantaſtick, which muſt make them the Obſcurer: I could give the Reader a view of them all here put together, but it would be ſuperfluous: There be ſome fourteen or fifteen Diviſions in all now remaining, and ſo many Titles: There is a Table at the beginning, that doth refer to the beginning of every diviſion, where the Title alſo will be found: But at the end of the viii. Diviſion, I finde theſe words, *Sequitur liber 24. qui hac die etiam inceptus eſt, à meridie: horam circiter tertiam, per ipſum Lavanael:* But I finde nothing following, (but ſome vacant ſheets, till we come to the ix. Diviſion, *Myſteriorum pragenſium, &c.* And the laſt Diviſion hath onely ſome Fables, and before them, ſome five or ſix pages of unknown myſtical words, which we know not what to make of; but of that more afterwards: The main buſineſs to be reſolved here (as I take it) is what it is that we have, and what we have not, ſo far as can be gathered by what remaineth; we ſhall ſee what we can ſay to it. In the year of the Lord, One thouſand five

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hundred eighty four, *September* the third, (being a Monday) Dr. *Dee* firſt appeared (being preſented by Honorable perſons, and expected) before the Emperor *Rodolph.* Among other things he then told him, *That for theſe two years and a half, Gods holy Angels had uſed to inform him*: Our Book, or firſt Action here, beginneth 28 *May*, 1583. According to this reckoning, it muſt be, that above a year and three Moneths before, began the firſt Apparition: The account then of fifteen Moneths from the firſt Apparition, we want: How much (in bulk) that might come to, I cannot tell; neither will I warrant all perfect from this 28 of *May*, 1583 to the fourth of *April* 1587. though for the moſt part the coherence is right enough to that time: But from thence to the twentieth of *March*, 1607. is a vaſt *chaſma* or *hiatus*, of no leſs then twenty years: How this hath happened, I cannot tell certainly; what I gueſs, is this, ſome years after Dr. *Dees* death ( ) Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table*, (of which afterwards) and the *Original Manuſcript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but ſo long, though it was carefully kept ſince, yet it retained ſo much of the Earth, that it began to moulder and periſh ſome years ago, which when Sir *Thomas C.* (before mentioned) obſerved, he was at the charges to have it written out, before it ſhould be too late: Now full fifty years, or not many wanting, being paſſed ſince this Original came to Sir *Robert*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as ſoon as any body elſe: And becauſe no more hath been heard of all this while, it is more then probable that no more is extant, not in *England*, nor I think any where elſe: Happily the reſt might periſh, ſome part, (if not all) even whileſt the Doctor lived; and we ſhall finde in this Relation, *That a good part of his holy Books were burned, but (which is more ſtrange) a great part of them, by the help of Spirits, recovered and reſtored*: Or it may be, that ſince his death, the reſt (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that reſpect perfect, becauſe here is all that can be had. But if any, (as it is the nature of many, if not moſt, rather to deſire that which cannot be had, then to content themſelves with that which may) ſhall much lament the loſs of the reſt, and be leſs pleaſed with this, becauſe ſo much (though indeed we know not certainly whether much or little) is wanting; I would deſire them to conſider with themſelves, in caſe there had been twice or thrice as much more as all this comes too, what ſhould have been done with it? For my part, for ſo much as is here ſet out (all we had) I thought it would do beſt, though ſomewhat long, yet as a thing very extraordinary, and of great conſequence to many good purpoſes and uſes; I thought, I ſay, it would do beſt to have it all Printed; Yet we had ſome conſideration about it, and it may be ſome others would have thought that leſs might have ſerved the turn: But I hope more will be of my minde, and there be but few actions but afford ſomewhat that is extraordinary, and for ſome reſpect or other obſervable and uſeful; Howſoever, I am confident, if all had been extant, (ſuppoſing that the reſt would have made much more) that none or

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very few would have thought fit to have Printed all; and if it had once come to a contraction or abridgement, it may be much leſs then this muſt have ſerved: It is free for all men to think as they pleaſe; for my part all things conſidered, I finde no great want of the reſt; and if I were put to it, I cannot tell whether I can ſay, that I wiſh more were extant: yet it gives me great content, (and I hope there is no Blaſphemy or Superſtition in it, if I adſcribe it to providence) that after that long intermiſſion, or *hiatus*, we have yet the laſt Actions of all, whereby it might appear, after many goodly ſhews and promiſes, ſo much hope and expectation; ſo many Prayers, ſo many Thank givings and Humiliations, what the end is of dealing with Divels, and uſing means that are not lawful, to compaſs ambitious unwarrantable deſires. Beſides, be it more or leſs that is wanting, yet I am confident we have the chiefeſt parts here preſerved; as particularly, an exact account of his addreſſes and dealings with the *Emperor*, and other great men and Princes, in the vii. and ſome following Diviſions; and that ſad ſtory of their *promiſcuous Copulation*, under the perſwaſion of obedience to God, very particularly related in the twelfth Diviſion; wherein as the cunning and malice of evil Spirits, to lead away from God, when they moſt pretend to God and godlineſs; ſo the danger of affected ſingularity and eminency, (the firſt ground of all this miſchief) of Spiritual pride and ſelf-conceit, is eminently ſet out to every mans obſervation, that is not already far engaged (as in theſe times too to many) in ſuch Principles.

But yet nevertheleſs I muſt acknowledge, that there is one part of the ſtory wanting, which I believe by moſt will be much deſired: For whereas at the very beginning, mention is made of a Stone, and that Stone not onely there mentioned, but afterwards in every action almoſt, and apparition, throughout the whole Book to the very end, ſtill occurring and commemorated as a principal thing; what it was, and how he came by it yea and what became of it, would be known, if by any means it might: All that we are able to ſay of it, is this, *It was a ſtone in which, and out of which, by perſons that were qualified for it, and admitted to the ſight of it; all Shapes and Figures mentioned in every Action were ſeen, and voices heard*: The *form* of it was round, as appeareth by ſome courſe repreſentations of it in the Margins, as pag. 395. 399. *b.* 413 *b.* and it ſeems to have been of a pretty bigneſs: It ſeems it was moſt like unto Cryſtal, as it is called ſometimes, as *pag.* 80. *Inſpecto Chryſtallo*, and page 177. *b. nihil viſibile apparuit in Chryſtallo Sacrato, præter ipſius cryſtalli viſibili formam.* Every body knows by common experience, that ſmooth things are fitteſt for repreſentations, as Glaſſes, and the like; but ordinarily ſuch things onely are repreſented, as ſtand oppoſite, and are viſible in their ſubſtance. *But it is a ſecret of Magick (which happily may be grounded, in part at leaſt, upon ſome natural reaſon, not known unto us) to repreſent Objects (externally not viſible) in ſmooth things*: And *Roger Bacon* (*alias Bacun*) in a Manuſcript inſcribed, *De dictis & factis falſorum Mathematicorum & Dæmonum*, communicated unto me by my Learned and much eſteemed Friend, Dr. *Windett*, Profeſſor of Phyſick in *London*, hath an Obſervation to that purpoſe, in theſe words, *Hiis Mathematicis in malitia ſuâ completis apparent Dæmones ſencibiliter in formâ humanâ & aliis formis variis, & dicunt & faciunt multa eis mirabilia ſecundum*

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quod Deus permittit. Aliquando apparent imaginarie ut in ungue pueri virginis carminati; & in pelvibus & enſibus, & in ſpathulâ arietis ſecundum modum eorum conſecratis, & in cæteris rebus politii: & Dæmones oſtendunt eis omnia quæ petunt, ſecundum quod Deus permittit. Unde pueri ſic inſpicientes res politas vident imaginariè res furtivè acceptas & ad quem locum deportatæ ſunt, & quæ perſonæ aſportaverunt; & ſic de aliis, multis, dæmones apparentes omnia hæc illis pejus oſtendunt.

Joach. Camerarius (that worthy man before ſpoken of) in his *Proemium* to *Plutarch, De Oraculis, &c.* hath a ſtrange Story upon the credit of a friend of his, whom he much reſpected (as himſelf profeſſeth) for his Piety and Wiſdom. A Gentleman of *Norimberg* had a Cryſtal (how he came by it, is there to be read) which had this vertue: *Si qua de re certior fieri vellet, &c.* if he deſired to know any thing paſt or future, that concerned him, yea, or any other (in moſt things) let a young Boy (*Caſtum*, one that was not yet of Age, *&c.*) look into it, he ſhould firſt ſee a man in it, ſo and ſo apparelled, and afterwards what he deſired: No other but a Boy, ſo qualified, could ſee any thing in it. This Cryſtal became very famous in thoſe parts; yea ſome learned men came to it to be ſatisfied in doubtful points, and had their queſtions reſolved: Yet at laſt, (as well it deſerved) it was broken in pieces by *Camerarius* his Friend. Many ſuch ſtories are to be found of Magical Stones and Cryſtals: And though *Fernelius, De abditis rerum cauſis*; and after him (as I remember) one, in worth and eſteem of all men, not inferior to *Fernelius*, Dr. *Harvey*, lately deceaſed, turns the relation of a ſtrange ſtone brought to one of the late Kings of *France*, into an Allegory, or Phyſical explication of the power and proprieties of the Element of Fire; yet I am not ſatisfied, but that the relation might be literally true: For ſo it is, (as I remember here alſo, for I have none of thoſe Books by me at this time) related by *Thuanus*, and ſo by ſome others, very learned, underſtood.

Now for the maner how he came by it, the particulars of the ſtory cannot be had by this here preſerved, but onely this in general, That it was brought unto him by ſome, whom he thought to be Angels: So we finde him telling the *Emperor, That the Angels of God had brought to him a Stone of that value, that no earthly Kingdom is of that worthineſs, as to be compared to the vertue or dignity thereof.* Page 272. in his conference with Dr. *Curts*, appointed by the Emperor to treat with him; *and alſo let him ſee the ſtone brought me by Angelical Miniſtery*: And we finde this Note recorded, [*Prague, Tueſday 25 Septembris, I went to Dinner to the* Spaniſh Ambaſſador, *and carried with me the Stone brought me by an Angel, and the fourth Book, wherein the maner of the bringing of it is expreſſed.*] And for the *uſe* of the Stone, beſides what hath been ſaid, this is obſervable: Some Spirits being in ſight of *E. K.* out of the Stone, Dr. *Dee* would have the Stone brought forth, but *E. K.* ſaid, *He had rather ſee them thus, out of the Stone*; to which the Doctor replies, *That in the Stone they had warrant that no wicked* Spirits *ſhould enter; but without the Stone illuders might deal with them, unleſs God prevented it, &c.* From which paſſage alſo we may learn, as from divers others in the Book that although the ſtone (as we ſaid before) was the place, in which, and out of which, ordinarily, moſt Apparitions were framed, yet it was not ſo always: For we ſhall meet with

with divers things in that kinde that were ſeen and heard, without any reference to the *Stone*: From the ſame place alſo we may learn, that the ſaid *Stone* was the ſame he alſo called the *Shew-ſtone*; as in many places beſides. However, it is certain enough that he had more Stones then one, which he accounted ſacred; obſerve *Principal Stone*, and *this other Stone*; & *firſt Sanctified Stone*, *uſual Shew-ſtone*, and *Holy-ſtone*, may be thought oppoſed and different; but I underſtand it otherwiſe: This is the account we can give of this *principal Holy-Stone*. And to ſupply the defect of the maner how it was brought to him, the Reader, if he pleaſe, may finde ſome ſatisfaction, if he read the *maner how it was taken away, and reſtored*, very particularly ſet down, as before (upon another occaſion) was obſerved.

Beſides this *Stone* or *Stones*, there are divers other ſacred things mentioned, that belonged to this perſonated Sanctuary, but nothing more frequently mentioned then *Curtains*; a *Curtain* or *Vail*, as it is ſometimes called. A man would think at firſt, perchance, that it was ſomewhat outward, but it will be found otherwiſe; it was ſeen *in the Stone*, and appeared of different forms and colours, as they that read will quickly finde.

Next unto theſe the *Holy Table* is chiefly conſiderable, ordering of it is referred to Dr. *Dee*, which he durſt not take upon himſelf, until he had warrant from his Spiritual Teachers: This *Table*, which may well be called Magical, is preſerved and to be ſeen in Sir *Thomas Cottons* Library (from whence we had the reſt) and by his leave is here repreſented in a braſs Cut; mention is made of it, as I take it, where Dr. *Dee* propoſeth to his Teachers, *Whether the Table (for the middle croſs of uniting the 4 principal parts) be made perfect or no*: You may ſee more of it, it is alſo called *League Table*, *Table of Covenant*, *menſa fœderis* in ſome places: The *Pedeſtal* of it is mentioned in two or three places, and indeed a very curious Frame belonging unto it, yet to be ſeen in the ſaid Library. But I know not what to make of that, *neither Nalu: nor the Table appeareth*; and *the round Table or Globe appeared not*. I believe it muſt be underſtood of ſomewhat that had appeared before in the ſtone. The Reader that will be ſo curious, by careful reading may ſoon finde it out; I was not willing to beſtow too much time upon it.

But here remaineth a main buſineſs whereof we are to give an account to the Reader: There were many Tables or Schemes at the end of the Book, containing Letters, *a. b. c. &c.* diſpoſed into little ſquares, with an Inſcription over each Table in that unknown Character (before ſpoken of) expreſſed in uſual Letters how it ſhould be read. There is one for a *Specimen* here at the end of the Preface; the reſt were omitted, becauſe it was judged needleſs, except it were to increaſe the price of the Printed book. For firſt, Dr. *Dee* himſelf, though he took a great deal of pains to underſtand the Myſtery of them, and had great hopes given him from time to time to reap the benefit (himſelf complains of it in more then one place) of his toilſome work and long patience, yet it never came to any thing: and if he made nothing of them (to benefit himſelf thereby) what hopes had we? Beſides, we may judge of theſe *Tables*, and all this myſtery of *Letters*, by what we have ſeen in others of the ſame kinde. *Johannes Trithemius* was a man that was ſuppoſed by moſt to have dealt with *Spirits* a long time, and to have been inſtructed by them in

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ſome of thoſe ſecrets that he pretends unto by his Books. I know ſome have thought him innocent, or at leaſt, have attempted to juſtifie him: Some affect ſuch things to ſhew their wit, and think they ſhall be thought much wiſer then other men, if they contradict received Opinions, though their vanity and ſtrong conceit of their own parts, be their chief, if not onely ground. Learned and Judicious Maſter *Voſſius*, hath ſhewed himſelf very willing to think the beſt of him and his Books; yet he gives it over at laſt, and rather concludes on the contrary. They that dare defend *Apollonius*, the greateſt upholder of Ethniciſm that ever was, and by moſt Heathens accounted either a God, or a *Magician*, need not ſtick at any thing in this kinde: But ſay he was, what any man will have of him, (*Frithemius* we ſpeak of, his *Polygraphy*, he ſet out in his life time, dedicated to the then Emperor: He tells the World of the greateſt wonders to be done by it, that ever were heard of: All Wiſdom and Arts, all Languages, Eloquence, and what not, included in it. But I never heard of any man that could make any thing of it, or reaped any benefit in any kinde; which I think is the reaſon that his *Steganography*. mentioned and promiſed in this firſt work was ſo long after his death before it was Printed: It was expected it would have given ſome light to the firſt; but neither of that, nor of this latter, could ever any thing, that ever I could hear, be made by any man. I have good ground for what I ſay: For beſides what others have acknowledged, I finde learned *Viginaire*, (who in his old age was grown himſelf very Cabaliſtical, or it may be had ſome diſpoſition that way, though very learned otherwiſe, from his natural temper) as much grounded in that book, as any man before him: He doth plainly profeſs he could make nothing of it: And truly if he could not, that had beſtowed ſo much time and pains in thoſe unprofitable ſtudies, I ſee little hopes that any man elſe ſhould. It would make a man almoſt hate Learning, to ſee what dotage, even the moſt learned, are ſubject unto: I could bleſs them that know but little, ſo themſelves knew it is but little that they know, and were humble: But it commonly falls out otherwiſe, that they that know but little, think that little to be much, and are very proud of it; whereas much knowledge (or to ſpeak properly, more knowledge) if well uſed, hath this advantage, that it makes men moſt ſenſible of their ignorance. The reading of *Vigenaires* book of Cyphers (which I once thought a rare piece, as many other things of the ſame Author, which I had read) hath expreſſed theſe words from me in this place; and becauſe it hath ſo much affinity with our preſent Theme, I was the bolder; But to return. Upon this conſideration, the Reader I hope, will not be ſorry the reſt of the *Tables* (being many in number) were omitted. Though I muſt adde withal, had I known or thought any uſe could be made of them, having no better opinion of the Author (him or them) I mean, from whom Dr. *Dee* had them) I ſhould not have been very forward to have had a hand in their coming abroad.

I ſhould have told the Reader before but it may do well enough here, that beſides the particulars before ſpecified, there were other things that belonged to this *holy Furniture* (as Dr. *Dee* ſomewhere doth ſpeak) whereof mention is made in ſome places: as *Carpet*, *Candleſtick*, *Taper*, *Table-Cloth*, *Cuſhion*, and ſome others perchance. But I know nothing needs be obſerved upon

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any of theſe. I make no queſtion but the Divel in all theſe things had a reſpect to the Ceremonial Law eſpecially; as alſo in thoſe words, *Move not, for the place is holy*, often repeated, which are alſo elſewhere expounded: The Interlocutors in all this relation, are, △. (that is, Dr. *Dee*) and E. K. that is *Edw. Kelley*; and the *Spirits*, to the number of ſome twenty, or thereabouts, ſo many named: (*Madini, Eſemeli, Merifri, Ath, Galuah, Il, Jubenladece, Gabriel, Jam, Moreorgran, Aph, Lasben, Uriel, Naluage, Mapſama, Aue, Ilemeſe, Gaza, Vaa, Leveanael, Ben,*) at leaſt, but whether all Interlocutors, I know not, becauſe I do not remember, neither doth it much concern.

There be divers *marginal Notes* and Obſervations, which being of Dr. *Dee* his own, are for the moſt part not inconſiderable, and ſome very remarkable, all therefore here exhibited; but whereas in ſome places he had attempted to repreſent the apparition, or ſome part of it, in Figures alſo; this being done but ſometimes, and in caſe it had been done oftner (except it were to ſatisfie the childiſh humor of many Buyers of Books in this Age, when becauſe they buy not to read, muſt have ſomewhat to look upon; whence it comes to paſs, that much traſh doth paſs for good ware, for the trimming ſake, and on the contrary) of little uſe, no notice is taken of it; except ſome Figure be in the Text it ſelf, and of ſome conſequence, for the better underſtanding of the reſt.

The *Greek*, *p.* 25. *b.* is exactly ſet out, as it was found, and yet to be ſeen in the original, written by Dr. *Dee* himſelf: But little or nothing can be made of it, as it is written; and it is a ſign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by ſome Conjectures and Interpretations found in the original, and here alſo exhibited) as well as he could. was no very perfect *Grecian*; much leſs *Edw. Kelley*, who could not ſo much as read it, which made Dr. *Dee* to write ſome things that he would not have *Kelley* to read, in Greek Characters, though the words were Engliſh: I would not alter any thing that was in the Original: But the words, I believe ſpoken by the Spirit, (and ſo the Greek is warrantable enough) were theſe, Οὗτος ὁ ἑταῖρος τὸ ἔργον ἀνασήσει: Κόσμος γὰρ πρόθυμος τυγχάνει ὤν: Καὶ αὐτὸς τοσοῦτον πειράζεται: Ὥστε κοίνης ἀφελκυστίας φιλίας: Ἐσόπτρα μὴ τινὰ αὐτῷ ἀφορμὴν παρέξῃς: Τὰς δὲ ἀπάτας κομιδῇ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: This I think was intended of *Edw.* Kelley, who was ever and anon upon projects to break with Dr. *Dee*, and to be gone, as here preſently after, and in divers other places of this relation; nay, did really forſake him ſometimes for ſome time: The ſence *verbatim* is this: *This fellow* (*or Friend*) *will overthrow this work* (of Apparitions you muſt underſtand, to which he was requiſite, becauſe the Divel had not that power over Dr. *Dees* Body, to fit it, though he did promiſe it him, for ſuch ſights.) *His baggage* (*or furniture*) *is in a readineſs. And he doth very much endeavor: To withdraw himſelf from this common friendſhip. Take heed, that you give him no occaſion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Πρόθυμος, in the firſt line, may ſeem unuſual, for ἕτοιμος, or πρόθυρος; but it is an elegant Metaphore. Πειράζεται, for πειράζει, is not uſual; and happily it ſhould have been πειρᾶται, and ſo uttered; but that is nothing. Certainly he that could ſpeak ſo much *Greek*, (called here *Syrian*, to jeer *Ed.* Kelley) could not want Latine at any time to expreſs

himſelf; which nevertheleſs, might be thought, where we finde him ſpeaking Engliſh, to them that underſtood it not; ſo that Dr. *Dee* was fain to interpret it. But we cannot give an account of all his fetches and projects: He had a conſideration, I make no queſtion.

I cannot think of any thing elſe that the Reader need to be told, that is of this nature, and it may be ſomewhat might have been ſpared: However the Reader will conſider, that as in all Books, ſo in this: It is one thing to read from the beginning, and ſo to go on with heed and obſervation, without skipping; and another thing to read here and there, which would require a perpetual Comment, which is the wretchedneſs of moſt Readers, in theſe declining days of Learning; and therefore they have *Comments* (or *Rhapſodies* rather) accordingly; *ſimiles habent labra lactuſes*, never more true of any thing

It may be ſome will wonder what made the Spirits to fall upon *Engliſh Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers ſake, that is yet (and cannot otherwiſe) a ſtranger to the Book: The buſineſs is, Dr. *Dee* was lately grown in to great league and confederacy with *Albert Lasky*, (or *à laſco* rather) a great man of *Polonia*. You had before what *Cambden* ſaith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It ſeems, though nobly born, and to great dignity, yet his thoughts did aſpire much higher; and though no rich man, for a man of his rank and quality, yet expecting ſuch matters from Dr. *Dee* and *his Spirits*, as he did, he could finde money enough to ſupply their wants upon occaſion. The Spirits were very glad of the occaſion, and did what they could to cheriſh him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb. Laskey* and his good opinion; among other things, his Pedegree, which muſt needs pleaſe a vain man very well, was taken into conſideration: That every thing there ſaid, doth exactly agree to the truth, as I do not warrant it, ſo neither am I at leiſure at this time to take the pains to examine. We muſt never look further in thoſe things that are delivered by ſuch, then if it were, or be pertinent (true or falſe) to their end and preſent occaſion. Beſides, it is very poſſible, (which I deſire the Reader to take good notice of) that both here and elſewhere the Tranſcribers, as they could not read ſometimes, and were forced to leave ſome blancks (though ſeldome to any conſiderable prejudice of the ſence) ſo they might miſtake alſo, having to do with an Original that was (and is yet to be ſeen) ſo defaced and worm-eaten as this is, written (as we have ſaid) by Dr. *Dee* himſelf.

Beſides the authentickneſs of the Original Copy, written by Dr. *Dee* himſelf; the Reader may know, that *the Originals of the Letters* that are here exhibited, are all, or moſt of them yet preſerved, and to be ſeen in Sir *Tho. Cottons* Library.

IV. I am now come to the laſt of the four things that I promiſed, to ſhew the ſeveral *good uſes* that may be made of this Book, and which were principally looked upon in the publiſhing of it. This order indeed I propoſed to my ſelf, but great part of this occaſion offering it ſelf upon other matter, is already performed in the former Diſcourſe, ſo that but little is now left to be done. However I will ſum them up, and repreſent them together, that every Reader may have

have them in readineſs and in view for his uſe the better.

The firſt is againſt Atheiſts, and ſuch as do not believe that there be any Divels or Spirits: We have argued it, I confeſs, pretty largely, at the beginning of this *Diſcourſe* or *Preface*, and I hope ſome may receive competent ſatisfaction by what we have ſaid: But if no Argument had been uſed, (ſetting aſide Scripture Authority, which would be impertinent againſt Atheiſts) I do not know what can be more convincing then this ſad Story, ſo exactly ſo particularly, ſo faithfully delivered. Truly, they muſt ſee further then I do, that can finde what to anſwer (rationally) and to oppoſe: This is a great point, and a great ground of Religion; but this is not all: For if there be Spirits indeed, ſo wicked and malicious, ſo ſtudious and ſo induſtrious, to delude men, and to do miſchief, which is their end, all which is ſo fully repreſented in this Relation; then certainly muſt it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them eſpecially that adore that Power, and worſhip it with true affection and ſincerity: For without this over ruling Power, what a miſerable World ſhould we have? What man ſo ſober or innocent, that could enjoy himſelf at any time with any comfort or ſecurity? But again, what man can read this ſad ſtory, and can be ſo perſwaded of his own Wiſdom or innocency, but will in ſome degree reflect upon himſelf, and will be moved to praiſe God, that notwithſtanding many provocations in ſeveral kindes (as damnable curioſity, open prophaneneſs, frequent Oathes, Curſes, Perjuries, ſcandalous Life, and the like) God hath been pleaſed to protect and preſerve him from the force and violence of ſuch enemies of mankinde?

I ſaid before, from leſs beginnings greateſt confuſions had enſued, which is very true as in the caſe of *Bacchus* particularly many Ages before; and in the caſe of *Mahomet* afterwards, (two notable lewd *Enthuſiaſts*, by whom as Inſtruments, *evil Spirits*, by Gods permiſſion, brought great alterations in Governments, and wrought much miſchief and villany among Men and Women) we ſhall elſewhere ſhew more at large. By due conſideration of all Circumſtances, as chiefly their confident and reiterated Addreſſes unto, and Attempts upon ſo many great men in Power and Authority, and the like; I am much of opinion that theſe Spirits had as great hopes of Dr. *Dee*, as ever they had of *Bacchus* or *Mahomet*. But God was not pleaſed at that time to permit that their malice and ſubtilty ſhould prevail. And I think, if we conſider it well, we have reaſon to praiſe God for it. *England* might have been over-run with Anabaptiſm (when I ſay Anabaptiſm, I mean Anabaptiſm confirmed and in full power, not as it appears in its firſt pretentions) long before this: God be thanked that it was not then, and God keep it from it ſtill, I hope is the Prayer of all truly ſober and Religious. And in very deed I know no reaſon, but the Wiſdom and prudence of their Majeſties Councel that then were, in oppoſing Dr. *Dees* frequent addreſſes and Sollicitations, may (under God) challenge and deſerve ſome part of our Thanks and Acknowledgement.

Again, The Divel we ſee can Pray and Preach, (as to outward appearance we mean; for truly, and really, God forbid that any thing ſacred and holy ſhould be thought to proceed from Divels) and talk of Sanctity and Mortification, as well as the beſt. And what he can in his own perſon, or by himſelf immediately;

diately; there is no queſtion, but he doth by his Miniſters and Inſtruments much more, more ordinarily and frequently I mean: Let any man judge then, whether it be the part of a ſober wiſe man, not onely to hear ſuch men as can give no account of their calling, but alſo to follow them, to embrace their Doctrine, to be of their number or Congregation; and all this, upon this account, becauſe they can pray and preach very well, (as they think and judge at leaſt) and talk very godlily and zealouſly? How much more inexcuſable they that will cleave unto ſuch, though they ſee and know them ſcandalous in their Lives, Proud, Inſolent, Ignorant, Seditious, Intolerable, becauſe they can pray, and preach, and talk, as beſt agreeth with their own humor, and gives them beſt content? Can any man think they follow God in this, who would have *all things done in order*, and is not a God *of Confuſion*, (1 *Cor.* 14. 33, 40.) when all they do, tends to nothing elſe but diſorder and confuſion? I confeſs it is poſſible, that men lawfully called may prove bad enough, we have divers examples in the Scripture. But if a man, ſimply and ignorantly be miſ-led by ſuch, certainly his judgement will be much lighter then they can expect, who will not uſe the means that God hath ordained, in ſo great and weighty a buſineſs as the ſalvation of Souls is. I know not what theſe men can ſay for themſelves, except it be, that they are reſolved to make uſe of the Liberty of the times to pleaſe their humor; they may do it, but if that bring them to Heaven, they have good luck.

But the buſineſs of praying, is that I would principally inſiſt upon: You ſee here how Dr. *Dee*, where he gives an account of himſelf to the *Emperor*, and others, bears himſelf much upon this, that ſo many years he had been an earneſt Suitor unto God *by Prayer* to obtain *Wiſdom*, ſuch wiſdom as he was ambitious of. I believe him, that he had prayed very earneſtly, and with much importunity many times: This was the thing that made him ſo confident of his Spirits, that they muſt needs be good Spirits and Angels. I know a man, I have no comfort to tell it, but that I would not conceal any thing that may be a warning unto others, and yet I will have a reſpect unto him too: But I knew one, a very innocent man (in his outward converſation, and as I believe very really) Humble, Religious, very Learned and Orthodox, and one that had ſuffered for his Conſcience, as others have done in theſe times: This worthy man, being engaged in a controverted Argument, upon which his phancy had wrought very much, or rather which had much wrought upon his phancy; he had written much, filled much Paper, and was deſirous to communicate unto me as his friend what he had done: But when I perceived that the drift of his writing was out of the Law and the Prophets, to ſhew the neceſſity of ſome things which I thought of a more indifferent nature; I was not willing to meddle with it; and begun to argue againſt his main drift, and to ſhew my diſliking. After many words to and fro, he began to preſs me with this, that he had often prayed with much earneſtneſs, and he was very confident that God had heard his Prayers: Yea, he proceeded ſo far, that if God were true, he could not be deceived, and uſed many other words to the ſame purpoſe, at which I was much amazed, but

could

could do no good upon him, ſuch was his confidence and violence upon this occaſion, though otherwiſe a very moderate ingenuous man: And thus I found him more then once, or twice. Truly, I think God was very merciful unto him, that took him away in good time. But certainly this buſineſs of *Prayer and praiſing*, is a buſineſs as of great comfort (the greateſt that mortal man is capable of upon earth) ſo of much more danger and deluſion, then many do believe. And if caution and circumſpection be to be uſed in any thing that belongs to Religion, I think it ought in Prayer, as much as any thing. And ſince I have adventured to tell one ſtory upon mine own credit, I will tell one more upon better authority, which I have long deſired (for the obſervableneſs of it) to communicate unto the world, and to that end, had once inſerted it in a Treatiſe of mine, which I thought would have been Printed, but it was not: I will firſt give the Engliſh of it, that all men may reap the benefit, and then ſet it down in the words of my Author (mine own Father *Iſaac Caſaubon*, of *b. m.*) as I have it to ſhew under his hand.

At a Conſiſtory in Geneva, *upon a Friday*, 18 July, 1589. *The caſe of one Mr.* Nicholas *being there propoſed to the Aſſembly to be conſidered of, who was wont to inſinuate himſelf into private Houſes, under pretence of praying, and made ſmall congregations: The buſineſs was diſliked by the* Paſtors; *Firſt, becauſe nothing in the Church of God ought to be done without order. Secondly, becauſe to turn ſuch duties of Religion to matter of Traffick to get money onely, (without any other end or calling) was not lawful. Thirdly and laſtly, his battalogy, (or vain repetition of words) was not to be ſuffered: Then upon this occaſion it was related by Mr.* Beza, *that the Saturday before, whileſt that ſharp conflict was, which we had before our eyes,* (to wit, between the Genevians, and the Duke of *Savoys* Forces) *that a certain Woman addreſſed her ſelf to him, ſaying, What Mr.* Beza, *will you make Prayers here? To which he had anſwered, No: What, do you think I do behold theſe things with mine eyes onely, and do not pray to God in my heart? Giving this reaſon for his anſwer he had made to the Woman*: [It is not ſo expreſſed in the Latine, that the following words were *Beza*'s words, but the coherence of matter doth ſo require it] *That Prayer was certainly a holy thing, which it did not become any man to apply himſelf unto,* (or *to undertake*) *without due preparation: And that they were deceived, who thought it ſo eaſie a thing to pray rightly: And that care alſo ſhould be taken leſt* [under a colour of zeal and devotion] *a way be made to ſuperſtition*: The Latine words are theſe,

[*Die Veneris, Julii* 18. 1589. *Cùm relatum eſſet in cœtum, de Mag.* Nicolao, *qui inſinuaret ſe in domos varias* περφδσει τῦ ἐυχεσθας, *& ita aliquando cœtus, etſi paruos, coire ſolitos, paſtoribus res improbata eſt: Primùm, quia extra ordinem, nihil in Dei Eccleſia fieri debet: Deinde, quia* ποεσμὸν *facere* τὴν τρησκείαν, *nefas. Tertio, hominis* βατλολογία *non ferenda Narratum eſt tum à B ſe die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur, quod nobis erat ante oculos, interrogatum à mulieracula, Quid tu D. B. vis preces hic facere? Reſpondiſſe, Nequaquam. Tu ne enim (ait) me putas, hæc oculis tantum ſpectare, nec vota in animo ad Deum Opt. Max. fundere? Omnino,*

res ſancta ἡ εὐχὴ, ad quam non niſi meditatum oporteat accedere, falluntur enim qui rem putant eſſe facilem, preces benè concipere. Simul cavendum, ne alicui ſuperſtitioni viam imprudentes aperiamus.]

In the laſt place, All men may take warning by this example, how they put themſelves out of the protection of Almighty God, either by preſumptuous unlawful wiſhes and deſires, or by ſeeking not unto Divels onely, directly (which Dr. *Dee* certainly never did, but abhorred the thought of it in his heart) but unto them that have next relation unto Divels, as *Witches*, *Wizzards*, *Conjurers*, *Aſtrologers*, (that take upon them to foretell humane events) *Fortune tellers*, and the like, yea and all Books of that ſubject, which I doubt, were a great occaſion of Dr. *Dees* deluſion: That men are commonly cheated by ſuch, is ſure enough; and thoſe that are not very fools, would take heed how they deal with them, and avoid them, to avoid the Imputation of Fools; but thoſe that are wiſe, much more, if they can more then cheat; for the more they can do, the more they know they have of the Divel in them: Wretched people that will not, dare not truſt God, who as he is the onely fountain of goodneſs, ſo onely knows what is good for every man. They may rejoyce for a time, and applaud themſelves in their conceited ſucceſſes, but miſery, if they repent not, will be their end; and it is a great ſign that God is very angry with them, when he doth ſuffer them to thrive by means which Himſelf hath curſed.

POST

POSTCRIPT.

SInce this Preface was written, and almoſt printed, I was ſhewed a Book, entituled, *Theatrum Chemicum Britannicum, &c.* by *Elias Aſhmole* Eſq; and in ſome *Annotations* there, at the end, an account concerning Dr. *Dee* and *Edw. Kelley*, (there ſtiled Sir *Edward Kelley*) out of a *Diary* of Dr. *Dees*, all written with his own hand: As I do not queſtion the Gentlemans fidelity in this buſineſs, ſo I make as little queſtion but Dr. *Dee*'s own hand will be found to agree in all matters of Fact both here and there, if any ſhall take the pains to compare. And it may be the Reader may receive ſome further ſatisfaction in ſome particulars by his labor, which is the reaſon that I mention the Book here, being but lately come to my knowledge; His Judgement either concerning Dr. *Dee*, or *Kelley*, I meddle not with; and it may be, had he ſeen what is here to be ſeen, he would have been of another opinion in ſome things: Here is enough, I am ſure, to ſatisfie any man that is not very much preoccupied, or otherwiſe engaged by particular ends. As for thoſe *Reports* concerning *Kelley*, (ſome whereof concern Dr. *Dee* alſo) he tells us of, as I believe him, that he hath heard ſo, ſo I muſt (and may truly) profeſs, that I have met with far contrary, and in my judgement, and by this account here given us by Dr. *Dee*, much more probable: And particularly, that *Kelley* was put in Priſon by the Emperor, for a notable Chymical cheat that he had put upon him; the particulars whereof, though they were fully related unto me, yet I will not adventure upon, leſt I miſtake in ſome terms of art, or petty circumſtance of fact. And let the Reader judge by that account, Dr. *Dee* (who beſt knew) doth give us here throughout the whole Book of this *Kelley*, whether *Wevers* Story in his *Funeral Monum. pag.* 45, 46. of damnable *Necromancy*, and other *Diabolical Conjuration*, practiſed by *Kelley* in *Lancaſhire*, be not (beſides what is there ſaid and atteſted) much more probable, then any thing that hath been or can be ſaid by others, to his juſtification or commendation: Which indeed doth make Doctor *Dee*'s caſe altogether inexcuſable, that believing and knowing the man to be ſuch a one, he would have to do with him, and expected good by his Miniſteries; but that the Doctor his Faith, and his intellectualls (through Gods juſt judgement, as we have ſaid) were ſo much in the power and government of his Spirits, that they might perſwade him to any thing, under colour of doing ſervice unto God, yea had it been to cut his own Fathers throat, as we ſee in the *Relation*, that they perſwaded him to lie with another mans Wife, and proſtitute his own to a vile, and, by himſelf belived, Diabolical man.

Beſides, I have been told by many, that Dr. *Dee*, very poor and every way miſerable, dyed at *Mortlack*, here about *London*, which doth not ſeem to agree with the report in thoſe *Annotations*: But enough of them: Neither indeed have I ſaid any thing at all of purpoſe to oppoſe the Author, but to give this further ſatisfaction to the Reader, or rather to the truth, which I thought I was bound to do.

The paſſage in *Wevers Funeral Monuments*, *pag.* 45, 46. concerning *Kelley*, for their ſatisfaction that have not the Book, is this; *Kelley*, (otherwiſe called *Talbot*) that famous *Engliſh* Alchymiſt of our times, who flying out of his own Countrey (after he had loſt both his ears at *Lancaſter*) was entertained by *Rodolph* the ſecond, and laſt of that Chriſtian name, Emperor of *Germany*; for whom *Elizabeth* of famous memory, ſent (very ſecretly) Captain *Peter Gwyn*, with ſome others, to perſwade him to return back to his own Native home, which he was willing to do; and thinking to eſcape away in the night, by ſtealth, as he was clammering over a Wall in his own Houſe in *Pragne* (which bears his name to this day, and ſometimes was an old Sanctuary) he fell down from the Battlements, broke his leggs, and bruiſed his body, of which hurts within a while after, he departed this World.

Sed quorſum hæc? you will ſay: Then thus, This Diabolical queſtioning of the dead, for the knowledge of future accidents, was put in practice by the ſaid *Kelley*, who upon a certain Night, in the Park of *Walton* in *le dale*, in the County of *Lancaſter*, with one *Paul Waring*, (his fellow-companion in ſuch Deeds of darkneſs) invocated ſome one of the Infernal Regiment, to know certain paſſages in the life, as alſo what might be known by the Divels foreſight, of the manner and time of the death of a Noble yong Gentleman, as then in Wardſhip. The Black Ceremonies of that Night being ended, *Kelley* demanded of one of the Gentlemans ſervants, what *Corſe* was the laſt buryed in *Law* Church-yard, a Church thereunto adjoyning, who told him of a poor man that was buryed there but the ſame day: *He* and the ſaid *Waring*, intreated this foreſaid ſervant to go with them to the Grave of the man ſo lately interred, which he did; and withal, did help them to dig up the Carcaſe of the poor Catiff, whom by their Incantations, they made him (or rather ſome evil Spirit through his Organs) to ſpeak, who delivered ſtrange Predictions concerning the ſaid Gentleman. I was told thus much by the ſaid Serving-man, a Secondary Actor in that diſmal abhorred buſineſs; and divers Gentlemen and others are now living in *Lancaſhire*, to whom he hath related this Story. And the Gentleman himſelf (whoſe memory I am bound to honor) told me a little before his death, of this Conjuration by *Kelley*, as he had it by relation from his ſaid Servant and Tenant, onely ſome circumſtances excepted, which he thought not fitting to come to his Maſters knowledge.

Doctor

Dr. Dee's Apology,

Sent to the Arch-Biſhop of CANTERBURY. 1595.

OR,

A Letter containing a moſt brief Diſcourſe Apogeticall, with a plain Demonſtration, and fervent Proteſtation for the lawfull, ſincere, very faithfull and Chriſtian courſe of the Philoſophicall Studies and Exerciſes, of a certain ſtudious Gentleman: An ancient Servant to Her moſt Excellent Majeſty Royall.

To the moſt Reverend Father in God, the Lord Archbiſhop of Canterbury, *Primate and* Metropolitane *of all* England, *one of Her Majeſties moſt Honorable Privie Councell: my ſingular good Lord.*

MOſt humbly and heartily I crave your Graces pardon, if I offend any thing, to ſend, or preſent unto your Graces hand, ſo ſimple a Diſcourſe as this is: Although, by ſome ſage and diſcreet my friends their opinion, it is thought not to be impertinent, to my moſt needfull ſuits, preſently in hand, (before her moſt Excellent Majeſty Royall, your Lordſhips good Grace, and other the Right Honourable Lords of her Majeſties Privy Councell) to make ſome part of my former ſtudies, and ſtudious exerciſes (within and for theſe 46 years laſt paſt, uſed and continued) to be firſt known and diſcovered unto your *Grace*, and other the right Honourable, my good Lords of her Majeſties privy Councell: And ſecondly, afterwards, the ſame to be permitted to come to publick view: Not ſo much, to ſtop the mouthes, and, at length to ſtay the impudent attempts, of the raſh, and malicious deviſers, and contrivers of moſt untrue, fooliſh, and wicked reports, and fables, of, and concerning my foreſaid ſtudious exerciſes, paſſed over, with my great, (yea incredible) paines, travells, cares, and coſts, in the ſearch, and learning of true Philoſophie; As, therein, So, to certifie, and ſatisfie the godly and unpartiall Chriſtian hearer, or reader hereof: That, by his own judgement, (upon his due conſideration, and examination of this, no little parcell, of the particulars of my foreſaid ſtudies, and exerciſes philoſophicall annexed) He will, or may, be ſufficiently informed, and perſwaded; That I have wonderfully laboured, to find, follow, uſe, and haunt the true, ſtraight, and moſt narrow path, leading all true, devout, zealous, faithfull, and conſtant Chriſtian

ſtian ſtudents, *ex valle hac miſeriæ, & miſeria iſtius vallis: & tenebrarum Regno; & tenebris iſtius Regni, ad montem ſanctum Syon, & ad cœleſtia tabernacula.* All thanks, are moſt due, therefore, unto the Almighty. Seeing, it ſo pleaſed him, (even from my youth, by his divine favour, grace, and help) to inſinuate into my heart, an inſatiable zeal, and deſire, to know his truth: And in him, and by him, inceſſantly to ſeek, and liſten after the ſame; by the true Philoſophical method and harmony proceeding and aſcending, (as it were) *gradatim*, from things viſible, to conſider of things inviſible from things bodily, to conceive of things ſpirituall: from things tranſitory, and momentary, to mediate of things permanent: by things mortall (*viſible* and *inviſible*) to have ſome perſeverance of immortality. And to conclude, moſt briefly; by the moſt mervailous frame of the *whole World*, philoſophically viewed, and circumſpectly weighed, numbred, and meaſured (according to the talent, and gift of *GOD*, from above alotted, for his divine purpoſes effecting) moſt faithfully to love, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whoſe workmanſhip, his infinite goodneſs, unſearchable wiſdome, and Almighty power, yea, his everlaſting power, and divinity; may (by innumerable means) be manifeſted, and demonſtrated. The truth of which my zealous, carefull, and conſtant intent, and endeavour pecified, may (I hope) eaſily appear by the whole, full and due ſurvey, and conſideration of all the Books, Treatiſes, and Diſcourſes, whoſe Titles onely, are, at this time, here annexed, and expreſſed: As they are ſet down in the ſixth Chapter, of another little *Rhapſodicall* Treatiſe, intituled, the *Compendious Rehearſall*, &c. written above two years ſince: for thoſe her Majeſties two honorable Comiſſioners; which her moſt excellent Majeſty had moſt graciouſly ſent to my poor Cottage in *Mortclacke*: to underſtand the matters, and cauſes at full; through which, I was ſo extreamly urged to procure at her Majeſties hands ſuch Honorable Surveyors and witneſſes to be aſſigned, for the due proof of the contents, of my moſt humble and pitifull ſupplication, exhibited unto her moſt Excellent Majeſty, at *Hampton* Court, *An.* 1592. *Novemb.* 9. Thus therefore (as followeth) is the ſaid 6. Chapter there, recorded.

¶ *My labours and pains beſtowed at divers times, to pleaſure my native Countrey: by writing of ſundry* BOOKS, *and Treatiſes: ſome in Latine, ſome in Engliſh, and ſome of them, written, at her Majeſties commandement.*

Of which BOOKS, and Treatiſes, ſome are printed, and ſome unprinted. The printed BOOKS: and Treatiſes are theſe following:

1. PRopædeumata *Aphoriſtica, De præſtantioribus quibuſdam Naturæ virtutibus. Aphoriſmi.* 120. Anno 1558.

2. Monas Hieroglyphica, *Mathematicè, Anagogicèque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem ſapientiſſimum,* Anno 1564.

3. *Epiſtola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De ſuperficierum Diviſionibus; edito in lucem, opera mea, & ejuſdem Commandini Urbinatis; Impreſſa Piſauri.* Anno 1570.

4. *The Brytiſh Monarchy (otherwiſe called the Petty Navy Royall:) for the politique ſecurity; abundant wealth, and the triumphant ſtate of this Kingdome, (with Gods favour,) procuring,* Anno 1576.

5. *My Mathematicall preface annexed to Euclide, (by the right worſhipfull Sir* Henry Billingſley *Knight, in the* Engliſh *language firſt publiſhed) written at the earneſt requeſt of ſundry right worſhipfull Knights, and other very well learned men.* Wherein are many Arts, of me wholy invented (by name, definition, propriety and uſe,) more then either the Græcian, or Roman Mathematicians, have left to our knowledge, Anno 1570.

6. *My divers and many Annotations, and Inventions Mathematicall, added in ſundry places of the foreſaid* Engliſh *Euclide, after the* tenth *Book of the ſame.* Anno 1570.

7 *Epiſtola prefixa Ephemeridibus* Johannis Felde *Angli, cui rationem declaraveram Ephemerides conſcribendi.* Anno 1557.

8. *Paralaticæ Commentationis, Praxeoſq; Nucleus quidam.* Anno 1573.

The unprinted Books and Treatiſes, are theſe: ſome, *perfectly finiſhed: and ſome, yet unfiniſhed.*

9. THe firſt great volume of Famous and rich Diſcoveries: wherein (alſo) is the Hiſtory of King *Solomon*, every three years, his *Ophirian* Voyage. The Originals of Presbyter *Joannes*: and of the firſt great *Cham*, and his ſucceſſors for many years following: The deſcription of divers wonderfull Iſles in the Northern, Scythian, Tartarian, and the other moſt Northern Seas, and neere under the North Pole: by Record, written above 1200. years ſince: with divers other rarities, Anno 1576.

10. The Brytiſh Complement, of the perfect Art of Navigation; A great volume: in which, are contained our Queen *Elizabeth* her Arithmeticall Tables Gubernautick, for Navigation by the Paradoxall compaſſe (of me, invented *anno* 1557.) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compaſſe finding moſt eaſily, and ſpeedily: yea, (if need be) in one minute of time, and ſometime, without ſight of Sun, Moon or Star; with many other new and needfull inventions Gubernautick, Anno 1576.

11. Her Majeſties Title Royall, to many forrain Countries, Kingdomes, and Provinces, by good teſtimony and ſufficient proof recorded: and in 12. Velum Skins of Parchment, faire written: for her Majeſties uſe: and at her Majeſties commandement, Anno 1578.

12. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her Majeſtie, Anno 1579.

13. Prolegomena & Dictata Pariſienſia, in *Euclidis* Elementorum Geometricorum, librum primum, & ſecundum; in Collegio *Rhemenſi*, An. 1550.

14. De uſu Globi Cœleſtis: ad Regem Edoardum ſextum. An. 1550.

15. The Art of Logick, in Engliſh, Anno 1547.

16. The 13. Sophiſticall Fallacians, with their diſcoveries, written in Engliſh meter, Anno. 1548.

17. Mercurius

17. Mercurius Cœleſtis: libri 24. written at *Lovayn*, An. 1549.

18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipſius ſtelliferi Cœli, ab infimo Terræ Centro, diſtantiis, mutuiſq; intervallis, & eorundem omnium Magnitudine liber ἀποδεικτικος, ad *Edoardum* Sextum, Angliæ Regem, Anno 1551.

19. Aphoriſmi Aſtrologici 300. Anno 1553.

20. The true cauſe, and account (not vulgar) of Floods and Ebbs: written at the requeſt of the Right Honourable Lady, Lady Jane, Dutcheſſe of Northumberland, Anno 1553.

21. The Philoſophicall and Poeticall Originall occaſions of the Configurations, and names of the heavenly Aſteriſmes, written at the requeſt of the ſame Dutcheſs, Anno 1553.

22. The Aſtronomicall, & Logiſticall rules, and Canons, to calculate the Ephemerides by, and other neceſſary Accounts of heavenly motions: written at the requeſt, and for the uſe of that excellent Mechanicien Maſter *Richard Chancelor*, at his laſt voyage into *Moſchovia*. Anno 1553.

23 De Acribologia Mathematica; volumen magnum: ſexdecim continens libros, Anno 1555.

24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem: unde, valde rara alia excogitari perficique poterunt problemata, Anno 1556.

25. De ſpeculis Comburentibus: libri ſex, Anno 1557.

26. De Perſpectiva illa, qua peritiſsimi utuntur Pictores. Anno 1557.

27. Speculum unitatis: ſive Apologia pro Fratre *Rogerio Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciſſe auxilia, ſed philoſophum fuiſſe maximum; naturaliterque & modis homini Chriſtiano licitis, maximas feciſſe res, quas indoctum ſolet vulgus, in Dæmoniorum referre facinora, Anno 1557.

28. De Annuli Aſtronimici multiplici uſu *lib.* 2. Anno 1557.

29. Trochillica Inventa, *lib.* 2. Anno 1558.

30. Περὶ ἀναβιβασμῶν θεολογικῶν, *lib.* 3. Anno 1558.

31. De tertia & præcipua Perſpectivæ parte, quæ de Radiorum fractione tractat, *lib.* 3. Anno 1559.

32. De Itinere ſubterraneo, *lib.* 2. Anno 1560.

33. De Triangulorum rectilineorum Areis, *lib.* 3. demonſtrati: ad exeltiſſimum Mathematicum *Petrum Nonium* conſcripti, Anno 1560.

34. Cabalæ Hebraicæ compendioſa tabella, Anno 1562.

35. Reipublicæ Britanicæ Synopſis: in Engliſh, Anno 1565.

36. De Trigono Circinóque Analogico, Opuſculum Mathematicum & Mechanicum, *lib.* 4. Anno 1565.

37. De ſtella admiranda, in Caſſiopeæ Aſteriſmo, cœlitùs demiſſa ad orbem uſque Veneris: Iterumque in Cœli penetralia perpendiculariter retracta, poſt decimum ſextum ſuæ apparitionis menſem, An. 1573.

38. Hipparchus Redivivus, Tractatulus, Anno 1573.

39. De unico Mago, & triplici *Herode*, eóque Antichriſtiano. An. 1570.

40. Ten ſundry and very rare Heraldical Blaſonings of one Creſt or Cognizance, lawfully confirmed to certain ancient Arms, *lib.* 1. An. 1574.

41. Atlantidis,(vulgariter, Indiæ, Occidentalis nominatæ) emendatior deſcriptio Hydrographica, quàm ulla alia adhuc evulgata, An. 1580.

42. De modo Evangelii Jeſu Chriſti publicandi, propagandi,ſtabiliendique, inter Infideles Atlanticos: volumen magnum, libris diſtinctum quatuor: quorum primus ad Sereniſſimam noſtram Potentiſſimamque Reginam *Elizabetham* inſcribitur: Secundus, ad ſummos privati ſuæ ſacræ *Majeſtatis* conſilij ſenatores: Tertius, Hi ſpaniarum Regem, *Philippum*: Quartus, ad Pontificem Romanum, Anno 1581.

43. Navigationis ad Carthayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: *Arthuro Pit*, & *Carolo Jackmano* Anglis, verſus illas partes Navigaturis, in manus tradita; cum admirandarum quarundam Inſularum, annotatione, in illis ſubpolaribus partibus jacentium, *An.* 1580.

44. Hemiſphærij Borealis Geographica, atque Hydrographica deſcriptio: longè a vulgatis chartis diverſa: *Anglis* quibuſdam, verſus *Atlantidis* Septentrionalia litora, navigationem inſtituentibus, dono data, *An.* 1583.

45. The Originals, and chief points, of our ancient Britiſh Hiſtories, diſcourſed upon, and examined, *An.* 1583.

46. An adviſe & diſcourſe about the Reformation of the vulgar *Julian* yeare, written by her Majeſties commandement, and the Lords of the privy Councell, *Anno* 1582.

47. Certain Conſiderations, and conferrings together, of theſe three ſentences, (aunciently accounted as Oracles (*Noſce teipſum*: *Homo Homini Deus*: *Homo Homini Lupus*, *An.* 1592

48. De hominis Corpore, Spiritu, & *Anima*: ſive Microcoſmicum totius Philoſophiæ Naturalis Compendium, *lib* 1. *Anno* 1591.

With many other Books, Pamphlets, Diſcourſes, Inventions, and Concluſions, in divers Arts and matters: whoſe names, need not in this Abſtract to be notified: The moſt part of all which, here ſpecified, lie here before your Honours upon the Table, on your left hand. But by other books and Writings of another ſort, (if it ſo pleaſe God, and that he will grant me life, health, and due maintenance thereto, for ſome ten or twelve years next enſuing) I may, hereafter make plaine, and without doubt, this ſentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) have I ſet down this *Catalogus*, out of the foreſaid ſixt Chapter, of the booke, whoſe title is this:

49. *The Compendious rehearſall of* John Dee, *his dutifull declaration and proofe of the courſe and race of his ſtudious life, for the ſpace of halfe an hundred years, now (by Gods favour and help) fully ſpent, &c.*

To which compendious rehearſall, doth now belong an *Appendix*, of theſe two laſt years: In which I have had many juſt occaſions, to confeſſe, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, and large diſcuſsing: as may, one day, hereafter (by Gods help) be publiſhed, in ſome manner very ſtrange. And beſides all the rehearſed *Books* & Treatiſes of my writiug, or handling hitherto, I have juſt cauſe, lately given me to write & publiſh a Treatiſe, with Title (50.) *De Horizonte Æternitatis*: to make evident, that one *Andreas Libavius*, in a book of his, printed the laſt year, hath unduly conſidered a phraſe of my *Monas Hyeroglyphica*:

gliphica: to his misliking, by his own unskilfulnesse in such matter: and not understanding my apt application thereof, in one of the very principal places, of the whole Book. And this book of mine, by Gods help and favour (shall be dedicated unto her most Excellent Majesty Royall: And this Treatise doth contain three books;

1. The first Intituled, *De Horizonte: liber Mathematicus & Physicus.*

2. The second, *De Æternitate: liber Theologicus, Metaphysicus & Mathematicus.*

3. The third, *De Horizonte Æternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.*

It may now be here also remembred, that almost three years after the writing of this Letter, I did somewhat satisfie the request of an Honourable Friend in Court, by speedily penning some matter concerning her Majesties Sea-Soveraignte: under this title,

51. *Thalattocratia Brytannica.*

Sive,

De Brytanico Maris Imperio, Collectanea Extomporanea: 4. dierum Spacio, celeri conscripta calamo. Anno. 1597. *Septemb.* 20. *Mancestriæ.*

¶ Truly I have great cause to praise and thanke God, for your Graces very charitable using of me: both in sundry points else, and also in your favourable yeelding to, yea & notifying the due means for the performance of her Sacred Majesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and give unto me (her Ancient faithfull servant) some due maintenance to lead the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greek (at the least:) aswell for my own books, and Works, fair, and correctly to be written (such I mean, as either her most Excellent Majestie, out of the premisses will make choice of, or command to be finished or published: or such of them, as your grace shall think meet or worthy for my farther labor to be bestowed on) as else for the speedy, faire, and true writing out of other ancient *Authors* their good and rare workes, in greek or Latine: which by *GODS* Providence, have been preserved from the spoile made of my Librarie, and of all my movable goods here, &c. *Anno* 1583. * In which Librarie, were about 4000. books; whereof, 700. were anciently written by hand; Some in *Greeke*, some in *Latine*, some in *Hebrew*, And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I have sustained, do not so much grieve my heart, as the rash, lewde, fond, and most untrue fables, and reports of me, and my Studies Philosophicall, have done, and yet do; which commonly, after their first hatching, and deviliſh devising, immediately with great speed, are generally all the Realme overspread; and to some, seem true; to other, they are doubtfull; and to onely the wise, modest, discreet, godly, and charitable (and chiefly to such as have some acquaintance with me) they appear, and are known to be fables, untruths, and utterly false reports, and slanders. Well, this shall be my last charitable giving of warning, and fervent protestation to my Countreymen, and all other in this case;

* Although that my last voyage beyond the Seas, was duly undertaken (by her Majesties good favour and licence) as by the same words may appear in the Letter, written by the Right Honourable Lord Treasurer, unto your *Grace* in my behalf, and her most Excellent Majestie willing his Honor so to do. *Anno.* 1590. *the* 20. *of January.*

A fervent PROTESTATION.

BEfore the Almighty our GOD, and your Lordſhips good Grace, this day, on the perill of my ſouls damnation (if I lie, or take his name in vaine herein) I take the ſame GOD, to be my witneſſe; That with all my heart, with all my ſoul, with all my ſtrength, power and underſtanding (according to the meaſure thereof, which the Almighty hath given me) for the moſt part of the time, from my youth hitherto, I have uſed and ſtill uſe, good, lawfull, honeſt, chriſtian and divinely preſcribed means to attain to the knowledge of thoſe truthes, which are meet, and neceſſary for me to know; and wherewith to do his divine Majeſty ſuch ſervice, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this Kingdome; ſo much, as by the will and purpoſe of God, ſhall lie in my skill, and habilitie to perform: as a true, faithfull, and moſt ſincerely dutifull ſervant, to our moſt gracious and incomparable Queen Elizabeth, *and as a very comfortable fellow-member of the body politique, governed under the ſcepter Royal of our earthly Supreame head (Queen* Elizabeth) *and as a lively ſympathicall, and true ſymetricall fellow-member of that holy and myſticall body, Catholiquely extended and placed (whereſoever) on the earth: in the view,* Knowledge, *direction, protection, illumination and conſolation of the Almighty, moſt Bleſſed, moſt holy, moſt glorious, comajeſticall, coeternall, and coeſſentiall Trinity: The Head of that Body, being only our Redeemer, Chriſt Jeſus, perfect God, and perfect man: whoſe return in glory, we faithfully awaite; and daily doe very earneſtly cry unto him, to haſten his ſecond comming for his elects ſake; iniquity doth ſo on this earth abound and prevaile, and true faith with Charity and Evangelicall ſimplicity, have but cold, ſlender and uncertain intertainment among the worldly-wiſe men of this world.*

Therefore (herein concluding) I beſeech the Almighty God, moſt abundantly to increaſe and confirm your Graces heavenly wiſedome, and endue you with all the reſt of his heavenly gifts, for the relieving, refreſhing and comforting, both bodily and ſpiritually, his little flock of the faithfull, yet militant here on earth. Amen.

An EPILOGUE.

Good my Lord, I beſeech Your Grace, to allow of my plaine and comfortable *Epilogus*, for this matter at this time. 1. Seeing my ſtudious exerciſes, and converſation civill, may be abundantly teſtified, to my good credit, in the moſt parts of all Chriſtendome; and that by all degrees of Nobility, by all degrees of the Learned, and by very many other, of godly and Chriſtian diſpoſition, for the ſpace of 46. years triall (as appeareth by the Records lately viewed by two honourable witneſſes, by Commiſsion from her Majeſtie;) 2. And ſeeing, for theſe 36. years laſt paſt, I have been her moſt Excellent Majeſties very true, faithfull and dutifull ſervant; at whoſe Royall mouth, I never received any one word of reproach; but all of favour, and grace: In whoſe Princely Countenance, I never perceived frowne toward me, or diſcontented regard, or view on

me;

me: but at all times favourable, and gracious: to the great joy and comfort of my true, faithfull, and loyall heart. And (thirdly) Seeing, the works of my hands, and words of my mouth (here before notified, in the Schedule of my books, and writings) may beare lively witneſſe of the thoughts of my heart, and inclination of my minde, generally, (as all wiſe men do know, and Chriſt himſelf doth avouch,) It might, in manner ſeem needleſſe, thus carefully (though moſt briefly and ſpeedily) to have warned or confounded the ſcornfull, the malicious, the proud, and the raſh in their untrue reports, opinions, and fables of my ſtudies, or exerciſes Philoſophicall: but that, it is of more importance, that the godly, the honeſt, the modeſt, the diſcreet, grave, and charitable Chriſtians (*Engliſh* or other,) lovers of Juſtice, truth, and good learning, may hereby receive certaine comfort in themſelves (to perceive, that *Veritas tandem prævalebit*) and ſufficiently be weaponed and armed with ſound truth, to defend me againſt ſuch kind of my adverſaries: hereafter they will begin afreſh or hold on obſtinately in their former errors, vain imaginations, falſe reports, and moſt ungodly ſlanders of me & my ſtudies. ¶ Therefore, (to make all this cauſe, for ever, before God & man, out of all doubt:) Seeing, your Lordſhips good grace, are, as it were, our high Prieſt, and chief Eccleſiaſticall Miniſter, (under our moſt dread and Soveraigne Lady Queen *Elizabeth*) to whoſe cenſure and judgement, I ſubmit all my ſtudies and Exerciſes; yea all my Books paſt, preſent, and hereafter to be written, by me (of my own skill, judgement, or opinion,) I do, at this preſent time, moſt humbly, ſincerely, and unfainedly, and in the name of Almighty God, (yea for his honour and glory) requeſt, and beſeech your Grace, (when, and as conveniently you may, to be well and throughly certified of me, what I am, *Intus & in cute*: *Reverendiſſime in Chriſto Pater, & Digniſſime Archipræſul, cognoſce & agnoſce vultum tàm internum, quam externum pecoris tui*: And wherein I have uſed, do or ſhall uſe, pen, ſpeech, or converſation, otherwiſe then as it appertaineth to a faithfull, carefull, ſincere, and humble ſervant of Chriſt Jeſu, That your Grace would vouchſafe to advertiſe me. So, I truſt, *Ultima reſpondebunt primis*: in ſuch ſort, as this *Authentick Record* in Latine annexed (*ad perpetuam rei memoriam*) doth teſtifie: having never hitherto had occaſion to ſhew that, in any place of Chriſtendome: to teſtifie better of me, then they had proofe of me, themſelves, by my converſation among them. (The Almighty, therefore, be highly thanked, praiſed, honoured, and glorified, for ever and ever, *Amen.*

But now, in reſpect of the generall intent of this briefe diſcourſe, I moſt humbly, and reverently, exhibit to your Graces view, and peruſing, the originall monument, and authentick Record, before mentioned, fair written in Parchment, with the Seal whole, and perfect, duly appendant: as I have 46. years, and ſomewhat longer, preſerved it. The true Copy whereof, your Grace doth ſee, to be *verbatim*, as followeth.

Univerſis

Universis Sanctæ matris Ecclesiæ filijs, ad quos præsentes literæ perventuræ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Universitatis Cantabrigiæ, Salutem in Domino sempiternam Conditiones & Merita hominum in nostra Universitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur quos scimus ob eruditionem, & morum probitatem promeritos esse, ut istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus Quòd dilectus nobis in Christo, Johannes Dee, Artium Magister, *in dicta nostra universitate fœliciter versatus; plurimam sibi & doctrinæ & honestatis laudem comparavit: De cujus gradu, & conversatione (quæ honestissima semper fuit,) ne qua uspiam ambiguitas, aut quæstio oriri possit, apud eos, quibus hujus viri virtutes haud satis innotuerint, visum est nobis, in dicti Johannis gratiam, has literas nostras Testimoniales conscribere; & conscriptas, publico Academiæ nostræ sigillo, obsignare: quò, majorem apud vos authoritatem, & pondus literæ nostræ habeant, Bene valete Datum* Cantabrigiæ, *in plena Convocatione Magistrorum Regentium & non Regentium, Academiæ prædictæ: 14. Calend.* Aprilis, *Anno à Christo nato.* 1548.

For certain due respects the very Image of the foresaid Seal, is not here in portrature publisht; the Moto *Locus veri sigilli.*

Peroratio.

THe Almighty and most mercifull God, the Father; for his only Son (our Redeemer) Jesus Christ his sake: by his holy Spirit, to direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deeds) henceforward, even to the very moment of my departing from this world, That I may evidently and abundantly be found, and undoubtedly acknowledged of the Wise and Just, to have been a zealous and faithfull Student in the School of *Verity*, and an Ancient Graduate in the School of *Charity*: to the honour and glory of the same God Almighty; and to the sound comfort and confirming of such as faithfully love and fear his Divine Majestie, and unfainedly continue in labour to do good on earth: when, while, to whom, and as they may, *Amen.*

Very spedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno.* 1595. *currente à Nativitate Christi: aſt, An.* 1594. *Completo, à Conceptione ejusdem, cum novem præterea mensibus, Completis.*

Alwayes, and very dutifully, at your Graces commandement:

Jo. Dee.

A TABLE

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LXXXIV p. 200. *More* Calls *and myſteries ; but not without* (*pretended,*) *oppoſition of wicked ſpirits.* Adam's *fall. The* Curſe *upon it, and the effect of it.*

LXXXV p. 206. *More* Calls *and* Aires. *An apparent contradiction obſerved by Doctor* Dee ; *but cunningly evaded by the ſpirits. Doctor* Dee, *his* Hymne, *and ſpiritual* (*but not from God, becauſe not well grounded :*) *rejoycing, and thanksgiving. His ſon* Roland *in great danger.*

LXXXVI p. 210. *Doctor* Dee's *conteſt with his ſpirits : he aſſerts his own innocency, and* (*to the utmoſt of his power*) *obedience : but is baffled by the* ſpirits. Al. L. *rejected.*

LXXXVII p. 211. *The ſame* conteſt *proſecuted here alſo : with ſome threatnings.*

¶ *Their coming to* Prague. ¶ *Some Chimical* gibbriſh (*fit ſtuff to amuſe unſettled braines :*) *found in the houſe, concerning the* Philoſophers Stone. *Read there,* (and, ſi rubeo m. ſit nupta m, *&c.*

¶ p. 213. *Some conjectures, and meditations of Doctor* Dee's, *upon ſome places of Scripture.*

LXXXVIII *The* VI Viol : *in the* Apocalypſe ; *as underſtood by Doctor* Dee. *A very* good bleſſing, *pronounced by an evill* ſpirit. *Divers* Woes *denounced. Somewhat of Doctor* Dee's *Wife :* Al. Lasky. *Doctor* Dee, *ſent to* Rodolphus *Emperour, with a meſſage, as from God.*

LXXXIX p. 217. *The Angelical* Book. *New orders about it.* Al. Lasky, *though rejected, yet to be great for a while,* Inſpiration *promiſed to Dr.* Dee, *about a Letter to the Emperour.*

¶ *A Copy of the ſaid* Letter (*by* inſpiration *probably enough* of ſpirits, *as a man may ghueſſe by* the ſtuff,) *to the Emperour. Secrecy deſired.*

XC p. 219. *Sermon-like ſtuff. The power of* God. *Several* Woes. *The* Trinity, *&c. Dr.* Dee *not being willing to be put off longer, the ſpirits,* (*againſt their wills*) *make ſome progreſſe in the* Cabale. *Doctor* Dee, *in the execution of Gods will, to proceed with* fury, *&c.*

XCI p. 222. *Doctor* Dee, *ſharply reproved* (*by examples out of the* Scriptures, *&c.*) *for chuſing* (*when it was put to his choice*) *rather preſent performance, than longer delay.*

XCII p. 223. *The ſame matter here alſo. The yeares of Doctor* Dee's *life,* 73. *and a half ;* (which perchance might come very near to the truth, if we could certainly know when he died :) *determined.* Ed. Kelley *to die violently :* (and ſo he did : for endeavouring an eſcape out of priſon, he brake a leg, and died of it ; as generally reported :) *Doctor* Dee *doth repent and revoke his* choice ; *in very good language, had it been upon a good ground.*

¶ *Doctor* Dee's *Letter to the King of* Spain *his* Agent (*or* Ambaſſadour) *with the* Emperour, *about his* Letter ; *and means of acceſſe, to the Emperour.*

XCIII *Several queſtions propoſed by Doctor* Dee. *The* ſpirits *ſhrewdly put to it about a lye which they had told ; and yet by the help of* Cabaliſtical *querks and diſtinctions,* (*but eſpecially, of* Anabaptiſtical *infatuations in Doctor* Dee,) *they come off with credit. In what ſenſe Doctor* Dee *might truly ſay, That* himſelf had ſeen, *whatſoever* Ed. Kelley *had ſeen.* ¶ *Doctor* Dee *his Letter, and Preſent, graciouſly received by the Emperour.*

XCIV p. 228. *Apparitions, not in the* Stone. *The priviledge of* apparition *in the* Stone. *The Myſterie of the* Trinity. Reaſon *an enemy to* God, (*to Deluſion* indeed, and wildneſſe : ſound, and ſober Reaſon :) *as the ſpirits would have it. The* Emperour *threatned. The names of the ſpirits now appearing, and how to be found in the* Cabaliſtical Tables.

¶ *Some drunken pranks of* Kelley's, *and why here recorded.* ¶ *A letter of the* Spaniſh Embaſſadour *his* Secretary *to Doctor* Dee, *whereby he doth ſignifie the* Emperours *deſire and appointment, to have him come to him.* Octavius Spinola, *Chamber-*

Chamberlain, &c. *brings him to him. An account of what was ſaid on both ſides. Doctor* Dee's Monas, (of which, ſee more in the *Preface* :) *his Revelations and Viſions: His* Angelical Stone, *&c.*

¶ XCV p. 231. Kelly's *former miſcarriage taken notice of: the cauſe of it: It is forgiven. Doctor* Dee, *&c. Their Office magnified. Kingdomes of the Earth to be deſtroyed.* Hieruſalem *reſtored. Chriſt to Reigne. Other Predictions, very ſtrange,* (but not true) *and the certain year.* Rodolph. Emperour, *to be exalted.* Stephen *King of* Poland, *to be deſtroyed.* Enoch's Tables. *Doctor* Dee *his* Prayer, *and* Kelley's *Vow.*

¶ *Doctors* Dee's *Letter to* Octavius Spinola, *to be communicated to the* Emperour *: but not delivered at that time, by reaſon of the* Emperour *his abſence.*

¶ XCVI p. 235. Ga. Za. Vaa: *ſpirits* invited: *that is, called upon by Doctor* Dee *: their anſwer interpreted by him.*

¶ *The former* Letter, *(with ſome alterations) delivered, and the* Emperours *very gracious anſwer to it, by the ſaid* Spinola. *Doctor* Curtzius, *a Doctor of the Laws, one of the* Emperours Privy Council; *accounted very Learned: appointed by the* Emperour *to deal with Doctor* Dee, *in his behalf.*

¶ XCVII p. 237. *Doctor* Dee *asketh counſell,* (*of* God, *he thought:) but firſt encountereth with* Piloſus, (*an evil ſpirit:* שעיר *as I take it:) and his temptations.* Ed. Kelley *very penitent ſtill, but deſirous, (as unfit) to be out of his Office. The ſpirits appear.* Reconciliation *: twofold: (with* God, *with the* Church, *&c.* Purgatory. *The* body of Chriſt, *The caſe of* Rodolph. *Emperour, in caſe he obey, or diſobey. The* ſpirit of Choice *in Doctor* Dee, *explained. Doctor* Curtz *allowed of.*

¶ p. 239. *Doctor* Curtz, *and Doctor* Dee, (*after ſome Complements by Meſſengers*) *meet. Their conference of ſix hours. Doctor* Dee's *Relation of himſelf, his* Studies, *his* Suite; (and therein, though not apprehended by himſelf, his intollerable *preſumption, pride, high opinion of himſelf,* &c.) Revelations, Books, *and wonderfull* confidence; *as of moſt, that are ſo deluded.*

¶ Ed. Kelley *ſtrangely tempted.*

¶ *Doctor* Dee's *miſtruſt of Doctor* Curtz, *upon what grounds.*

¶ XCVIII p. 240. Lying: *and* froward ſilence: *not ordinarily expounded.* Reconciliation *to the Church. The ſin againſt* the Holy Ghoſt: *what it is. Complaints, and Propheſies againſt the* Emperour, *and Doctor* Curtz, *becauſe of their infidelity, and diſobedience. Doctor* Dee *in high favour:* England *given to him, and for his ſake, not deſtroyed: Yet the* Crown *there, to be transferred,* &c. *Doctor* Dee *warranted, and commanded to write to the Emperour, that he could make* the Philoſophers Stone: *though, yet, he could not, but is promiſed it; and the* gift of healing: (which diver *Enthuſiaſts* have boaſted of; and if they have done any thing really, there is no queſtion but they have done it by the help of ſpirits. How ſafe therefore it is to go unto ſuch, let men conſider.) Ed. Kelley *prayes for Doctor* Curtz *his ſudden death, but not heard.*

¶ XCIX p. 243. *The ſame Commiſſion, here again, about the* Philoſophers Stone: *and the* Emperour, *here alſo threatned: and another* (Erneſtus) *aſſigned to his place. Reported here to be poſſeſſed by a Devil.*

¶ C p. 244 *Doctor* Dee, *comforted and confirmed by his ſpirits, againſt ſlanders, and evill reports: out of Scripture, &c.* ¶ *The ſpirits here, ſeem to allude to a paſſage of the* Sibyls Verſes, (*a counterfeit Book* :) *as Doctor* Dee *doth obſerve at laſt, to agree with it. They tell Doctor* Dee *he ſhall be with the* Emperour *in ſpight of the* Devil: (ſo they can play upon themſelves, when they liſt, to fool men:) *but did not ſay true, and in that ſhewed themſelves very* Devils; *and that Doctor* Dee *might have underſtood, had not his underſtanding been ſo blinded and captivated by them.*

¶ *Doctor* Dee *invited to Dinner, by the* Spaniſh Embaſſadour: *who, among other things, profeſſeth himſelf to be deſcended of* Raymundus Lullius: *that this* Raym. L. (*if we may believe him*) *by a retired ſolitude, without Books:* (the way commended by the late *Method* alſo: but indeed the moſt ready way to put men out of their wits:) *of an ignorant illiterate man, became very learned: and that he had the* Philoſophers Stone: *whereupon he doth conclude and build, that which Doctor* Dee *related of himſelf, his viſions, and revelations,* &c. *might be as poſſible, and true. The* Emperour, *by him commended.*

¶ p. 246. *The ſecond Letter, written by Doctor* Dee *to the* Emperour. *His confidence as great as ever; and particularly concerning the* Philoſophers Stone, *which he doth here promiſe to the Emperour,* (being ſo perſwaded by his ſpirits, though as yet, as ignorant of it, as ever.)

¶ *Doctor* Dee *at Dinner again with the* Spaniſh Embaſſadour.

¶ Ed. Kelley *troubleſome: Doctor* Dee's confidence *in God, and great* penury.

¶ p. 247. *Dr.* Dee *viſited by Dr.* Curtz, *at his own houſe. His complaints: Dr.* Curtz *account of the* Emperour *(his Maſter) preſent apprehenſions of this buſineſs: Some Mathematical Books written by Dr.* Dee, *and* Commandinus (*a very famous man*)&c.

¶ p. 248. *Another Letter of Doctor* Dee's *to the* Spaniſh Embaſſadour. *His wonderfull confidence, declining* (wiſely : his ſpirits had ſo inſtructed him,) *the reſt of* humane reaſon. (roſtris, *for* mentis *to be corrected, here.*) ¶ *An account,* (*in a* Poſtſcript) *of his laſt conference with Dr.* Curtz.

¶ CI p. 249. *After a ſwelling Preface,* (*fitted for the* Scene, *and* Auditours) *a long diſcourſe* (*upon occaſion of Doctor* Dee *his Wife's ſickneſſe* :) *of* true Phyſick, *and*

the causes of diseases: much savouring (whereof more in the Preface:) *of* Paracelsus *his style, and spirits. Rare stuff, most part of it, for a* Quack.

¶ CII p. 252. CIII p. 253. *The same matter prosecuted, and particularly applyed to* Jane Dee, *(the wife of* Dr. Dee, *) her present ease: Her* Disease: *and the* Remedy.

¶ CIV p. 253. Doctor Dee *reproved, as not sensible enough of what God had done for him: which is pompously set out by the Spirits. Money not to be expected from these spirits, who nevertheless promised them (after a while) great plenty of all things: power to make, and marre, whom they please,* &c. Ed. Kelley *reproved for contriving how to steal away:* Al. Lasky *to prevail against his enemies.*

¶ *Another meeting of* Doctor Curtz, *and* Doctor Dee's. *The* Emperours *Answer, (by* Doctor Curtz) *to some passages of* Doctor Dee's *message, delivered unto him, as from God.* Doctor Dee *doth interpret himself. Accepts of the Emperours profer,* to do him good, *&c.* ¶ Dr. Curtz *and* Doctor Dee, *together again: but no account of his two Letters to the* Emperour *yet given. Mathematical inventions, of Doctor* Curtz, *&c.* ¶ *A draught for a* Passe, *to be obtained of the* Emperour *for Doctor* Dee, *&c. Doctor* Dee *takes notice of the respects of two* Spanish Embassadours, *and another great Man, done to him publickly.* ¶ *The account of some two moneths, from* 8 Octob. 1584. *to* Decemb. 20. *are wanting.*

¶ p. 353. *Their second arrival to* Prage. *Doctor* Dee's *Letter to the* Spanish Embassadour; *His wonderful progresse (as he thought) in high mysteries and revelations, &c.*

¶ *His house there.* ¶ p. 354. *Doctor* Dee's *Letter to Doctor* Curtz: *(one of the* Emperours privy Council, *&c. as before,) Complaint of aspersions,* (& minis: *not* nimis, *as printed:*) *Profession of good intentions towards the* Emperour, *&c.*

¶ CV p. 355. (*ad* 361.) *Long parabolical, enigmatical Apparitions;* (*which Doctor* Dee *did not like very well, nor understand; as appeareth by* p. 361.) *and some wild Doctrines, of* the fear of the Lord; innocency, sanctification in Christ, *&c. cabalistically set out. The* Philosophers Stone, *promised to the Emperour by Doctor* Dee.

¶ CVI p. 361. *Gods mysteries not to be dispenced but* by degrees, *&c. The* Philosophers Stone, *a great mystery.*

¶ CVII p. 362. *A Progresse in the* Corbale. *Opposition as before. The* Lesson (*see* p. 387.) *out of the* Book of Enoch.

¶ CVIII p. 364. ¶ CIX p. 365. ¶ CX p. 366. ¶ CXI *and* CXII p. 367. *A further Progresse. The mysteries of that worthy* Lesson *highly set out, and some kind of exposition of it: but as* Ed. Kelley *rightly judged,* ignotum per ignotius. *Reverence required. Doctor* Dee *in a swound. An illusion,* (*so pretended.*)

¶ CXIII. p. 367. *Doctor* Dee, *&c. excepted against, as unworthy, because of their sins, and unthankfulnesse, for so many* mercies. *Another, (whomsoever Doctor* Dee *would chuse) upon certain cautions and conditions, to be substituted in* Ed. Kelley's *place. Doctor* Dee's *sorrow, and humble request about the* Philosophers Stone. *His desire to be instructed (by his spirits) about the* Sacrament *of the* Lords Supper. *The mystery of it* cabalistically *unfolded. The* Trinity, Adam's *fall, Christ's* Incarnation. *The Doctrine of* Transubstantiation: *Of receiving* under one kind: *Of adoration of the* Eucharist: *But receiving of it, not allowed.*

¶ CXIV p. 373. *The former Doctrine highly magnified: as also the* Lesson, *in Chimical* gibbrish, *of* multiplication, dignification, *&c.*

¶ CXV ibid, *More of their unworthinesse, (through sin) and incapacity, for such high things. Doctor* Dee *prayeth.* Al. Lasky *rejected. Doctor* Dee *much troubled.*

¶ CXVI p. 375. *Doctor* Dee *very earnest for the secret of the* Philosophers Stone, *so often promised: but eluded with Sermon-like stuff of reproof: of patience, afflictions; worthy* partaking; Confession, *&c.*

¶ CXVII p. 378. *Doctor* Dee *himself* heareth, *and* feeleth. *More reproofes. Doctor* Dee *to prevail against his enemies: but commanded speedily to go for* Prague, *to prevent imprisonment,* &c.

¶ CXVIII p. 379. *Here again, hastened to be gone.* Al. L. *his cause.*

¶ CXIX ibid. *They begin their journey; but by an Apparition in the way, after some goodly promises made to Doctor* Dee, *for his* obedience: *and Predictions* (all false) *of* judgements *upon the* Emperour, *and* exaltation *of* Stephen *King of* Poland, *&c. they are commanded to return back again, and to return to* Prague. ¶ *Which done, Doctor* Dee's *Child is christened, some of the chiefest in the* Emperours *Court being* Godfathers, *and* Godmothers.

¶ CXX p. 382. *The Prophets of old times summoned: why* visited, *&c. The eternal generation of* Christ, *the Son of God,* Platonically *set out.* Divine Necessity, *the cause of all things:* Election: Perseverance, *&c. Earnest expostulations, and exhortations.* Christ *again: The* Church *Militant, and Triumphant. Doctor* Dee *and* Ed. Kelley *much taken with this goodly stuff, and confirmed in their* Errour.

¶ p. 387. *The pretious* Lesson, *before spoken of, of revealing the secret of the* Philosophers Stone.

¶ CXXI p. 388. *The* Lesson, *and some obscure words of it, expressed in English.* Ed. Kelley, *desirous to be rid of his office.*

¶ CXXII p. 389. Jane Dee (*Doctor* Dee's *wife*) *her earnest and humble* Petition *to God,* (so the poor woman thought) *and his Angels, for relief in her great necessity. The* Petition *answered, first with reproof; but commendation, and promises, afterwards. The spirit confesseth, he had no power to procure them money: but instead of it, pretends to give them good counsel,*

counſel, to get out of Prage *ſpeedily*, &c.

¶ *A Record of a hot conflict between Doctor* Dee, *and* Ed. Kelley, *about ſome Magical papers: in which conflict Doctor* Dee *thought himſelf in danger of his life, and was faine to cry out for help.*

¶ CXXIII p. 391. *An Apparition fitted for the occaſion. The fault of* Ed. Kelley's *refractorineſſe, laid upon the malice and envy of the* Devil, *and ſome places of* Eſdras, *applied to that purpoſe*, Ed. Kelley *rebuked; but comforted and confirmed with a promiſe of no evil ſpirit to be ſuffered to trouble him henceforth: and many good exhortations: with a* Parable *alſo to that purpoſe.* ¶ *Some queſtions propoſed by Doctor* Dee, *who is referred to the* Book of Enoch

¶ CXXIV p. 395. *Doctor* Dee, *&c. ſharply reproved for not fulfilling the command of a ſpeedy departure, with more expedition. He acknowledgeth (convicted by ſome plauſible conſiderations,) his fault, and prayeth fervently.*

¶ CXXV p. 396. *The* Stone *ſhut up for twenty dayes. Their journey (from* Prage, *to* Cracovia: *) and in the way, ſtrange whirlewinds. Some ſtrife about their houſe.* Al. Lasky, *by whom Doctor* Dee *is brought to the King: (*ſuſtinem, *for* ſiſterem, *to be corrected*, &c.) *delivers his Commiſſion*, &c. *He receives the* Communion: *ſo doth* Ed. Kelley.

¶ CXXVI p. 398. *The Kings preſence required by ſpirits, at theſe Apparitions.*

¶ CXXVII ibid. *Superſtitious prayers (by appointment of ſpirits) to the Angels,* Governours *of Kingdoms and Nations.* Stephen (*King of* Poland) *greatly in favour (with God) and to be the Miniſter of great things.*

Doctor Dee *doth apprehend, (which* Kelley *doth often profeſſe to have found in himſelf) that the ſpirits knew his thoughts.*

¶ Ed. Kelley, *very unquiet, and blaſphemous: Yet confirmed again, by ſome Apparitions; to Doctor* Dee's *great comfort, who ſtill* (very devoutly and innocently, had not he brought this grievous deluſion upon himſelf, by tempting God ſo grievouſly:) *doth ſubmit unto, and comfort himſelf in God.*

¶ CXXVIII p. 400. *Apparitions in the preſence of* Al. Lasky. *Promiſes to Doctor* Dee, *and to King* Stephen. Al. Lasky *upon conditions to be received into favour again.* ¶ *Doctor* Dee *receives the* Communion *again.*

¶ CXXIX p. 401. *Apparitions at the Court of the* King of Poland, *in the preſence of* Al. Lasky, (*one of the Princes* Palatine *of the Country*) *who is offered by the ſpirits, ſudden deſtruction of the King, (if he deſire it,) or to ſee him ſtruck with Leproſie; or otherwiſe corrected, if ſo rather.* Al. Lasky *his pious and religious anſwer, and choice: for which he is commended. The ſpirits will not endure, though requeſted, to deal with the King, in the* Hungarian *Tongue. They promiſe to ſpeak to him in Latine. A good bleſſing, and formall* abſolution, *pronounced by evill ſpirits.*

¶ CXXX p. 402. ¶ *Doctor* Dee, *&c. brought to* Stephen, (*King of* Poland,) *who upon ſome conditions, is willing to be preſent: yet makes an objection out of* Scripture, *as not fully ſatisfied that theſe* apparitions, *&c. were from God. To which Doctor* Dee *makes an accurat anſwer:* (by which it doth appear, that either he had ſtudied the caſe very well, or was helped; as other reall Enthuſiaſts, by his ſpirits:) *but very full of faults in the* Copy, *and ſo printed. More here, I think, then in all the Latine of the* Book *beſides. We take notice of it in the* Errata.

¶ *Before the* Action, *a fervent* Prayer *of Doctor* Dee's, *of his* calling, revelations, Al. Laskie, *King* Stephen, *&c.*

¶ *In the* Action, *or* Apparitio.., *King* Stephen, *ſharply reproved for his ſins. But upon condition of repentance, and ſubmiſſion to God (in this way) the Kings of the earth (*intoxticati calice Meretricis: *a phraſe often uſed in this Book: that is* drunk with the cup of the Whore,) *are to do homage unto him; and he,* (right Anabaptiſme,) *to work ſtrange execution*, &c. *Very lofty language, here uſed:* Fige pedem in Aquil. *&c.*

¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity: The* Incarnation *of Chriſt, and thereby priviledge of* Chriſtians *above the* Iſraelits. *Tears. Doctor* Dee, *ſent with an errand to King* Stephen: *and a direct promiſe, and profer of the* Philoſophers Stone.

¶ *Doctor* Dee *delivers his errand in Latin:* (but here our records, I know not by what chance, are very defective. *King* Stephen, it ſeems did not prove ſo credulous, as was expected.)

¶ CXXXII p. 408 *The ſpirits are angry, and command all to be ſhut up, for a ſeaſon, till further order.* (the account of ſome moneths is wanting.)

¶ CXXXIII p. 409. *The power of God. The* Jewes, *and* Jeruſalem *to be reſtored. And now, one* Francis Puccius (*a* Florentine, *a zealous and learned Papiſt,*) *being entertained, and admitted to theſe* ſecrets: *with great hopes of ſome good to be done by this fellowſhip:* Rome *alſo being deſigned henceforth for the* Scene: (*ſee* p. 417.) *the ſpirits apply themſelves, and fit their ſpeech to this end and occaſion. The interpretation of* Scriptures. *The* Fathers. *The* Church. Luther *and* Calvin, *condemned. The* Pope *of* Rome, *cannot be (ſay the ſpirits) the* Antichriſt: *and think they prove it. Exhortations to return to the Church: and a form of Prayer, or Thankſgiving, to that purpoſe. In the concluſion, the ſpirits apply themſelves to* Puccius, *perſonally: He is to rebuke the preſent Pope, (here called,* a wicked Monſter,) *againſt whom, if he will not be perſwaded, terrible judgements are denounced.* ¶ *The ſame* Action (*becauſe the ſpirits here rather choſe to ſpeak* Engliſh, *than Latine: where-*

of ſomewhat is ſaid in the Preface : *in Latine by Doctor* Dee.

¶ CXXXIV p. 417. *The ſumme of* Francis Puccius *his commiſſion, in high Language. Future* Actions, *in* Rome. ¶ *But here followeth a* hiatus *of ſome 6 moneths : which bereaves us of many particulars. In the mean time happened the* ſentence of baniſhment *againſt Doctor* Dee, *by the Popes mediation and authority ;* (*as his* Nuncio, p. 434. *doth acknowledge*) *and ſo brake the purpoſe of going to* Rome : *though much driven on by* Puccius, *&c. as will appear.*

¶ p. 418. *Doctor* Dee's *record of a ſtrange thing,* (*a very* miracle, *in his judgement,*) *that hapned in his preſence, and ſight ; to wit, Books that had been burned by him,* (*or in his ſight*) *reſtored unto him whole and entire, by ſpirits,* &c.

¶ CXXXV p. 419 *Prince* Roſimberg (*you may ſee his* Titles p. 425.) *called, and admitted into the* Society, *to be partaker of the* Myſteries ; *and the* Executioner *of* (*ſo ſuppoſed*) *Gods judgements,* &c. ¶ *Prince* Roſimberg, *upon relation of what had been revealed, concerning himſelf, accepts of it thankfully : promiſes amendment, and prayes for the* Emperour, (*whoſe* Vice-Roy *he was in* Bohemia, *&c.*) *that he may not be deſtroyed, but repent rather.*

¶ p. 421. *A Letter of his* (*with his own hand*) *to Doctor* Dee, *to the ſame purpoſe.*

¶ *Doctor* Dee's *Journey to* Leipſig. ¶ *His Letter to Sir* Francis Walſingham, *Secretary to Queen* Elizabeth : *wherein is obſervable his wonderfull* confidence ; *and vain boaſting,* (*though not without ſome grounds :) as a very* Enthuſiaſt, *and deluded man : though it cannot be denied, that ſome* Enthuſiaſts, *upon leſſe grounds,* (*when God hath been pleaſed to give way*) *have had far better ſucceſſe.*

¶ p. 424. *One* Jul. Aſcanius, *his Letter to Doctor* Dee, *informing him of ſome reports, and attempts againſt him in* Germany, *as a* Necromancer, *&c.*

¶ p. 425. *A Letter of Doctor* Dee's *to Prince* Roſimberg, *complaining of thoſe reports, and attempts, by the* Nuncio, *&c.*

¶ 426. *Another, to the* Emperour, *of the ſame ſubject.*

¶ *The ſentence of* Baniſhment *againſt Doctor* Dee, *&c. in the* German *Tongue.*

¶ p. 429. *Prince* Roſimberg *his queſtions and petitions, miraculouſly* (*as was conceived*) *anſwered. A white paper being ſet upon the Altar, whileſt* Maſſe *was ſaid : the ſaid paper after* Maſſe, *was found all written, and as ſoon as copied out, all the Letters of it vaniſhed. A Copy of the ſaid paper, or* (*miraculous*) *writting.*

¶ ibid. *Some obſervations of Doctor* Dee's, *upon* Francis Puccius (*of whom before*) *his carriage ; whereby it did appear unto him, that the ſaid* Puccius *did not deal truely and ſincerely : which troubled Doctor* Dee, *who much deſired to be rid of him.*

¶ p. 430. *A conflict of his, with the ſaid* Puccius, *about their going to* Rome, *&c.*

¶ p. 431. *A Paper delivered by* Puccius, *to Doctor* Dee, *as from the* Nuncio ; *by which they are abſolved from all crimes,* (*were they never ſo great and hainous*) *ſo they will go to* Rome. Puccius *his inconſtancy about that Paper.* ¶ *Doctor* Dee's *Letter to the ſaid* Nuncio, *upon that occaſion : wherein, among other things, to tell him of theſe Books that had been burned, and were* (*miraculouſly*) *reſtored ; and of many more burned* (part of theſe *Records* certainly) *not yet reſtored, but promiſed and expected.* ¶ *The ſaid Letter after ſome conteſt about it, committed to* Puccius, *to be carried and delivered.* ¶ *More of* Puccius *his not faithful dealing. Some* Hereſies *alſo of his. Some other things, laid to his charge by Doctor* Dee.

¶ p. 434. *The Popes* Nuncius, *his anſwer to Doctor* Dee : *grave, and courteous.* (*At the beginning of it,* aut, *for* autem *to be correct.*)

¶ p. 435. *A Paper,* (*here inſcribed and ſtiled,* Oraculum Divinum) *in* Kelly's *abſence, written and delivered* (*as Doctor* Dee *doth here record :*) by ſpiritual and divine means : *the drift whereof is, to confirm Prince* Roſimberg, *At whoſe requeſt, the ſentence of* baniſhment *is mitigated.*

¶ p. 436. *A long and ſubmiſſive Letter of* Francis Puccius, *to Doctor* Dee, *&c. where, among other things, he gives him a very punctual account of what had paſſed, in diſcourſe, between the Popes* Nuncius, *and himſelf, concerning their cauſe, apparitions, high attempts,* &c. (well worth the reading.) *His encounter with a* Jeſuit, *before the ſaid* Nuncio. *What account Prince* Roſimberg, *and ſome other great men, made of them.*

¶ p. 444. Kelley, *to Doctor* Dee : *Doctor* Dee, *to his Wife ; but nothing conſiderable in either.*

¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the* Stone, (*after 6 moneths intermiſſion*) *renewed, with expreſſions of great devotion, in Doctor* Dee : *but with many* Woes *and threatnings, by the* ſpirits : *who nevertheleſſe, Prince* Roſimberg *being preſent, promiſe fair to him, and give him ſome inſtructions, how to carry himſelf.*

¶ Francis Puccius *very troubleſome ; but at laſt quieted with the reſtitution* (*Doctor* Dee, *at this time, abounded with money,* 2000 Ducats *in one bag : Prince* Roſimberg *had a good purſe :*) *of* 800. Florens : *which the ſaid* Puccius *had formerly contributed for the ſervice.*

¶ CXXXVIII p. 448. *Doctor* Dee *makes bold to propoſe ſome queſtions* (*tending to the ſecret of the* Philoſophers Stone ; *as I take it :*) *out of ſeaſon ; but is rejected, and doth humbly ſubmit.*

THE CONTENTS
OF THE
SECOND PART.

Part II.

ACtion I p. 1. *Sermon-like ſtuff: Doctor* Dee (having a zeal, but not according to knowledge) *mervailouſly affected with it. Prince* Roſimberg *his expectation of money anſwered, and eluded with great ſubtilty, by example out of Scripture, of* Abraham, David, Solomon, *&c. The precious* Powder *he had, how and when, to be uſed. Judgements to be executed upon ſeveral* Great ones, (ſure enough if they had prevailed) *by Prince* Roſimberg, *as from God.* Ed. Kelley, *his Wife baren: why. He very weary of his office: reproved for it, and another (*Arthur, *Doctor* Dee's *ſon,) to be ſubſtituted in his place: yea, and his portion of the precious* Powder *to be taken from him, if he do not repent.*

II p. 4. Arthur, *firſt preſented, and prepared by* Prayer, *&c. enters upon his Office: Seeth divers things in the* Stone; Lions, Men, *&c. but heareth not.*

III p. 5. Arthur *again, as before: Three* Exerciſes *in one day.*

IV p. 7. Arthur *again, as before: in two* Exerciſes *more.*

V p. 8. Ed. Kelley, *in his Office again: ſees and hears, as before.* Uriel, *firſt authour of Doctor* Dee's *and* Ed. Kelley's conjunction. *A* New Law *promiſed here again.* Anabaptiſtical *Doctrine of committing* Adultery, *for Gods ſake,* &c. ¶ *Of ſome words here, ſee the* Errata.

VI p. 9. *Here the ſpirits begin to ſhew themſelves in their own likeneſſe apparently, teaching doctrines of Devils: and yet ſtill (as their inſtruments at this day in divers places)* in the name of God. *Doctor* Dee *and* Ed. Kelley, *are exhorted, yea commanded, to have their Wives in common. The caſe argued on both ſides ſtifly and eagerly. Other ſtrange Doctrine of Devils, (noted, and rejected in the* Preface) *of* murder *condemned by the Laws of men, approved by God. Saint* Paul *impiouſly ſlandered. Great promiſes, in caſe of obedience. The* Powder. *The Pope here* accurſed: *yet* Popery *elſewhere juſtified.* Kelley ſcandalized: *Doctor* Dee *in great Agony. Some ſecrets of* diſtillation *revealed by ſpirits. The* Powder *again, and how* E. K. *came by it. Predictions of* England, *&c.* (all falſe and fooliſh) Ed. Kelley *his fidelity ſuſpected.* Cabaliſtical *myſteries of Letters, and Numbers: not well underſtood by Doctor* Dee, *&c. though much helped by his ſpirits. But at laſt, he hath joy,* (in ſpirit *as he is perſwaded) and reſolves to* obey.

¶ *Doctor* Dee, Ed. Kelley, *and their two Wives, their ſenſe, apprehenſions, and reſolutions, concerning this* new doctine *of promiſcuous copulation enjoyned: expreſſed in form of a* Covenant (*ſo by them called*) with God: *here firſt exhibited, and afterwards,* p. 20. *compleated, and ſubſcribed by the Parties:* ¶ *with a moſt wicked* clauſe, *or* concluſion, *of dreadful imprecations to all that ſhould hereafter come to the knowledge of it, or bring it to knowledge: whereas it is much to the glory of God, and true Religion, that ſuch myſteries of Hell and darkneſſe, ſhould come to light, to be abhorred by all men: and that others may be warned by ſuch ſad examples, not to hunt after* new doctrines, *and pretended inſpirations and revelations.*

¶ p. 17. Ed. Kelley *his* Declaration *of his diſlike, from the beginning of theſe* Actions, *in generall: His oppoſition upon occaſion. His* diſlike *of this new doctrine (in particular) as contrary to the revealed Will of God: how ſatisfied in ſome meaſure: and thereupon his readineſſe to obey. But upon the womens profeſſed diſlike, and demurre, reſolves to give over all further dealing.*

VII p. 19. *Apparitions. The chief* Stone *carried away by ſpirits in their ſight. More exhortations and arguments, for compliance to this* new doctrine. *Offer of a Miracle, for further confirmation.*

VIII p. 21. *Another Apparition (upon requeſt made) to confirm them in their purpoſe of obedience.*

IX p. 22. *Yet another to the ſame purpoſe. The* Covenant *torne by* Kelley, *made whole again by* ſpirits. *The great power of God:* faith *and* obedience,

dience, *the main thing. Great promiſes. Judgements pronounced againſt* Kelley *his tearing the paper of* Covenant. *Againſt others, (ſome already executed) for enticing him away: By which it ſeems* Kelley *being terrified, reſolves to tarry, and obey.* ¶ *The* Stone, *ſtrangely taken away, as ſtrangely reſtored, in the preſence and ſight of both.*

X *The Act of* obedience (good words, to countenance greateſt villanies, never wanted: as dayly ſeen:) performed, *is accepted by ſhews and ſpeeches. Commendation of Wiſdom. Secrecy enjoyned.*

XI Cabaliſtical *Doctrine, of the* Creation *of man: The ſoul of man, not the ſubject of ſanctification,* &c. *Great Promiſes and Predictions: (equally true) entertained, (with the Doctrine:) with comfort.*

¶ p. 28. *Prince* Roſimberg: (*the man now in favour: but miſerably abuſed and deluded:*) *two Letters of his to Doctor* Dee, &c. *Several queſtions by him propoſed, as expecting great things; and wholly to be governed by their ſpirits. His confidence of a great* Treaſure, *in the* Powder *delivered unto him.*

¶ p. 30. *Several Queſtions, and Petitions of Doctor* Dee's *upon the former Propoſition,* &c. *to be offered unto God: among the reſt, one for the making of the* Philoſophers Stone: *Another, for* Kelley's *being ſick: for his Wife, being barren: for his own Wife ſick,* &c. *The* Empeperour of Moſcovie, *his great opinion of Doctor* Dee, *and favour offered.*

¶ *But here followeth that great* hiatus, *or interruption of Story, which bereaves us of many years (ſpoken of in the* Preface: *) account. All from hence, to the end, ſet out unto us but the ſad and lamentable* Cataſtrophie *of this long* Deluſion. Kelley *is no more heard of now; yet the* ſpirits *appear ſtill in the ſame ſhape, as before.*

¶ An. Dom. 1607. (*Stylo Jul.*) Martii 20. *By this time Doctor* Dee *was become a very old man: If he were* Sexagenarius (*as he is ſtiled in* Puccius *his Letter,* P. I. 439. l. 15.) a. d. 1586. *he muſt needs be fourſcore and upwards by this: But we need not take the word ſo preciſely: However if towards it then, (more or leſſe) he muſt be very old now, as I ſaid before.*

THE CONTENTS OF THE THIRD PART.

Part III.

ACtion I p. 32. Raphael (*pretended*) *ſent unto Doctor* Dee, *to comfort him, being (beſides old Age) much afflicted with poverty and ſickneſſe.*

II p. 33. *The ſame* Raphael. *Of a certain* Treaſure *ſomewhere under ground, (as was ſuppoſed.) Doctor* Dee's *queſtions rather eluded, than really anſwered. Put-offs, and Promiſes, (of wonderful* Wiſdom, *&c.) ſtill.*

III ibid. *A* Voice *ſent to Doctor* Dee, *then (as it ſeemeth) alone.*

IV p. 34. Raphael *again: who, with many fair pretenſes, and very forcible Rhetorick (to ſuch a one as Doctor* Dee) *doth deliver a meſſage unto him, of a Journey into a far Country, to be undertaken by him in this his miſerable caſe and condition, of purſe and body, through years, and preſent ſickneſſe.*

The danger of his diſobedience herein, and reward of obedience; the Philoſophers Stone, *&c. Doctor* Dee *is willing.* (O rare faith: or rather prodigious, but deſerved infatuation!) Salisbury, *and* his Devils; *if the Devil may be believed.*

¶ p. 36. *Some Caſes and Queſtions propoſed, and to be propoſed.*

¶ *It ſeems Doctor* Dee, *at this time, took upon him to be a* Cunning-man. *His neceſſity which was great, might put him to it to try all means: but I think he was too honeſt to thrive by it.*

V p. 39. *The ſame* Raphael. *Some queſtions* (I doubt, how truly) *reſolved about the* Treaſure. *The Journey haſtened. The Hiſtory of* Tobias.

VI p. 40. Raphael *in the* Stone: *The* Jewel; *the* Powder: *in Doctor* Dee's *poſſeſſion*; *but not yet of* uſe to him. *His thankfulneſſe*, (good man.)

VII p. 41. Raphael *again in the* Stone. *The Journey. Great Promiſes of* Wiſdom, *&c. Doctor* Dee's *enemies at Court. Money intended by the* Emperour (*ſo alſo* p. 38.) *to Doctor* Dee, *hindered. Some Caſes, concerning others, and himſelf, at his requeſt anſwered.*

VIII p. 43. Raphael: *Divers Queſtions and Caſes by him anſwered. One* John Pontoys, *very ambitious to ſerve Doctor* Dee, *in theſe* Apparitions. ¶ *Which end here in our* Relation: *and probably, with his life: or at leaſt, (though his ſpirits had promiſed him,* p. 34. *addition of many years) not long before his death. I cannot yet learn the direct time of his death: but much about this time, (by all reports:) and in* England, *certainly. Though his ſin was very great (as in the* Preface *is ſhewed:) yet becauſe of his ſimple and ſincere intentions towards God, it may charitably be hoped, that God was ſo merciful to him, as to let him know his errour, and to repent of it, before his death.*

¶ p. 46. *That which follows here, is certainly intended for part of that* holy Language, *which* Adam *in Paradiſe is ſaid* P. I p. 64, 92. *to have ſpoken: and by which great wonders might be wrought. I have neither faith, nor curioſity to inquire into it any further: neither will, (I think) any ſober man.*

INſtead of other *Approbation*: the Reader (beſides the judgement of the late *Arch-Biſhop of Armagh*: for his Piety and Learning ſo famous every where; ſpoken of in the *Preface*, firſt page of it: and the judgement of divers others, that read the Book Manuſcript, and wiſhed it printed:) may conſider, how ſollicitous the *Devil* hath been, when he ſaw his plots (God oppoſing) not likely to take effect; that theſe *Myſteries* (theſe Papers and Records) might not come to light. Firſt, by p. 418. and p. 431. (Doctor *Dee*'s Letter to the Popes *Nuncio*) and ſome other places of the Book, it doth appear, that they were all burnt, by command; though ſome afterwards (upon appearance of better hopes) ſtrangely reſtored again. Again, Part II p. 21. is that horrible *imprecation*; whereof more in the *Table*. Laſtly, theſe remaining Papers and Records, here exhibited, were under ground, God knows how long: and ſince that, though carefully preſerved, were even at the very laſt, when the worthy Owner took care, and was at the coſt to have them tranſcribed: and ſo at the laſt, (not unluckily, I hope for the publick good:) they fell into my hands.

M. C.

ERRATA: *Thoſe of the* Book.

Many will be found in the *Book*: a good part proceeding (beſides ordinary *typographical* miſtakes, even where beſt care is uſed:) from the uncorrectedneſſe of the *Copy*: which might happen, partly through the illegibleneſſe of the *Original* it ſelf, in many places: and partly from miſtakes in the ſaid *Original*, where moſt legible. The cauſe of which miſtakes and miſwriting, you may find P. I p. 159. l. 20. *&c.* and beſides what is there ſaid, it may be probably collected from *P. II. p.* 27. *l.* 43. and *p.* 23. *l.* 20. and ſome other like places that *Ed. Kelley*, for the moſt part, when he made reports to Doctor *Dee*, of voices and ſpeeches, (ſuch eſpecially as were of ſome length) did not know what he ſaid himſelf, and ſo might the eaſier miſtake. A good part of the Greek. *P. I. p.* 7. was miſreported, and miſtaken, as is ſhowed in the *Preface* p. . .) and I believe never throughly underſtood by Doctor *Dee* himſelf: It cannot therefore be expected otherwiſe, but that there ſhould be many faults in the writing: for which I would not have the innocent (the *Printers* and *Correctors*, I mean:) to bear more blame, than comes to their ſhare. Yet however, though *many*: moſt are ſuch (thoſe places excepted where the *Original* was very faulty:) as may eaſily be corrected by an ordinary Reader that is converſant in books of all kinds: Or if not ſo eaſily corrected, yet ſuch as will not bereave the Reader of the main ſenſe and matter. Some few paſſages here and there, it may be, will be found where a reaſonable Scholar may be put to it: as *P. II. p.* 9. l. 11. *alios vobiſmet ipſis diſimperitis*: which certainly muſt be read, *alas vobiſmet ipſis diſruperitis*: there being a manifeſt (and pertinent) alluſion, in the words, to that allegorical *πτεροφυΐα* (*wing-breeding*: or, *bearing*:) of the ſoul, ſo famous in the Books of Philoſophers; Platoniſts eſpecially. That very expreſſion is to be found in *Plato*, (or Works commonly aſcribed unto him:) not *πτερορρυήσῃ* onely and *πτερὰ ἀποβαλεῖν* (which is the ſame in effect:) but even *πτερὰ θραυσθαι*: *alas confringere*, as it is here. Some ſuch places here and there, may be found, where the Reader muſt take ſome time to conſider, (in what is Latine, eſpecially:) if he think it worth the while. I have ſaid as much as I think needful, and my leiſure will afford me at this time.

¶ Since this written, obſerving that *p.* 403, 404. the *Latine* there in both pages, is very full of faults, (far more there, than any where elſe that I have obſerved:) I thought it would not be amiſſe to correct thoſe two pages. The Reader may the better know what he hath to do upon ſuch occaſions, though I dare ſay he will not meet with the like again in the whole Book.

PAge 403. line 3, 4. read *Conſ. in oratione veſtrâ* r. t. q. *capitulâ, in* q. *totius orationis* u. *eſt.* m. *Pr. de prophetiarum & revelationum ceſſ* ib. *l. 6 gratum*, l. 8. *Regia.* l. 9. *intelligitur.* ib. *omnimodæ D. por.* l. 12. *proph. ſcilicet de D. f.* l. 14. *completam & conſummatam.* l. 17. *Nam ob hanc cauſam* c. --*ſciviſſet.* l. 18. *prophetica* --- *præcipuus ſc.* l. 19. *Chriſtianos*) ---- *collimatus & i. præſcientiam.* l. 20. *redemptionis humanæ conſummatum* c. l. 21. *Nam cum conſ.* l. 22. *deponentes eum de.* l. 23. *ipſemet Ch.* l. 26. *Chriſtum* --- *incipiens à M.* l. 27. *interpretabatur.* l. 28. *eoſdem repetebat*; Hæc ſunt verba quæ locutus ſum ad vos, cum adhuc eſſem vob. l. 30, 31. *nullæ eſſ. prophetiæ vel revel. ipſæ ſc.* ---- *dicendum* c. l. 32. *rev. ſive notabili illâ B. Joannis Ap.* l. 33. *proph tia* v. l. 34. *Et in ul-c ei. Ap. ſive Revelationis, ter, eandem* u. l. 36. *Præterea, quæ er.* l. 28. *Actuum* l. --- *d cemus C.* l. 39. *p ipſe dicit, ſi gl.* l. 42. *& ne magn. revelationum extollat me*, d. e. m. *ſtimulus* c. l. 43. *colaphizet. &. Notum* m. f. l. 48. *Evangeliſtas.* l. 50. *ætatis pl.* l. 52. *ſcimus, & jam hac æt.* l. 53. *prophetiæ.* l. 54. u. *expreſſe de* m. *Divinis Et de locut.* l. 55 *inviſibile q.*

¶ Page 404. l. 1. *quid putandum eſt?* --- *Chriſti t.* l. 2. *Actuum.* l. 3 *ſupervenerunt.* l. 5. *quæ facta e. ſ. Claudio.* ¶ *Ad ſec. a.* l. 6. *aſſeronavit.* l. 11, 12. *vere p. r. diſcr. exiſtimetis* D. l. 13. *ſecreta, valde l.* l. 16. *noſtrarum* A. l. 19. *actiones*: *Angelorum videl. D. b.* l. 20. *ſunt cenſ.* l. 26. *Sempiterne vere, & une* D. l. 27. *admoniſti.* d. 29. *Syrtibus* m. --- *homicidar.* l. 30. *expeditiſſ.* l. 35 *agnoſcimus.* l. 39. *mirificis* ---- *ſitiebas* R. l. 34. *qui t. nutui & juſſis ex animo* t. s. *vir.* l. 41. *obedientiam exhibeam.* l. 42. *notos* --- *ſuſtinexemus. ſt.* 43. *noſtras* --- *per 7. m.* l. 44. *autem* --- *tuâ maximâ gratiâ* f. l. 45. *ineolumes.* 46. *noſtrâ* o --- *ſpurcitiis*: l. 50. *fermeantanda* g. l. 51. *quidam propoſitionis.* l. 52. *viribus tranſglutiendo* u. l. 54. *Mitte ig. n. lucem & v* --- *ſempiterne; Vive, & Vere.* l. 56. *vivum* --- *eſſe*: *Me autem.* l. 57. *fidelem tuum & ſincerum* z. *ſervum*: l. 58. *ante m.* ¶ In the Margin (as I ghueſſe;) *In lapide quem Ang. m. adduxit*: *& perſcripta exas noſtra* a. *cum eodem.*

Some things to be corrected in the Preface: *the Authour being then in a Journey when it was printed, and ſo his intended re-view being prevented by the quickneſſe of the Preſſe.*

FIrſt, he deſires the Reader to take notice that he finds his *Orthographie* altered in divers places: as *Philoſophie*, and *Philoſopher*; for *Philoſophie*, &c. *Hyppocrates*, for *Hippocrates*, &c. His *pointing* alſo: as, *full points*, for *two points*: as in the ſecond page, before *Although*: and before: *Yet*: which doth much obſcure the ſenſe. ¶ Beſides this: (but I muſt deſire the Reader firſt to adde the *figures* there, none being printed:) Page 1. line 17. *read*: *in any age*: to read I ſay, *&c.* p. 21. 44. *Firſt* then, (as from them th. p. 3. l. 6. *α'ξῆ* ac. p. 4. l. 4. how that happ. p. 5. l. 35 r. and others, ſome to C p. 7. l. 4. r. ingenuous prof. p. 10. l. 14. which may eaſ. p. 11. l. 43. So *Juſtine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p. 13. l. 19. *ſolu. ſæpiſſimè cog.* p. 14. l. 7. r. by the out app. ibid l. 37. ſome miſchief w. be d ibid l. 40. r. as the D. p. 15. l. 36. *Jul. Cæſar Stat.* p. 16. l. 23, and 28. *Trallianus.* ibid l. 45. r. Reaſon: ſight, S. ibid l. *ult.* that thoſe m. p. 18. l. 23. theſe cl. p. 19. l. 37. *admiſiſſet. ille negare ſe u.* ib. 42. r. *ſe. illi ign.* p. 19. l. 7. *deſerunt* n. Ib. 10. ἐνυλαττειν. Ibid 20. *aperirem.* Ibid 45. th. dayes among others, one *melioris notæ*, as we ſay, by *S. H.* againſt *Pu.* As afterwards (ſome 3. or 4. years after) Popiſh impoſtures (then uſed and diſcovered) of the ſame nature, for the advancement of their cauſe, occaſioned another of the ſame Authour, and Subject, (*exorciſmes*) againſt *Papiſts*. I have th. ——— p. 21. 18. ὁμοφρονοῦντες. Ib. 23. *adductos.* Ib. 24. *cum c. ſ.* p. 23. l. 21. Chriſtians: ackn. ib. 33. more ſex. Ib. 35. Sec. therefore w. p. 24. 44. ὁ ῥ. ῾ρυπαράτως ἐτι. p. 25. 44. true a. ſ. Chr. p. 26. 28. requeſt t. p. 27. 26. yea ready, wh. p. 28. 11. forſ. him, p. *&c.* and p. . . . . (in Lat. p. 27. 43. preſented; and appr. p. 30. 25. true nat. but in the o. Ib. 26. obſ. dilig. Ib. 30. for that P. . . . himſelf f. p. 31. 31. commendeth. p. 33. 7. differences in r. Ib. 11. 12. of thing -- hath d. p. 34. 36. delayed a. p. 35. 34. confuſed or conf. p. 35. 7. Devils w. Ibid 9. He did c. p. 37-22. lived. Th. 39. 6. more probably den. Ib. 17. part it is (if any part at all, and not rather a new counterfeit under an old vizor:) ſo oft. Ib. 36. hath had a h. p. 40. 7. *ſpirituum* -- *meâ æt.* Ib. 11. d. do th. Ib. 15. *Arſ. fac.* Ib. 23. former a. p. 41. 23. of what is tr. p. 43. 6. they may h. f. ſom. perchance th. ibid 7. *Syneſ.* ibid 23. in the T. ibid 33. conceited. ibid 43. ſome Table. p. 44. 6. about a y. p. 46. 7. *prius oft.* p. 47. 25. more of it. It is a. ibid 27. belonged u. p. 49. 15. who b. ib. 31. 43. πρόθυμος. 32. ἀφελυεται. 44. πρόθυος. 45. πειρατα. p. 50. 12. *lactucas.* 45. of this, occ. p. 52. 30. I knew. p. 53 5. and praying. *Poſtſcript* l. 22 miniſtery.

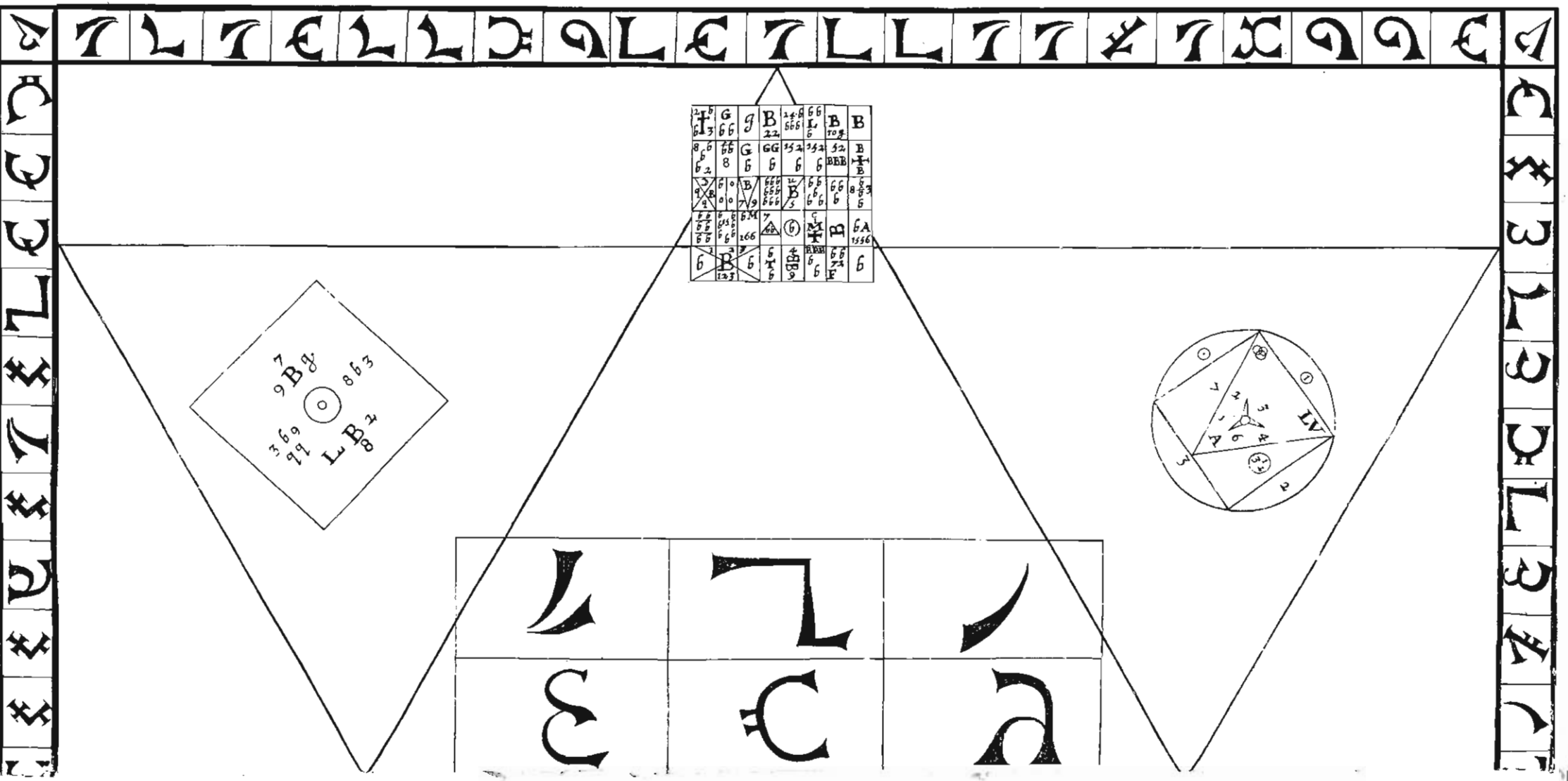
Beſides theſe *Errata*'s: it is fit the Reader ſhould know that the written Copy of the *Preface* had many references to the pages of the Book *M S.* which becauſe they did not agree with the printed pages, the Printer thought impertinent to ſet down: which nevertheleſſe hath bred ſome confuſion in ſome places; as p. 46. 47. and elſewhere: but may eaſily be rectified by the *Table*, at the beginning. Again, ſome marginal quotations are omitted, which may be ſupplied. P. 34. againſt the 3, 4. and following lines: [*Treatiſe of Enthuſiaſme*: *Ch. 4. and 6. of Rhetor. and Precat. Enth.*] P. 36. againſt line 11, 12. *&c.* [*Vera ac memorabilis Hſtoria de 3. Energumenis &c. Lut. Par.* 1615. dedicated to the King of *France.*] P. 48. againſt l. 6, 7. *&c.* [*De arte Gramm.* l. 1. *cap.* 41. p. 141, 142.]

Laſtly, I cannot give a reaſon of the *Italica*: or different letter, in ſome places: but that the Printer, or ſome body elſe, have pleaſed their phanſies therein.

¶ In the *Table*: Part I Act. VI. *of the ſame nature.* Act. LI. *reſ. to leave Dr.* Dee. Act. LXIII. *Some char. and properties.* Act. CI. *obſerve*: *at leaſt, to ag.* Act. CIV. *no acc. of his ſecond L.* ibid *is want.* Act. CVII. *in the* Cabale. Act. CXIII. *but reſerving of it not all.* CXVII. *from Prag.* Act. CXX. *ſpoken of, ter.* CXXX. intoxic. CXXXV. *he doth tell h. of thoſe b.*

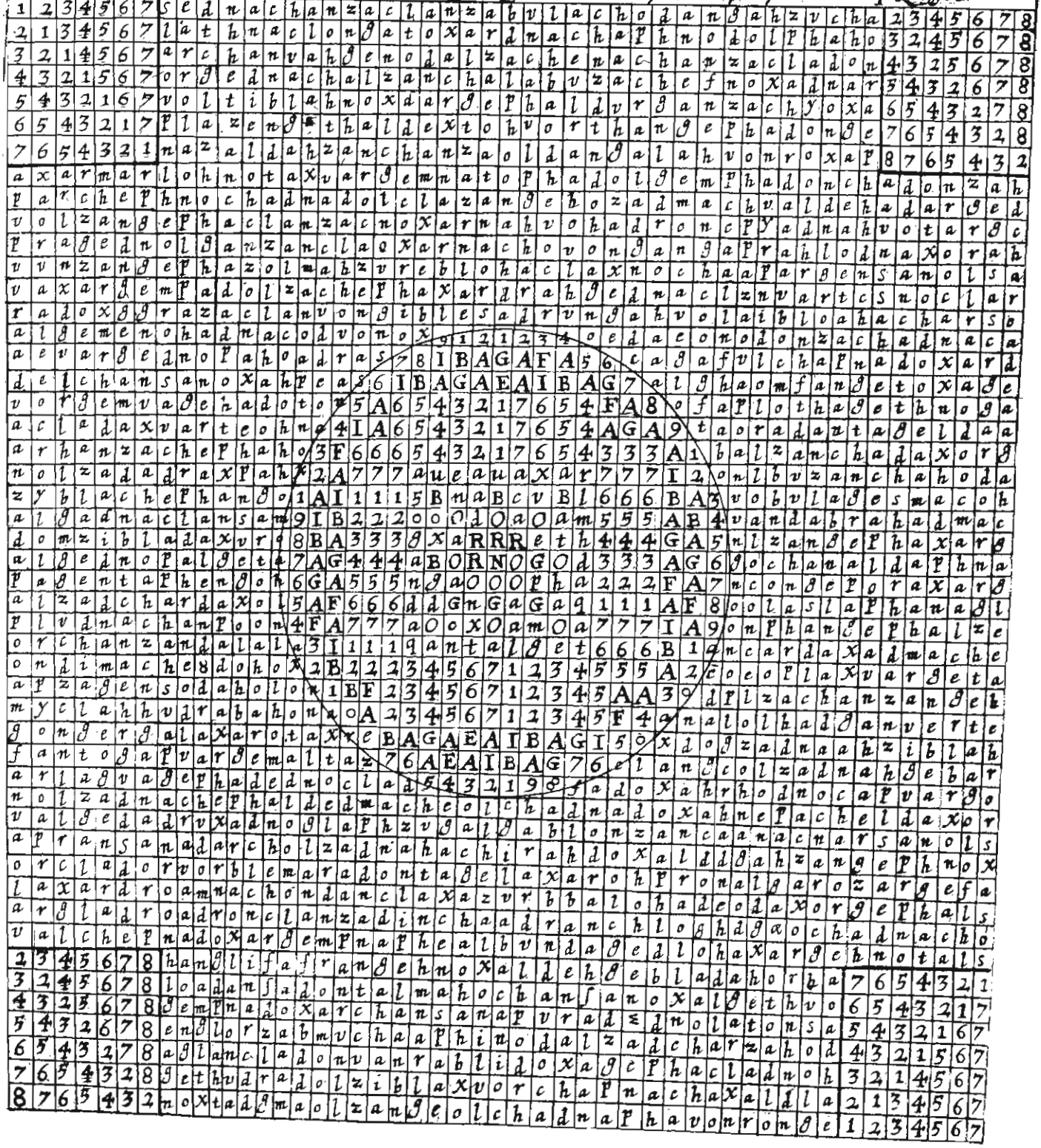
Part II Act. IX. *pronounced ag.*

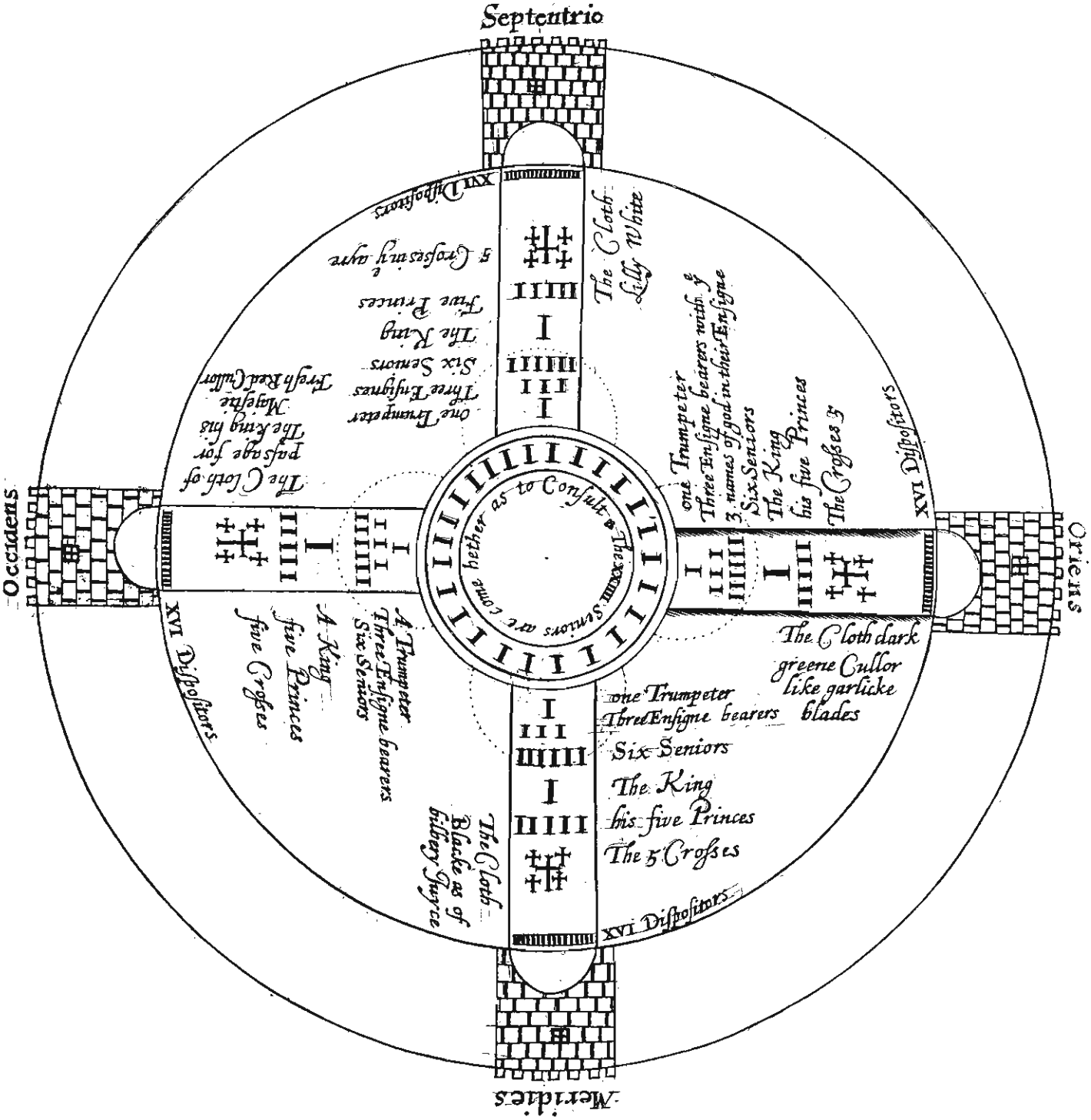
The HOLY TABLE.



A Specimen of the Tables or Book of ENOCH.

Pagesgem Bacap Laffos




Septentrio
Occidens
Orientis
Meridies
The Cloth Lilly White
one Trumpeter
Three Ensigne bearers with 3
3. names of god in their Ensigne
Six Seniors
The King
his five Princes
The Crosses 5
XVI Dispositors
The Cloth dark greene Cullor like garlicke blades
one Trumpeter
Three Ensigne bearers
Six Seniors
The King
his five Princes
The 5 Crosses
The Cloth Blacke as of filbery Ivyrce
XVI Dispositors
A Trumpeter
Three Ensigne bearers
Six Seniors
A King
five Princes
five Crosses
XVI Dispositors
The Cloth of passage for The King his Majestie Flesh Red Cullor
one Trumpeter
Three Ensignes
Six Seniors
The King
Five Princes
5 Crosses in y ayre
XVI Dispositors
The Sixe Seniors are come hether as to Consult

A TRUE RELATION OF Dr. DEES *Actions, with ſpirits.*

Liber Myſteriorum (& Sancti) parallelus Novaliſque.

Leſden MAY 28. 1583.

D. Is Dr. *Dee*, *E. K. Edward Kelley* See the Preface.

Δ. AS J. and E. K. ſate diſcourſing of the Noble *Polonian Albertus Laſci* his great honour here with us obteined, his great good liking of all States of the people, of them that either ſee him or hear of him, and again how much I was beholding to God that his heart ſhould ſo fervently favour me, and that he doth ſo much ſtrive to ſuppreſſe and confound the malice and envie of my Country-men againſt me, for my better credit winning or recovering to do God better ſervice hereafter thereby, &c. Suddenly, there ſeemed to come out of my Oratory a *Spirituall creature*, like a pretty *girle* of 7 or 9 yeares of age, attired on her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey, ...changeable green and red, and with a train ſhe ſeemed to play up and down..... like, and ſeemed to go in and out behind my books, lying on heaps, the biggeſt .....and as ſhe ſhould ever go between them, the books ſeemed to give place ſufficiently, diſ.... one heap from the other, while ſhe paſſed between them: And ſo I conſidered, and ..... the diverſe reports which *E. K.* made unto me of this pretty maiden, and .....

A. L.

Green and red.

Δ. I ſaid ..... Whoſe maiden are you?

Δ. Sh. ..... *VVhoſe man are you?*

Δ. I am the ſervant of God both by my bound duty, and alſo (I hope) by his Adoption.

A voyce. ..... *You ſhall be beaten if you tell.*

..... *Am not I a fine Maiden? Give me leave to play in your houſe, my Mother told me ſhe would come and dwell here.*

Δ. She went up and down with moſt lively geſtures of a young girle, playing by her ſelfe, and diverſe times another ſpake to her from the corner of my ſtudy by a great Perſpective-glaſſe, but none was ſeen beſide her ſelfe.

..... *Shall I? I will* (Now ſhe ſeemed to anſwer one in the foreſaid *Corner* of the Study)

..... *I pray you let me tarry a little* [ſpeaking to one in the foreſaid *Corner*]

Δ. Tell me who you are?

..... *I pray you let me play with you a little, and I will tell you who I am.*

Δ. In the name of Jeſus then tell me.

Jeſus.

..... *I rejoyce in the name of Jeſus, and I am a poor little Maiden*, Madini, *I am the laſt but one of my Mothers children, I have little Baby-children at home.*

Proles ipſius Madini.

Δ. Where is your home?

Ma..... *I dare not tell you where I dwell, I ſhall be beaten.*

Δ. You ſhall not be beaten for telling the truth to them that love the truth, to the eternal truth all Creatures muſt be obedient.

Ma. ..... *I warrant you I will be obedient. My Siſters ſay they muſt all come and dwell with you.*

Madini her ſix Siſters.

Δ. I deſire

Δ. I deſire that they who love God ſhould dwell with me, and I with them.

Ma. ..... *I love you now you talke of God.*

Dee. Δ. Your eldeſt ſiſter her name is *Eſémeli.*

Ma. ..... *My ſiſter is not ſo ſhort as you make her.*

Eſemèli. Δ. O, I cry you mercy, ſhe is to be pronounced *Eſemèli.*

E. K. She ſmileth, one calls her ſaying, Come away Maiden.

Ma. ..... *I will read over my* Gentlewoemen *firſt.*
My Maſter Dee *will teach me, if I ſay amiſſe.*

Δ. Read over your *Gentlewoemen* as it pleaſeth you.

Ma. ..... *I have* Gentlemen *and* Gentlwoemen, *Look you here.*

E. K. She bringeth a little book out of her pocket,
.....She pointeth to a in *Picture* the book.

Mad. .....*Is not this a pretty man.*

Δ. What is his name?

Ma. .....*My* ..... *ſaith, his name is* Edward, *Look you, he hath a Crown upon his head, my Mother ſaith, that this man was Duke of York.*

E. K. She looketh upon a *Picture* in the Book with a *Coronet* in his hand and a *Crown* upon his head.

Ma. .....*This was a jolly man when he was King of England.*

Δ. How long ſince is it that he was *King* of *England?*

Ma. ..... *Do you aſk me ſuch a queſtion, I am but a little Maiden? Lo, here is his Father* Richard Plantagenet, *and his Father alſo.*

Δ. How call you him?

Ma. .....*Richard, Surely this was* Richard *Earle of Cambridge.*

E. K. She turneth the book leaves, and ſaid.

Mad. .....*Here is a grim* Lord, *He maketh me afraid.*

Δ. Why doth he make you afraid?

Ma. ..... *He is a ſtern fellow, I do not know him what he is. But this was the Duke of* Clarence. *This was Father to* Richard *Earle of Cambridge. Lo, here is* Anne *his wife.*

E. K. Turning over the leafe,

The ſame was heir to all Mortimers *lands.*
Edmund *was her brother.*
Lo, Sir, *here be the* wicked Mortimers.

E K. She turned over diverſe leaves, and then ſhe ſaid

Ma. ..... *This ſame is* Roger Mortimer.
..... *My Mother ſaith this man was* Earl *of the* Marches.
This ſame is his wife.
He had a great deale of lands by her, for ſhe was an Heire.
This ſame is wild Genvill, *her Father.*

Pronounced *Jenville.* *Here is a Town they call* Webley, *Here is* Beudley. *Here is* Mortimers *Clybery.* *Here is wild* Wenlock. *Here is* Ludlow. *Here is* Stanton Lacy. Genvill *his wife was Heire of all theſe. Here is* Hugh Lacy *her Father. He weareth his haire long, for he was Deputy of* Ireland; *That maketh him look with ſuch a writhen face.*

My ſiſter hath torne out the other two leaves, I will bring them when you have ſupped.
I pray do not tell any body of me.

Δ. We were earneſtly called for to Supper by my folks.

Note. After Supper.

Ma. ..... *Here is* William Lacy *Father to* Hugh.
Here is Richard *his Father. And here is Sir* Richard *his Father, and here is* William, *Sir* Richards *Brother. Here is his going into* France.

Δ. Quo anno Chriſti?

Her eldeſt Siſter. Mad. ..... *I warrant you my eldeſt Siſter will tell you all. Here is his going into* Denmark.
My Siſter will come ſhortly, and tell you how he married in Poland, *and what iſſue this* William *had.*

Her Siſter is to tell the reſt. Δ. I pray declare the Pedigree down to this *Albert Laſcy.*

Ma. ..... *Alas, I cannot tell whats done in other Countries.*

Δ. I know you are not Particular of this Country, but Univerſal for all countries in the whole world, which is indeed but one Countrey, or a great City, &c.

Mad. ..... *Well, my ſiſter will ſhortly come and tell you unlooked for, If you judge theſe things well that I have ſpoken.* Nam vera ſunt. Nam verus eſt qui me miſit.

Truth

Truth is all that is truth.

The Mortimer *I ſpake of, is the firſt of the ſix: there were ſix* Mortimers *Earles of* March. Edmond *was the laſt, and* Roger *the firſt; that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E. K. There ſeemeth ſome one to call her, whom I hear now.

Ma ..... *I come.*

Δ. She took up her Skrolls on the ground, of which ſome were very old, and ſhe put up her book.

Ma ..... *This may ſtand you in ſome ſtead.*

Δ. Mitte lucem tuam & veritatem tuam, Jeſu Chriſte, Lux vera, & veritatis perennis Fons. *Amen.*

Richard Edward Dux Ebor.

William Laſcy. France. France. 1.

Richard. Denmark. 2.

Laſcy. Sir Richard Laſcy. Peter. Poland. 3.

Richard Laſcy.

William Laſcy.

Geffrey Genvil.

Wilde Genvill-

Rogerus primus comes = *Joan Genvill.* *March.*

Hugh Laſcy.

Null.

Monday à Meridie hora 4 ½. *Junii* 2. 1583.

Δ. We preſented our ſelves, ready for inſtruction receiving, and preſumed not to call my good Miniſter ſpiritual, but by humble prayer referred all to God his good pleaſure.

E K. The Golden Curtain which covereth all the Stone hangeth ſtill, but I heare a voice or ſentence thrice repeated, thus.

A voice ..... *Sanctum, Signatum, & ad tempus.*

Δ. The ſenſe hereof may be divers wayes underſtood, and more then I can imagine, but which ſenſe is to our inſtruction would I faine know.

A voice, ... *Sanctum, quia hoc velle ſuum; ſigillatum quia determinatum ad tempus.*

E K. Hard ſpeeches, but he could not perfectly diſcern them.

A voice ..... *Ad tempus & ad tempus (inquam) quia rerum conſummatio.* All things are at hand.
The Seat is prepared.
Juſtice hath determined.
The Judge is not yet willing.
Mercy thruſteth it ſelf betwixt the Divinity. But it is ſaid,
The Time ſhall be ſhortned.

E K. Saw no creature: But the voice came behind him over his head, till now: when he eſpied one ſtanding on the Table beſides the ſilke cloth on which the Stone ſtood, he ſeemed like a Husbandman all in red apparel, red hoſe cloſe to his legs, a red jacket, red buttoned cap on his head, yea, and red ſhooes. He asked *E. K.* how he did, and *E. K.* anſwered, Well I thank God.

Δ. By your apparel it ſhould ſeem you have ſomewhat to ſay concerning the Commons of this Realme, and not of high School-points, or Sciences. *I* am deſirous to know who ſent you? What is your meſſage? and what is your name? for a name you have peculiar as all Creatures elſe.

Δ. He pauſed a good while; whereupon *I* asked him if he conſidered my ſpeeches?

..... *I conſider your ſpeeches, for I have left nothing behind.*

E. K. He kneeleth down and ſeemeth to ſay ſomewhat, his ſpeech is quick, round, and ready. He ſeemeth to pray in a ſtrange Language. I perceived theſe words among many other, *Oh Gabire Rudna gepbna oh Gabire*, &c.

His Countenance was directed towards the Stone.

..... *Veſtra non mea facio.*

E K. Now he ſtandeth up.

..... *Haſt not thou ſaid, From whom comeſt thou? What is thy meſſage?* [△. He looked toward me] *And haſt urged my name? Saying,* All things have a name. *It* is true; *for ſo they have becauſe they are. Haſt thou left any thing unſaid?*

△. All things have a name, *vide contra Tert. parte libri Eraconenſis de 30 Aeris exercitibus.*

△. You rehearſe my ſpeeches not onely in general, but alſo in particular.

The will of God be done (to his glory) for the reſt.

..... *My meſſage is from him, in* whoſe name *thou haſt deſired it, which hath ſaid lift up thine eyes, and look unto (behold I ſay) the* ſum of my Commandments, 1. What *I* am, 2. *Whoſe* Miniſters you are, *and (as it is ſaid before)* 3. *To* what end *and purpoſe it is.*

The ſumme of our commanded obſervation.

Then ceaſe to plead when Judgement ſtandeth in place; For all things are determined already. The 7 doores are *opened. The* 7 Governours *have* almoſt ended their Government.

Note 7.

The Earth laboureth as ſick, yea ſick unto death.

The Waters pour forth weepings, and have not moiſture ſufficient to quench their own ſorrows.

The Aire withereth, for her heat is infected.

The Fire conſumeth and is ſcalded with his own heat.

The Bodies above are ready to ſay, We are weary of our courſes.

Nature would fain creep again into the boſom of her good and gracious Maſter.

Darkneſſe is now heavy and ſinketh down together: She hath builded her ſelf, yea (I ſay) ſhe hath advanced her ſelf into a mighty building, ſhe ſaith, Have done, for I am ready to receive my burden.

Antichriſt his ſaying in the ſpirit of Saran.

Hell it ſelf is weary of Earth: For why? The ſon of Darkneſſe cometh now to challenge his right: and ſeeing all things prepared and provided, deſireth to eſtabliſh himſelf a kingdom; ſaying, We are now ſtronge enough, Let us now build us a kingdom upon earth, and Now eſtabliſh that which we could not confirm above.

Sorrows.

And therefore, Behold the end.

When the time cometh, The ..... thy ſorrows ſhall be greater than the ſweetneſſe, *the ſorrows (I mean) of that thou ſeeſt; I mean in reſpect of the ſweetneſſe of thy knowledge. Then will you lament and weep for thoſe thou thoughteſt were juſt men.*

Labor.

When you earneſtly pray it ſhall be ſaid unto you Labor. *When you would take Mercy Juſtice ſhall ſay, Be it ſo.*

Therefore (I ſay) thirſt not overmuch: For fear leaſt thy capacity *be confounded.*

Neither move thou him whichhath moved all things already to the end.

But do thou that which is commanded.

Neither preſcribe thou any form to God his building.

All things ſhall be brought into an uniformal Order.

Al. alasky.

Whom thou ſayeſt that thou haſt not yet confirmed, confirm with good counſel. It is ſaid I have accepted him.

Are not theſe News ſufficient?

Notes in Election.

It is ſaid, He ſhall govern me a people: of himſelf he cannot. Therefore let him believe, and ſecondly Rejoyce that the Angel of God hath ſo governed him. *That* in Election *he ſhall govern him a people.*

Deſireth he to hear of greater bleſſedneſſe?

O King.

He hath alſo ſaid: Then ſhall it be ſaid unto him, O King.

Vide tamen de ejus futuro caſu in actionibus de Lask.

It followeth conſequently that he is called, and that to a Kingly Office: For whoſoever is Annointed in the Lord, *his Kingdom is* for ever.

Pride.

Will he be the ſon of perdition? Let him then with his fathers put on the garments of pride.

Deſireth he news? Tell him thou haſt prayed for him; the Devil envyeth him, and his eſtate.

Tell him that I ſay ſo.

Say it is a ſhame for a Kings Son to commit theft; and for him that is called, to do the workes of unrighteouſneſſe. Studieſt thou to pleaſe him? Give him ſharp and wholeſome counſel. *For* in him (*I* ſay) *the ſtate and* alteration of the whole World *ſhall begin.*

Wouldſt thou know from whence I came? Thou ſhalt.

But do it Humbly, it is not my part to meddle any further than my charge.

But as it is ſaid before unto thee, So ſhall it come to paſſe.

Moſes *had a rod whereby he was known, and the hand of God approved.*

Let him uſe therefore to carry the rod of righteouſneſſe *about him.*

Moſes 7. rod.

For we are ſeven: and in us is comprehended that rod wherewith Moſes *wrought. As it is begun ſo I end: What ye ſee here is* holy [*pointing to the ..... and by him ſealed and for until the* time.

Sanctum, ſignatum, ad tempus.

Therefore uſe patience herein until the time that it is ſaid unto thee .....

Venite, videte, (*& loquimini*) *Judicia mea.*

He that ſaith thus (I ſpeak of my ſelf, and as concerning my meſſage,) is equal with the greateſt Angels, *and his name is* Murifri.

Murifri my Calender.

Thou haſt written my name, and I am of thy Kalender, becauſe thy Kalender is of God. In the grounds of all thy Tables thou ſhalt finde my name.

△. *I* remember not any ſuch name written by me, but it may be contained in ſome new Compoſition, or Collection.

Mur. ..... *It is true, for if thou hadſt remembred all thoſe things which thou haſt written, then ſhould not my meſſage need.*

△. If

Δ. If *I* might without offending you, *I* would move two Petitions unto you, one concerning the Soul, and the other concerning the body: Concerning the Soul, is for one *Iſabel Liſter*, whom the wicked Enemy hath ſore afflicted long with dangerous temptations, and hath brought her knives to deſtroy her ſelf withall; ſhe reſiſteth hitherto, and deſireth my helping counſel, which how ſmall it is God knoweth. The other is of another woman, who hath great need, and is driven to maintain her ſelf, her husband, and three children by her hand labour, and there is one that by dream is advertiſed of a place of Treaſure hid in a Cellar, which this woman hath hired thereupon, and hath no longer time of hiring the ſaid Cellar, but till Midſummer next. She, and this dreaming Maiden digged ſomewhat, and found certain tokens notefied unto her: But ſo left off. *I* would gladly have your help herein, if it pleaſed God.

Mur. ..... *I anſwer thee, I will come again ſoon, and thou ſhalt receive a Medecine which ſhall teach thee to work help in the firſt. The* ſecond is vanity, for it is not ſo, *but to the intent that after great hope of this world hath infected the weaklings minde:* Deſperation *might have the more open and ready entrance. But yet ſhe ſhall be comforted for thy ſake.*

Δ. The praiſe be unto God.

Mur. ..... *I Go. One thing I have to ſay, be faithfull in all things.*
I have ſaid.

Δ. I prayed, and gave thanks hartily to God for his mercies, and graces, and ſo roſe up.

Δ. Then he ſaid write, *M.* 49. under *V.* 43. under *R.* 35. 1. and 47. under { *F. R. I.* / 9. 33. 42 } *This ſhal lead thee to my name, he that ſent me be amongſt you.* Δ. Amen, Amen, Amen.

Δ. Note in *Tabula Collecta*, (which I firſt gathered of the 49. good Angels) I took the third letters out of the names, it is to wit, out of the 49th. name, and th..... 47. 9 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield *R.* in his third letter. Therefore I am. .... in the.....

Monday after ſupper 1583. *Junii* 3.

Δ. After ſupper, as we were together in my ſtudy, and attending ſomewhat the return of the good meſſager ſpiritual, and ſaid that he promiſed to come again ſuddenly, he appeared and anſwered.

Mur. ..... So *I* am, write 7. 30. 25. 44. 37. 35 46.

To the firſt *S.* to the ſecond *O.* the third *L.* the fourth *G.* the fifth *A.* the ſixth *R.* the 7th. *S.*

Δ. That maketh *SOLGARS.*

Mur..... *Add the firſt, and laſt number together, it maketh* 53. *let that be the Centre to the reſt.*

Δ. To be put to the Center of the *Steptagonum.*

Mur. ..... *So. The ground hereof is to be found in the third Table in the firſt book: I mean in the* third of the ſeven, *the Table of* B. B. *&c. being the firſt.* The third Table in the firſt book.

My name is alſo to be found in the ſame Table.

Form this upon a plate of lead: It prevaileth as a cure againſt ſuch infections. My promiſe is done.

Δ. How is this to be uſed?

Mur. ..... *Uſe it upon the body moleſted, adding the letters of her name in a ſmall Circle on the back half, not the letters in their forms expreſſed, but the number of ſuch letters.*

Δ. We know not how to number her name in our letters.

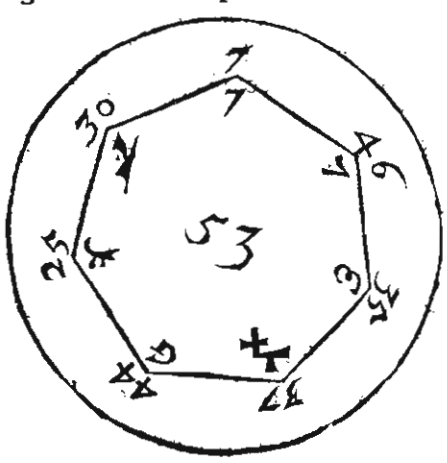
Mur. ..... *Take them out of the ſecond Table (any Table elſe of the ſeventh will ſerve) ſo that thou take the numbers as thou findeſt them placed with the letters.* Δ The ſecond Table did not ſerve, & therefore I uſed the ſeventh, where all the letters might be had.

Δ. How is this to be uſed about her body?

Mur. ..... *As by diſcretion ſhall be thought beſt: It prevaileth ſufficiently, ſo it be done, but thus far I teach thee, and this, as concerning nature.*

The health of him which ſent me be amongſt you. Amen.

Δ. Gloria & gratiarum actio perennis ſit Deo noſtro omnipotenti uni & Trino, *Amen.*



Iſabel Liſter, the back part of the Lamin.

The fore-part of the Lamin.

Wedneſday a *Meridie circa* 2d. 1583. *Junii* 5.

Δ. *E. K.* Had been ever ſince nine of the Clock in the morning in a marvellous great diſquietneſſe of minde, fury, and rage, by reaſon his brother *Thomas* had brought him news that a Com-

A meer untruth in every part thereof, and a malicious lye.

a Commiſſion was out to attache, and apprehend him *as a fellon for coyning of money.* Secondly, that his wife was gone from Miſtreſſe *Freemans* houſe at *Blobley*, and how Mr. *Huſey* had reported him *to be a coſener*, and had uſed very bitter and grievous reports of him now of late; and that his wife was at home with her mother at *Chipping Norton*, whereupon, I conſidering his great diſorder and incumbrance toward him externally, and his greater offending of God with his furious impatience internally; and remembring the whole premiſes of God his ſervice to be performed by us two (if we would be dutifull ſervants to his Divine Majeſty) I was touched with a great pang of Compaſſion, both that any Chriſtian ſhould uſe ſuch ſpeeches as he uſed, or be of ſo revenging a minde and intent as he ſhewed himſelf to be: and alſo in reſpect of mine own credit to be brought in *doubt, for embracing the company of ſuch an one, a diſorderly perſon:* And thirdly, that the good ſervice of God might hereby be taken from our two executing, to our great danger, both in body and ſoul: Therefore to do my duty as a man reſolute (upon *our uniting for Gods ſervice*) *to do for him as for my ſelf*: I made God my refuge for comfort, counſel, and help in this great affliction, and croſſe of temptation.

Amicorum omnia communia.

Whereupon after my vehement and humble prayers for the foreſaid purpoſe, this voyce was heard of *E. K.*

I had (upon ſome reaſonable reſpect) ſet the ſhew-ſtone with the myſtery in it, on the Table by *E. K.* alſo.

A voyce. ..... *Let the daughters of light*

Take up their garments, let them open the windows of their ſecret Chambers, for the voyce of man hath ſaid.

Oh, ſhew thy ſelf to be a God; yea, perform that which thou haſt already promiſed, *gather your veſtures together, for thoſe that are ſick have need of help, you are the children of pitty, and in the loins of compaſſion do you dwell: For I have ſaid,* you are. *And I have ſaid,* my Determination ſhall not fail, *although with the* ſons of men my Determinations may be undetermined.

Note of Determination undeterminable.

Note tentations by the Biting-worm.

Come gather up your garments, for the Cankers are ripe, and the Biting-worm *ſeeketh to gnaw into the Lily.*

He hath ſaid, Let me prove them, for they are not juſt: *Yea, let me touch them, for they are unrighteous, I have granted* him power, *but without prevailing, I have given him weapons, but they are not ſharpned, his fingers ſhall defile, and yet not deface: For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have ſtretched his mouth.*

E. K. I have heard a voyce about the ſhew-ſtone very great, as though men were beating down of mud walls.

The thumping, ſhuffing, and cluttering is ſuch.

A voice. ..... *Ariſe, I ſay, for I will be revenged againſt the ſcorning of thoſe; yea, of thoſe that are ſucklings.*

△. After a great ſilence and pauſe, appeared one on the Table (without the skirts of the ſilke ſarcenet) like a woman having on a red kirtle and above that a white garment like an *Iriſh* Mantle, on her head a round thing like a Garland, green and like a Coronet under the Garland, but not perfectly to be diſcerned; on her breaſt a precious Stone of white colour, and on her back another precious Stone; both which Stones were ſet upon a Croſſe, in the very center of the Croſſe.

△. Your external apparel (you Daughter of Light) you perceive that we have ſomewhat noted: but by the power and mercy of the external Light, we truſt and deſire to underſtand ſomewhat of your internal vertue.

She ſaid ..... *What do you think I am a Jewellers wife by my apparel?*

△. We deem you to be the Meſſenger of him that hath for mankind purchaſed the Jewel of eternal Bliſſe, by the incomparable Jewel of his moſt precious Blood.

A voyce out of my Oratory behinde me.

..... *Will you have this too?*

△. After a pretty while ſilence, *I* ſaid, We expect the execution of the purpoſe for which you are ſent.

She ſaid ..... *It is written that Pride was the firſt offence.*

Githgulcag *knew not himſelf.*

Therefore he was ignorant.

E K. She is much fimbling about the Stone on her breaſt, and regarding it.

E. K. Now She talketh with other whom I ſee not, her talke is very ſhort and quick, but I cannot perceive what ſhe ſaith.

She. ..... *Read what I have ſaid.*

I read the former words.

She. ..... *You will grant me that Pride is the greateſt ſin.*

Pride

Pride was the cauſe he knew not himſelf.
Therefore Pride is the cauſe of Ignorance.
△. The Argument is good.
She. ..... *Ignorance was the nakedneſſe wherewithal you were firſt tormented, and the firſt Plague that fell unto man was the want of Science.*

E K. Now ſhe ſpeaketh to other again who appeare not, and they ſeem to anſwer her again.

She. ..... *The want of Science hindreth you from knowledge of your ſelf.*

E K. She looketh upon △. and ſmileth. Now ſhe ſpeaketh to the unſeen people again.

She. ..... *Whoſoever therefore knoweth not himſelf, is proud.*
△. God help us to know our ſelves for his Honour ſake.

E. K. She looketh upon △. and ſmileth.

She. ..... *You have time enough, therefore we may take leaſure.*
△. [*I* made ſpeed to write.]

E. K. She talketh again with her inviſible company,

She. ..... *Pride is rewarded as ſin,* Ergo *the firſt offender was damned. What ſay you Sir?* [ſpeaking to *E. K.*]
What difference is between your mind and Pride?

E. K. Wherein am I proud?

She. ..... *In the ſame wherein the Devil was firſt proud.*
Who glorified the Devil?

E. K. God.

△. God glorified not the Devil, but before he became a Devil he was in glory.
She. ..... *The* abuſing *of his Glorification made him a Devil: So the* abuſing of the goodneſſe of God toward this man, may make him a Devil. A Devil.

The works of the Spirit quicken; the doings of the Fleſh lead unto deſtruction. Art thou offended to be called a Devil? Then extol not thy ſelf above thy Election.

No man is elected by proper name, but according to the meaſure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art ſufficiently plagued: Why doſt thou boaſt thy ſelf and ſay, This *I* can do? Faith.

The Reeds pipe, but it is long of the wind, and herein thou ſheweſt that thou knoweſt not thy ſelf, for that thou art proud; pray therefore that thou mayeſt have underſtanding, and caſt away pride if thou wilt not be counted a Devil.

By true underſtanding you learn, firſt to know your ſelves what you are: of whom you are, and to what end you are.

This underſtanding cauſeth no ſelf-love, but a ſpiritual ſelfe-love.
This underſtanding teacheth no Blaſphemy.
This underſtanding teacheth no fury.
It teacheth a man to be angry, but not wrathful. Wrath.
For we may be angry, and not offend. Wrath is to damnation.

Therefore conſidering that Damnation was the end of the firſt, which was Pride, and Ignorance, the puniſhment of the ſecond (which is very loathſome.)

Pray unto God thou mayeſt avoid the firſt, and be unburdened of the ſecond.

Conſider by whom thou art counſelled, and of whom the counſel is: with us there is no cauſe of offence, neither is the counſel given with a weak mouth.

Wilt thou be well rewarded? Why ſtudieſt thou not to do well? Wouldſt thou be one of the choſen? ſtand ſtiff and be contented with all temptations.

Is God a God of Juſtice?

E. K. It is true.

Be thou therefore a juſt ſervant.
No man inheriteth the Kingdom of Eternity, without he conquer in this World.
No man can challenge juſtly a reward, without he be a Conquerour, or do the workes of Juſtice.
Doth the Devil perſwade thee? *Arme thy ſelf againſt him.*

Doth the World not like of thee? It is for two cauſes; either for that thou liveſt well and not as a worldling, or elſe becauſe thy wickedneſſe is ſuch as that the World wondreth at it. If thou be in the firſt Rejoyce, For bleſſed are thoſe whom the World hateth; when they laugh at thy godlineſſe, Be ſorry and grieve thou at their ſinfulneſſe.

If thou offend in the ſecond flie haſtily from the World: Tell the World what thou haſt of hers, and let her be aſhamed that thou knoweſt her.

Is thy fleſh ſtiff-necked? Faſt and pray, it doth avoide temptation.

Be ſorry alwayes; For in this World there is nothing to rejoyce at. For ſin onely provoketh to ſorrow, whether it be of thy ſelf or of another. Be ſorry alwayes.

Be ſtiff againſt temptations, for whoſoever is not armed as I am, ſhall be vexed with the weapons of his adverſary.

Her attire expounded. *My* Garland *is Godlineſſe, my* Breſtplate *is Humility, and upon my back I wear* Patience.

The attire of ſpiritual creatures. *Theſe do I wear to the intent I might ſhew you what you ſhould wear.*

But as theſe things are placed in their croſſes; ſo do the croſſes alwayes follow them that wear them.

Art thou puniſhed as an Apoſtle? Rejoyce; it is a happy croſſe.

Art thou vexed as a Tyrant? thank God it is in this World. For bleſſed are thoſe that are puniſhed here, to the intent their ſins may be forgotten hereafter.

I perſwade to the contrary; Be humble, ſeek true wiſdom, then are you truely faſhioned according to your Maker, and ſhalt reſt with us, with Halleluja in Heaven.

Good Angels. *I have counſelled, I have done my meſſage thus far.*

Δ. Your counſel is perfectly good, and your meſſage merciful. His name be praiſed and glorified that ſent you. *Amen.*

As you were called hither, by the name of *Daughters of Light*: So this other day, there was one ſent hither (of that bleſſed company) who was accounted a Daughter, and had ſix Siſters more: That Daughter her name was *Madini*; ſo of your name we are deſirous to be informed, for diſtinction and inſtructions ſake, in the trade of theſe myſteries.

She ſaid. ..... *It is good to know* my name; *to ſee whether it agree with my Doctrine.*

E. K. What can you (for all your exhortation) accuſe me of?

Indeed I thank you very heartily for your exhortation and good counſel; but how unjuſtly I am miſuſed at *Huſeys* hand, and ſo provoked to this extream affliction of mind and ſundry unſeemly ſpeeches, be you Judge between *Huſey* and me.

She ſaid. *Whoſoever hath committed ſin and is not reconciled, ſhall have the reward of a ſinner. There is a double Reconciliation, the one is with God, the other with the Conſcience. But this man is not reconciled in Conſcience (repenteth not his wickedneſſe) thereby it followeth he cannot be reconciled with God: Ergo he muſt be rewarded as he is. The reward of ſin is to be abſent, or rather to be baniſhed in this world from the ſociety of God and his Angels.*

Good Angels our keepers. *So it falleth out to Regions and Countries, Cities, Kings and Subjects, Authorities and their Officers, when (I ſay) they are eſtranged with abſence of* their appointed and good keepers.

Therefore it proved that the Devil is moſt with him, and neareſt with him.

Whom the Devil is a Lord of, he uſeth as his ſervants, and where his ſervice may be greateſt done, there is he moſt alledged. His ſubtilties are principal and great: And by theſe reaſons I prove that John Huſey, Huſey *is eaſily to be infected, either with envy, malice, ſlander, or diſhonour of Gods word.*

This is one of thoſe Aſſaults that is promiſed *ſhould aſſault you.*

Who is to be blamed, he that conſenteth, or he in whom the procurement is? Thou didſt conſent and chuſe him for a Companion. Be not therefore angry at his malice; for the fire that is, thou haſt brought in with thine own hands.

To meaſure the Enemy his induſtry is impoſſible to look into, his ſubtiltie is more incredible.

The Reward of good life is great: But the filthineſſe that ſin carryeth with it in this World, and leadeth with it into the World to come, is moſt horrible.

Is it not ſaid, That a skirmiſh ſhall be (*and that great*) but you ſhall be Conquerours? *It is written, It is true and* ſhall be never overthrown; *ſo mighty is his ſtrength that hath armed himſelf with it.*

In the Serpents belly, there is nothing clean: neither with unhoneſt perſons (*ungodly I mean*) *is there any pure ſociety: Light agreeth not with Darkneſſe, nor vertue with vice, therefore be you*

Our uniting. *of one, and in one, that you may agree and have the reward of one.*

Behold it is ſaid, I will part bounds between the juſt and the unjuſt, I will ſuffer the Enemy to ſowe diſcord to the intent that thoſe that are my people may be ſeparated and have a dwelling by themſelves.

The neceſſity of Satan working againſt men. *Peruſe the Scripture, it is alwayes ſeen that the Spirit of* God forceth *Satan* in ſpight of his head *to ſeparate* the evil from the good by diſcord, *and herein the Devil worketh* againſt himſelf.

De futuris niſi juſſi non pronuntiant boni Angeli. We good Angels keep ſecret the *My*ſteries of God; things that are to come *we alwayes keep cloſe with this exception,* The form of our Commandment.

A Commiſsion out for *Kelly*. *Truth it is that a Commiſſion is granted not onely to enquire of thee, but alſo to attach thee, and that by the Council.*

If he go down he ſhall be attached, therefore tempt not God.

Δ. But if he tarry here and his being here ſo known as it is, it is likely that he ſhall be attached here to my no ſmall grief or diſgrace. What is your counſel herein?

She ſaid. ..... *It is written miſery ſhall not enter the doors of him whom the Higheſt hath magnified.* DIXIT, & DICO, & DICTUM SIT. The world ſhall never prevaile againſt you.

1583. The Book, the Scrowl, and Powder. Δ. In reſpect of the *Book, the Scrowl,* and the Powder to be communicated, What is your judge-

judgement or mind, ſeeing when he was coming from *Iſlington* with them, he was threatned to be pulled in pieces if he came *with them to me?*

..... *All that is ſpoken of, is in very deed, vanity.* The book may be uſed to a good purpoſe. The Book found.
They were wicked ones. But as theſe things are the leaſt part of this action, ſo are they not much to be looked after.

Δ. As concerning the Powder (I beſeech you) what is your knowledge of it? The Powder.

..... *It is a Branch of Natures life.*
It is appointed for a time, and to a purpoſe.

Δ. As concerning the earthes of the Eleven places being with expedition.....
What is now to be done with them?

..... *It was a foreſight of God,* if they had been there now they had utterly *periſhed.* The 11 Earths.

Δ. O Jeſus, that is a marvellous thing.

....., Helas, *that is nothing.*

Δ. By nature they could not have periſhed in ſo ſhort time.

..... *I have ſaid.*

E. K. **Tell us your name.**

..... *If you will remember my counſel, I will tell you my name.*

E. K. **Your counſel was by piece-meale told me, that I cannot remember it but in general.**

..... *You do, and have, and I am almoſt* H A T H.

Δ. I underſtand you to be A T H, *in ſigillo Emeth.*

A T H. ..... *So am I in the* number of Gods Elect.

Δ. Shall not I make meanes to *Mr. Richard Young*, as one of the higher Commiſſioners to do my companion here ſome good? Mr. *Richard Young.*

A T H. ..... *Trouble your ſelf when you need.*

E. K. **She ſpake this ſomewhat ſharply.**

Get your friends to ſignifie down good report of you.
Come not there in many years.

Δ. As concerning my writing of the holy Book, how ſhall I do, by reaſon of the perfect writing it in the Due Characters? ſeeing many words are written ſo, as the pronunciation *and the Orthographie do hardly ſeem to agree?*

A T H. ..... *You ſhall have a School-maſter ſufficient to read unto you.*

Δ. Where ſhall I begin?

A T H. ..... *Let him lead you to that,* who is within you.

Δ. As concerning *Iſabel Lyter* who is vext of a wicked ſpirit, how well have I executed that which was preſcribed me; or how well doth it work?

A T H. ..... *Friend, It is not of my charge.*
Remember the true path that leadeth unto true honour, where there ſitteth a True and Juſt G O D, *who grant you his Direction and eſtabliſhment of perfect life.*

Δ Amen, Amen, Amen.

E. K. **She is gone.**

Junii 9. a Meridie hora 5.

Δ. Very long I prayed in my Oratory and at my Deske to have anſwer or reſolutions of divers doubts which I had noted in a paper, and which doubts I read over diſtinctly, they concerned the preparation of things about the Table of practice, and other things above my Lamin and Stone; but anſwer came none, neither in the Stone did any thing appear; no, not the Golden Curtain, but the Stone was of his natural Diaphanitie. But I held on in pitiful manner to requeſt ſome advertiſement, if for any our treſpaſſes or offences this unlooked for alteration from former dealing had hapned, *&c.*

At length a voice came from behind *E. K.* over his head, and ſaid thus:

A voyce. ..... *The judgements of our God are moſt profound and hard in the underſtanding of man.*

There is ſilence *above, let there therefore be patience amongſt you. I have ſaid.*

Δ. Upon this anſwer I began to diſcourſe of divers cauſes of this ſilence, and divers manners of ſilences; and in the end I became in a great and ſorrowfull heavineſſe, and fear of the wrath, or diſpleaſure of God; conceived for ſome, our misbehaviour towards him ſince our laſt dealing, whereupon I prayed long at my Desk, ſtanding for mercy, comfort, counſel, and ſome expoſition of the former ſentence. After a long time thus paſſing there appeared one in the very top of the frame of the *ſhew-ſtone*, much like *Michael.* Silence.

Who ſaid, ... *Write, for I muſt be gone.*

Silence there is in heaven, for the Governours of the earth are now before the Lord, the doings of their ſeats are now diſcloſed, every thing is N O T E D. For that God will be righteous in all his doings.

There is not this day any one that governeth the people upon earth, but his government

is diſcloſed, and his government is ſet open, and his faults revealed.

They without number cry, Lord, let thy vengeance come.

The earth ſayeth. Be it ſo.

Sathan. Sathan is before the Lord: He hath garniſhed himſelf with Garlands as a Conquerour, and what he ſaith is wonderfull.

Therefore ſhall the Lord open his mouth, and curſe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: Publickly the *States* of mankinde in the world are

Viols ready. condemned.

We are all ſilent and *ready with our Viols* to powre the *wrath of God* upon them, when he ſaith, BE IT SO.

Therefore be you patient. For, *our patience in an univerſal* ſilence.

Yet awhile. We look for the mouth of Juſtice: But LO: The Lord ſaith unto the Lord, lift up thy eyes (O God.) Behold, the Dignity of thy workmanſhip, *yet ſuffer for awhile.*

1583. I have a people that will forſake their cruelty, and put off their Garments that ſtink of abomination, in whom thy name ſhall be magnified, and our glory in heaven more exalted.

But as thou wilt, ſo be it.

Behold, *I ſpeak in body*, becauſe I tremble, as at the force of thy great indignation: Notwithſtanding, we will what thou wilt.

If therefore theſe wonders be ſo great in heaven, wonder thou not at our ſilence: Therefore be patient, and ſay unto the earth? Why groaneſt thou ſo hard, or why is thy body ſo rotten: Haſt not thou juſtly deſerved theſe things for thy iniquity?

I ſay, if you be partakers of theſe ſecrets, how much more ſhall you be partakers of that ſweetneſſe, which is the eternal dew, and very bread it ſelf of life?

S O.

E. K. He is gone.

Δ. *I* prayed a pretty while after with thankſ-giving, &c.

Soli Deo noſtro omnis laus, poteſtas, & gloria in ſeculorum ſæcula, Amen.

Junii 14. 1583. *Friday, a meridie*, Hora 4½.

Δ. The golden vayl, or curtain appeared, covering the whole ſtone, whereas all other vayls and curtains before did uſe to cover but the more part, or thoſe things which were the ſtanding implements of the action for that time.

This appeared as ſoon as he looked into the ſtone.

I made long, and often prayers of thankſ-giving, calling for grace, mercy, and wiſdom: with ſuch particular inſtructions as I had written down the doubts requiring light, or reſolution in them, *&c.*

At length appeared a woman like an old maid in a red Peticote, and with a red ſilk upper bodies, her hair rould about like a Scottiſh woman, the ſame being yellow: ſhe ſtood aſide from the green Sarcenet belonging to the ſtone, and ſhe ſaid ..... God ſpeed my friends.

Δ. A good greeting to wiſh us ſpeed by him, *Amen.*

E. K. I never ſaw this woman before.

..... *It may be you have ſeen me, but* my apparel may alter *my faſhion.*

E. K. She ſeemeth to go in a great path before her very ſpeedily.

Δ. I pray you, whither make you ſuch a ſpeedy journey.

..... *I am going home, I have been from home this ſeven-night.*

Marie my maid had angered me on Thurſday night, with her undue ſpeech. Δ. Diſtance of place cannot protract time in your journey homeward.

..... *Jeſu, now he will be angry with me, as he was with his maid.* Δ. *Every* Action not yet effected, whether is it at home, or from home?

Δ. God grant you then to make ſpeed homeward, and to your home, and all we to the home where the higheſt may be well pleaſed.

..... *So, ſo, you talk too wiſely for me.*

All worldly wiſdom vain. Δ. God make me to talk wiſely indeed, and God take all vanity from my heart.

..... *You may think me a vain huſwife to be going thus long: But by me you may perceive how vain* all worldly wiſdom is. *I am in a better caſe then many are, for though I be from home, yet am I going home, ſome there be that neither have home, neither can go home.*

E. K. Now cometh a goodly tall aged man all in black, with a Hat on his head, he hath a long gray beard forked, he ſaith to the Maid, thus:

Old man..... *Whither go you maid?*

Maid..... Belike Sir, you may be ſome kyn unto theſe men, for they are alſo deſirous to know whither *I* do go.

Old man..... *Me thinks I ſhould have known you before?*

Maid..... If you knew me before, you may the eaſier know me now.

[Old

[Old man] *Where have you been? and if thy gravity were as good as thy ancient diſſembling, I would tell thee.*

Old man..... *Theſe words be very large, what is the cauſe thou wilt not be acquainted with me? (I never did thee harm) and I have deſired to be acquainted with thee a long time.*

Maid...... With *counterfeit gravity* I will never be acquainted, neither thy age, and thy fame, nor thy hairs, nor the ſoberneſſe of thy countenance can move me to any acquaintance for that thou never delightedſt in *true wiſdom.*

Old man..... *Then go your way like an Harlot.*

Maid...... If wicked words do prove an Harlot, then thou haſt judged thy ſelf.

E. K. Now ſhe goeth on forward, and the Old man is gone out of ſight. There appeareth now a young man, ſitting on the ſide of a Ditch, and to him ſhe ſaid.

Maid...... What aileth you to weep?

Young man..... *I weep for thy diſcourteſie.*

Maid...... Thou canſt not move my conſcience: No, (I ſay) thou canſt not move me to pitty.

E. K. She licketh his tears, and ſaith.

Maid...... Every thing elſe hath ſome ſaltneſſe, but here is none.

Young man..... *Oh I pray thee, do ſomething for me.*

Maid...... Oh, to qualifie theſe tears, is no other then to dry rotten Hemp with a mighty fire.

Young man..... *I will ſee thee hang'd before I will weep any more.*

Maid...... Every thing commonly teacheth of it ſelf.

E. K. The young man went away ſtamping, and angry, and now ſhe is come where a multitude of young Children are, there is much meat on a Table, and the Children being not high enough to reach it, pull'd the maid by the Cloaths, and pointed to the meat; ſhe goeth round about the Table there is but one diſh uncovered, and that ſeemeth to be like dew, ſhe putteth her fingers into the Diſh, and letteth the Children lick, and they fall down dead.

Maid...... Blame Juſtice and not me, for if the Children had ever taſted of this meat before they might have continued.

E. K Now ſhe meeteh a thin viſag'd man very feeble, who ſtaggered on his ſtaffe, and he ſaid.

Feeble..... *Help me for Gods ſake.*

Maid...... I will do my beſt.

E. K. As ſhe came toward the man, the man fell down; She heaveth him up, and again he falleth down, and ſhe lifteth at him ſtill.

Maid...... Good will forms, but the matter is not ſufficient: This is long of thy ſelf.

Feeble..... *Oh, I ſay, help me.*

Maid...... It is too late to help thee, I came this way many times before, and thou never foughteſt help at my hands. It is written, he that deſireth not help, till he be helpleſſe, he ſhall be voide of the benefit of an helper.

E. K. The feeble man goeth away, and ſhe departeth from him: Now ſhe cometh towards a man going up an hill, who had torn all his Cloaths off with brambles and bryars. There ſtand a great many of Mawmets, little ugly fellows at the top of the hill, who threw ſtones againſt him, and ſo force this climing man (or goer up the hill) to tumble down again to the foot of the hill. The skin doth ſeem to be off his hands and his feet, and they very raw, with his exceſſive travail with hands and feet up that hill; Now there appear men eating meat below at the foot of the hill, who offered him meat to eat; But he laboureth up the hill again, one of theſe men ſaid, come let me bind up thy feet.

The Clymer..... *Unto him that hath no wearineſſe, there belongeth no ſorrow.*

E. K. She ſtandeth and vieweth him.

The Clymer..... *I pray you help me.*
Maid. ..... It is impoſſible for thee to get up here.
Clymer..... *Of my ſelf it is:* I will never be of the minde. It is impoſſible.
Maid. ..... Come on, I will do the beſt I can.

E. K. She leadeth him over ſtones, and rocks.

Maid. ..... Thou wilt be knocked in pieces, ere thou come to the top.
Clymer..... *Do you your good will, I feel no harm.*

E. K. Now ſhe leadeth him in a place, where Springs, Quick-mires, and Bogs are.

Maid. ..... Surely thou art beſt to go down, for thou wilt be drowned.
Clymer..... *I pray you help, I will go as long as I may.*

E. K. He goeth forward, and ſinketh almoſt to the throat.

Maid. ..... It is deeper on the further ſide, thou wert beſt to go down again.
Clymer..... *I feel the ground hard under my feet: I will not yet deſpair.*

E. K. Now he cometh out of thoſe deep places, and he ſeemeth to come to a place like the bottom of a hedge, where ſtand ſtiffe thorns, piked upward, very ſharp.

Now come two, or three handſome fellows, and ſaid, Alas, let him tarry here and drink, we will lead him up *another way* to morrow.

Maid. ..... Farewell.
Clymer..... *I pray leave me not ſo, let me go with you.*
Maid. ..... I muſt needs be gone, I cannot tarry for thee.
Clymer..... *I am yet neither hungry nor thirſty, and feel no wearineſſe: Why therefore ſhould I ſtay.*

E. K. He goeth, as though the thorns prickt him, and grindeth his teeth for pain.

Now they are come to a fair place, and then ſhe ſaid to one.

△ *Labor improbus omnia vincit.*

Maid..... *Fetch meat and drink and cloaths, and cure his wounds: For unto thee belongeth the felicity of this place: For neither from the higheſt to the loweſt is there any whom I pitty, but ſuch as this is.*
Clymer..... *I know not how I* ſhall uſe *theſe things.*
Maid. ..... The *true Heirs* have alwayes diſcretion.
To *thee* it belongeth, and for thee *it is prepared.*
Uſe it therefore without offence as thine own.

E. K. Now both he and ſhe go into a Caſtle, and the doors are ſhut after them, and ſhe cometh out again.

Maid..... *This is written for your underſtanding: Let therefore your eyes be opened, and be not blinde. Neither forget what here hath been opened.*

△. We perceive that *Felicitas via ardua eſt, multis obſita difficultatibus & periculis; ſed conſtantia & patientia perventur ad Felicitatis arcem,* which we beſeech the Almighty God to grant unto us.

Maid..... *Well, I will be going till you have ſupped: And then I will tell you more of my minde. It will be yet ſix, or ſeven weeks journey before I can get home.*

△ Note 42. or 49. dayes, remaining till the firſt day of *Auguſt* next inclusive.

△. *Sit benedictus Deus noſter nunc & ſemper,* Amen.

After Supper we ſtaid awhile, being come to the place, and though nothing was ſeen, or heard, yet *I* ſpake, aſſuring my ſelf of the preſence of the foreſaid maid, though as yet to us inſenſible.

△. We would gladly know thy name.

GALVAH. Maid..... *My name is* Galua'h, *in your language I am called* Finis.

E. K. She ſuddenly appeared as ſhe ſpake this.

△. That [*Finis*] is Latin. *Gal.* ..... *I.*

Filia lucis. Filia filiarum.

△. You are none of thoſe that are called *filiæ lucis,* or *filiæ filiarum.* Gal.... *No.*

△. You will not be offended, if *I* propound a doubt ſomewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the ſame. *Tritemius,* ſayeth that never any good Angel was read of to have appeared *forma muliebri. I* pray you to give us an anſwer to this ſo great a Clark, his words, which are to be read in his little book, *Octo Quæſtionum Maximiliani Cæſaris.* ..... There *Quæſtione Sexta. Sancti autem Angeli, quoniam affectione nunquam variantur ſemper apparent* in forma virili. *Nuſquam enim legimus ſcriptum quod bonus ſpiritus* in forma ſit viſus muliebri, *aut* beſtiæ *cujuſcunque, ſed ſemper in ſpecie virili.*

An Angeli boni in forma fœminia aliquando appareant?

Gal. ..... *You think then I have ſome underſtanding.*

Δ. Yea, God knoweth, I do.

Gal. ..... *Firſt it is evident that the Spirits of God are incomprehenſible to thoſe that are their inferiours: For the higher order is incomparable unto God, And by degrees, thoſe that are their inferiours are alſo incomparable unto them. It followeth therefore, that in reſpect of that degree in Angels things are incomprehenſible.*

Angeli ex ſe-ipſis neque mares, neque fœminæ neque ſunt. Angelorum Miniſteria.

Angels (I ſay) of themſelves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the diſcreet and appliable will both of him, *and of the thing wherein they are Adminiſtrators*: For we all are Spirits miniſtring the will of God; *and unto whom?* unto every thing within the compaſſe of Nature: *onely to his glory and the uſe* of man. *It followeth, Therefore, conſidering that we miniſter not of our ſelves that we ſhould miniſter in that unſearchable form within the which our executions are limited: But if* Tritemius *can ſay, That woman alſo hath not the Spirit of God, being formed and faſhioned of the ſelf ſame matter, notwithſtanding in a contrary proportion by a degree; If* Tritemius *can ſeparate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But becauſe that in man and woman there is proportion, preparation, of ſanctification in eternity*; Therefore may thoſe that are the eternal Miniſters of God in proportion to Sanctification take unto them the bodies of them both. I mean in reſpect of the Form; *For as in both you read* Homo, *ſo in both you find one and the ſelf ſame dignity in internal matter all one. But* Tritemius *ſpake* in reſpect of the filthineſſe (*which indeed is no filthineſſe*) wherewith all women are ſtained; *and by reaſons from the natural Philoſophers: as a man taſting more of nature indeed then of him which is the Workman or a ſupernatural Maſter. He (I ſay) concluded his natural invention. In reſpect of my ſelf, I anſwer* Tritemius *thus*: *I* am Finis, *I* am a beam of that Wiſdom which is the end of mans excellency.

Hic } *homo.*
Hæc }

Galvah.

Thoſe alſo that are called Filiæ *and* Filiæ filiarum *are all comprehended* in me, *and do attend upon* True Wiſdom; *which if* Tritemius *mark, he ſhall perceive that* true Wiſdom is alwayes painted with a womans garment; *For than the pureneſſe of a Virgin, Nothing is more commendable.*

Apparition in the forme of woman.

God in his judgement knoweth how Tritemius is rewarded.

Tritemius rewarded.

If you think theſe arguments be not ſufficient, the one in reſpect of the firſt ground, and the other in reſpect of the meaſure of my name, I will yet alledge greater.

Δ. Theſe Arguments do ſatisfie me: But to have wherewith to ſtop the mouths of others who might uſe Cavillation upon ſuch matters, it were ſomewhat needful to have heard your judgement: Whereas indeed our own affairs in hand are rather to be followed at this preſent, and of greater Arguments or Inſtructions in this matter I truſt hereafter to have underſtanding: But as now I chiefly regard our Action in hand.

Gal. ..... *Begin the Book next Tueſday.*

My ſelf will be thy Director; *And as my name is, ſo I will* lead unto the end. *All other things uſe, according to thy judgement and proportion of his Spirit that guideth you.*

Gal. ..... *I my ſelf will be the finger to direct thee.*

Δ.

Gal. ..... *The finger of God ſtretcheth over many mountains.*
His Spirit comforteth the weakneſſe of many places.
No ſenſe is unfurniſhed where his light remaineth
For underſtand what I am, and it is a ſufficient anſwer.

Δ. At the beginning to write the Book, ſhall I require your inſtructions?

Gal. ..... *Do ſo.*
The Mountains of the World ſhall lie flat; *But the Spirit of God ſhall never be confounded.*

E. K. She *ſitteth on a rock,* and hath done ever ſince ſupper.

Gal. ..... *Ah Sirra I was a weary.*

Δ. As concerning the *Poloniſh* Lord *Albertus Laſcy* whom we are certified to be *of God elected to govern him a people*, whom we are willed to love and honour, What have you to ſay of him? *&c.*

Gal. ..... *Ask me theſe things* to morrow.

E. K. She ſmileth and caſteth a light from her. Smiling.

Gal. ..... *I ſmile becauſe I ſpeak of* to morrow; *yea I* ſeem *to ſmile.*

Δ. As concerning *Iſabel Liſter*, I pray in what caſe is ſhe? in reſpect of the wicked ſpirit which long hath moleſted her? *A. L.*

Gal. ..... *Believe, For that is the chiefeſt:*
What is ſpoken by us we give but our conſent to.
For he that ſpeaketh in us is to be asked no ſuch queſtion. Note.
For when he ſaith, it is meaſured.
As it was ſaid before; *The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.*

Δ. He that is the end of all things, and the end of ends (unto whom all honour praiſe and

thankſgiving is due) bleſſe us, endue us with his graces, and abundantly power forth his mercy upon us.

△. *Finis particularis : ſcilicet Iſtius actionis.*

Gal. ..... *Underſtand my name* particularly, *and not* generally.
I ſpeak it to avoid errour.

Perſevere to the end.

△. *Qui perſeveraverit fidelis (Deo noſtro) uſque ad finem hic ſalvus erit* : which faithfulneſſe with all conſtancy and patience the Bleſſed and Almighty Trinity grant and confirm unto us for the glory and honour of his Name, *Amen.*

E. K. She is gone with a brightneſſe.

1583. *Junii* 15. *Saturday afternoon, hora 6.* △. I uſed ſome diſcourſe { After that the noble *Albertus Laskie* had been with me, and was new gone to *London*,

by prayer to God, and afterward proteſtation to *Galuah* in reſpect of her willing me to ask certain matters again this day which. . . . yeſterday were not anſwered : But very long it was, above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew . . . .

At length appeared divers confuſed forms of divers Creatures, and then, by and by, vaniſhed away.

△. I prayed to God to baniſh all confuſion from us and our actions, and to ſend us *lucem & veritatem, per unum & propter unum, & conſtantiam rerum*....

Il. Then appeared he by whom (before) we were called *Il*, and ſeemed to ſcorn at *E. K.*

E. K. *Here* appeareth *Il*, and he ſeemeth to mock me.

Il. ..... *That is a gird to you Sir for your fiſhing.*

△. *E. K.* had ſpent all that afternoon (almoſt) in angling, when *I* was very deſirous to have had his company and helping hand in this Action.

△. Shortly after this, appeared *Galuah* and to be in a field cloſed round about with a hedge.

Gal. ..... *Here is no way out.*

Wiſdom. *Il.* ..... *Come I will do ſomewhat for you ; It is a ſtrange thing that wiſdom cannot find a way through a hedge.*

E K. This *Il* pulleth down the hedge.

Gal. ..... *Go thy way, thou haſt done but thy duty.*

Il. ..... Farewell *Dee*, Farewell *Kelly*.

Dee, Kelly. *E. K.* He is gone.

Gal. ..... *Thoſe that taſte of everlaſting Bankets, fare well, and deſire the ſame to others.*

E. K. Now ſhe is come to a great Caſtle-gate, all of ſtone, with a draw-

Note. bridge before it. There is like a *Greyhound graven or cut in the Stone* over the Gate.

Gal. ..... *It is very late, I will look if I can have my entertainment here.* 1583.

E. K. She is gone in.

△. After a while ſhe came out again.

Gal. ..... *Bee it ſpoken.*
Curſed, defaced, and damned be this place.

A voice out of the Stone. Gal. ..... *And why ? Becauſe they have puffed up their fleſh, follow their own imaginations, wallowing in their filthineſſe , as Swine that tumble in mire.*
Behold it is too late with this people, I can get no lodging. O ye my feet, be a witneſſe againſt them, let the windes move the duſt to report their unkindneſſe.

E K. Now ſhe goeth a long a great Way, like a common high-way; and the light of the Air about her ſeemed ſomewhat dark like Evening or Twilight.

Gal. ..... *Yea though you have too much light, I have too little.*
I did but over-hear you, when you ſaw me not.

△. [*Note. I* had ſpoken of too much light coming from the weſt window of my Study toward the Table, where the Shew-ſtone ſtood, when we began now to attend her coming, and thereupon ſhe ſpoke this.]

E. K. *Her* own garments caſt a light.

E. K. Now ſhe cometh amongſt a company of men *having gowns furred with white*, and ſome of them having *Velvet Caps*, and ſome *Hats*.

One of them ſaid to her, What art thou ?

Gal. ..... *I know not what I am my ſelf*
Will you buy any pretious Stones of me ?

E. K. She

E. K. She taketh out of her boſome a great many of precious ſtones uncut, or unpoliſhed.

E. K. Theſe men look on them.

Gal. ..... *Truely, they are pure and good.*

E. K. They ſay alſo; Surely they ſeem to be good, delivering them from one to another.

E. K. There appear two fat men; who ſaid, let us firſt get money before we buy ſuch trifles: beſides that, they have not their perfect form.

Gal. ..... *I pray you, buy one of them of me.*
Will you buy none neither?

E. K. She ſpeaketh that to them, who firſt praiſed the ſtones.

..... *Tuſh, I pray thee go about thy buſines, doſt thou not perceive how they are found fault withall?* Thoſe men.

Gal. ..... *Tuſh, Tuſh, they be not cut for your faſhion.*
Be it ſaid.
..... *Their ſenſes are glu.ted with tranſitory vanities.* A voyce from the ſtone.
Gal. ..... *Let them (therefore) periſh vainly, becauſe they are tranſitory.*

E. K. Now ſhe cometh *where ſhe muſt clamber up a wall, having ſteps* in it of ragged ſtones; There is a fair building beyond it. There go many up thoſe ſteps: and when they are almoſt at the top, there meeteth them ſome, who take them by the hand, and help them up and over into the place. Then one of them that ſtood at the top of the wall (who had a furred Gown) and helping of men up, ſaid to her; *Come away* woman, wilt thou come up? This Parable, or Propheſie is divers times ſpoken afterwards in the troubles of *England*.

E. K. She ſaith nothing to him, but ſtandeth ſtill, and looketh away from him.

E. K. Again, that man ſaid to her, come away wilt thou come up?

Gal. ..... *Unhappy are thoſe whom thou helpeſt: And whoſe breath hath infected many, your hands are too bloudy, for me to come anigh you.*

E. K. Now come handſome women to the wall, and ſome ſaid, good ſiſter, I pray you come away.

Gal. ..... Your voluptuous father *knoweth me not, for his daughter, I deny yo.....*

E. K. Now come two, or three *brave fellows* with Rapiers by their ſides, and having *hatts* without bands, and their *hoſen* pinned up, and with no garters; theſe help up people that come, and one of them ſaid: Tarry a little, woman, and I will help thee ſhortly. The Attyre of the wanton youth of the Court.

Gal. ..... *Fy upon you: your cloaths are infected with abominations of your Chamber, I will tarry time.*

E. K. Now cometh a big ſtout man to the top of the wall, and a boy with a Crown on his head: He ſeemeth to be about 18 years old.

..... *So it is, and pleaſe your Majeſty: Therefore* let this way be razed. The ſtout big man.

E. K. He ſpake to the young King upon former talk between them which I heard not.

..... *Be it done.*

E. K. *The wall quaketh and falleth down*: And ſome of the jolly fellowes, which were on the wall before, fell down, and other fellowes came and digged a great hole, or breach in the wall. A voyce out of the ſtone. The wall broken down.

Gal. ..... *Thanks be to God: Now, here is entrance enough.*

E. K. She goeth in.

The young man, or ſtriplin (with the Crown on his head) and the other big man embraceth her: His Crown is a Triple Crown; or three Crowns one upon another. He hath a little thing in his hand, which he holdeth cloſe, and over-gripeth, ſo that it cannot be diſcerned.

The big man. ..... *Though thou haſt travelled as a woman, thou ſhalt now be known to be a man.*

E.K. He ſpake to *Galvah*. They embrace each other. They fetch cloaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counſeller.

Galvah tranſformed into a man. She kneeleth down like a man in form, her head and all.

E.K. Then the young King ſpake to her, ſaying,

..... *What this Rod may do, work.*

E.K. *He* giveth the transformed man a Rod; one half being bloud, and the other half white, the partition of theſe two being long-wiſe.

A voyce out of the ſtone. *Quæ juſta ſunt faciet & meas menſurabit virtutes.*

The transformed man. For untill it was appointed, I ſought it not.

Let us *cleanſe the Court*, and examine the multitude;

A voyce out of the ſtone. For errour is alwayes covered in many.

Curſed are thoſe that are judged by a multitude.

NOTE. E.K. All they that fell off the vvall, and they that vvould have helped her up, they come in *bound hand and foot*.

The tranſformed. ..... *Root them out, O King, pitty no ſuch perſons, for thoſe be theſe that never had mercy on themſelves.*

E.K. Novv cometh a *woman out, having a Crown on her* head: ſhe hath a long viſage.

The big man. ..... *Nay, let her drink as ſhe hath deſerved.*

E.K. The transformed man layeth down the Rod before him, and beginneth to vveep; and ſaid, *Let it not be ſaid, but I pitty the anointed.*

The big man. ..... *Let her die, for ſhe hath deſerved death.*

E.K. Other men about her lay hand on her, and *pluck the Crown off her head.*

The transformed man taketh up his Rod, and layeth upon the top, or Crown of that womans head.

E.K. The young King ſayeth unto her, What wilt thou?

The woman. ..... *If it pleaſe you, pardon for my life and dignity.*

E.K. The bigge man, and the young King talk together aſide, the vvoman holdeth her hands abroad, and knocks her breaſt? And a great company of them about her are *hewed in pieces*, by tormenters armed.

1582.

A voyce out of the ſtone. *Adjuvabo.*

E.K. The King and the bigge man come in again.

The transformed man. *E.K.* The King ſaid to the transformed man; Be it as thou wilt, *Be you two joyned together*. For I vviſh you both well.

E.K. The vvoman boweth down vvith obeyſance, and thanketh them.

E.K. The bigge man taketh the King by the hand, and the transformed man taketh the woman by the hands, and putteth her hands to the hands of the King, and the bigge man; they take each other by the hand, and kiſſe her.

E.K. All

E. K. All is now on the ſudden vaniſhed away, and the transformed man is returned again to her womans ſhape, and ſhe ſaid.

Gal. ..... *Now I will go with you, Sir, your journey.*

E. K. She ſpeaketh to you △.

To △. .... *I will lead you, if you will follow me up.*

But you muſt have broken ſhinns.

△. By Gods grace, and with his help *I* will follow you, and in reſpect of my ſhinns breaking, the joy of the conſequent effect will utterly take away the grief of the ſhinns breaking.

Gal. ..... *And to you Sir, you were beſt to* hunt and fiſh after Verity.

[△. She ſpake ſo to *E. K.* becauſe he ſpent too much time in Fiſhing and Angling.]

Gal. ..... *Whom thou* ſaweſt here ſhall govern over 21 Kingdoms. 21. Kingdoms.

△. *If* there be no myſtery in that ſpeech, the Conqueſt muſt be great, and the trouble great and ſtrange.

E. K. She goeth on her way along a lane.

△. We know not who ſhould be that King ſo ſhewed.

Gal. ..... *Sure thy demands are fully anſwered.*

Conſider thou what thou ſeekeſt,

And of whom thou ſeekeſt,

And by whoſe help.

Then look to that which is declared.

I will follow my office, for in thoſe things wherein thou art inquiſitive I have ſhewed the End. The End.

△. Truely the occaſion of my preſent asking you ſome queſtions, aroſe upon matter concerning this Noble *Polonian*, of whom you bad us yeſterday ask as this day.

Gal. ..... *Vanity hangeth not at mine Elbow.*

Believeſt thou that already ſpoken? ſpoken (I ſay) of him?

△. Yea forſooth, *I* do believe it.

Gal. ..... *I ſay unto thee, His name is in the Book of Life: The* Sun ſhall not paſſe his courſe before he be a King. His Counſel *ſhall breed Alteration of this State*; yea of the whole World. The Prince *Alb. Laiſkie.*

What wouldſt thou know of him?

△. If his Kingdom ſhall be of *Poland*, or what Land elſe.

Gal. ..... *Of two Kingdoms.*

△. Which I beſeech you?

Gal. ..... *The one thou haſt repeated, and the other he ſeeketh as right.*

△. God grant him ſufficient direction to do all things ſo, as may pleaſe the Higheſt in his calling.

Gal. ..... *He ſhall want no direction in any thing he deſireth.*

△. As concerning the troubles of *Auguſt* next, and the dangers then, What is the beſt for him to do? to be going home before, or to tarry here? Auguſt.

Gal. ..... *Whom God hath armed, No man can prevaile againſt.*

△. In reſpect of my own ſtate with the Prince, I pray how much hath he prevailed to win me due credit: and in what caſe ſtandeth my ſute, or how am I to uſe my ſelf therein? The premiſes are an anſwer to this queſtion.

Gal. ..... *I have told you that at large* even now, *and if thou look into thoſe things that are* now *told, and* are now *done.*

△. Concerning *Charles Sled*, his noſe guſhing with blood twice yeſternight and this morning upon my charitable inſtructions giving him to vertue and godlineſſe.

Gal. ..... *I know him not: nor any name hath he with us.*

△. Meaneth he well towards me?

Gal. ..... *Whatſoever a wicked man meaneth it is not well; but in that ſenſe it is demanded be meaneth well.*

The evil ſpirit that poſſeſſeth him was caſt out of him, even at his noſe, at the preſence of thoſe that were preſent with thee. Charles Sled.

△.

Gal. ..... *Believe me we know not his name; Trouble me no more with him.*

△. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are moſt praiſe-worthy (among all generations) of all thy doings.

Gal. ..... *Hold thy peace, we are now to execute the Juſtice of God.*

△. *I* ſpake a great while of the mercies of God and his Juſtice, and gave thanks for our Calling and Election into this bleſſed ſtate.

Gal. ..... *I will take up my lodging for this night.*

△. God grant me worthy of ſuch godly gheſts, God grant me a dwelling with you where his name is eternally praiſed, glorified, and ſanctified: To him all Creatures render thanks, honour, and glory. Amen.

..... *Amen.*

A voice out of the Stone.

Δ. This voice out of the Stone being taken to be the voice of God, importeth as much as if God himſelf had ſealed to that as his will and decree, That all Creatures ſhould render thankes unto him and glory; *fiant: Dignum & Juſtum eſt.* Amen.

Tueſday Junii 18 *An.* 1583. *ante meridiem circa* 9.

Δ. *I* prayed firſt, and declared our attending this day the promiſe of God to be performed, *&c.*

Ga..... *Are four hours yet to come? and I will be ready.*

Are the works of wiſdom ſecret, until I have aſcended this Hill?

Is the Harveſt ready when the Corn is ripe?

Are the Labourers ready when their Inſtruments are prepared?

I have ſaid.

Note. *All wiſdom is reckoned by the eternal Will; and* until it be ſaid, *there is no action tollerable; When the Sun ſhineth I will appear amongſt you; when it is ſaid Come, lo I am ready. The dayes of your fathers were bleſſed; but the hour when this Book* ſhall be written ſhall be ſanctified, *yea in the middeſt of intellectual underſtanding.*

For herein is the Creation of Adam *with his tranſgreſſion. The Dignity and wiſdom he had.*

The Errour and horror wherein he was drowned, yea herein is the power ſpread of the higheſt working in all Creatures.

For as there is a particular Soul or fire inflaming unto every body (I mean reaſonable) So there is an Univerſal fire and a general brightneſſe giving general light unto them, which is but One, and ſhineth through the whole, yea is meaſured equally unto every thing from the beginning.

The life of all things is here known:

The reward of death to thoſe that are rewarded for life.

None are rewarded but according to their deſerts: of the which there are two kinds.

1. *Theſe are rewarded with death for their wickedneſſe.*

2. *So are they rewarded with life for their conſtant living.*

Amongſt the Angels there may be errour, and ſin may make them fall from the brightneſſe of their glory.

But to the Soul of man (being once glorified) ſin is utterly, yea moſt largely oppoſite: Neither ſhall that dignity ever be loſt, ſtained, or defaced, that is obtained here with the workes of righteouſneſſe and true wiſdom.

Whatſoever hath been from the beginning (ſince it was ſaid in Divine Determination, Be it done) is here incloſed.

Therefore ſhould this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worſhip this day of his aſcenſion, much more ought you (which have taſted of the firſt, and ſhall now taſte of the ſecrets of his Judgements) glorifie his coming: But with you Satan is buſie; His briſtles ſtand up, *his feathers are caſt abroad.*

Satan.

Therefore watch and pray; For thoſe that go to Banquets put on their upper garments. Amongſt you therefore is no ſound belief; *Neither do you conſider the ſcope of this bleſſedneſſe: But ſuch is the greatneſſe and excellency of his foreknowledge, that he ſuffereth the* enemy to carry a burden, yea ſometimes to preach upon a Stage: *For it is ſaid, He ſhall triumph unto the* end, *and place himſelf here as he would* have done above: *Neither ſhall he be thruſt out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for thoſe things ſhall be opened unto you which have not been diſcloſed unto the Holy Ones.*

Oh, how hard a thing it is for fleſh to continue in the works of Juſtice!

Yea, oh how hard a thing it is for Wiſdom to be acquainted with a hotchpot of filthineſſe?

Cleanſe your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one conſent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatneſſe of his mercies: To whom be praiſe for ever.

Δ. Amen.

E. K. All the while ſhe ſpake there came a bright beame from the Myſtical Stone to the body of her, and at the end ſhe mounted upward and diſappeared.

Δ. We ſet up the hour glaſſes to meaſure four hours juſtly after this anſwer and inſtructions.

Tueſday, After Dinner about one of the clock and ½ the hours expired, and we attended the mercy of the Higheſt.

Δ. At a great gladſome ſhining of the Sun (whereas it had not ſhined but a little and inconſtantly ever ſince his laſt words) one appeared on the corner of the green ſilk Sarcenet, by the Myſtical Stone, She was like a woman as *Galvah* in face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

Δ. Upon the diverſity of your apparel we are to ask whether you be *Galvah* or no? or have you alſo, as I have done, put on your Holiday-cloths?

Gal.

Gal. ..... *FEAR GOD.*

E. K. She ſteppeth forward one ſtep.

Gal. ..... *My Garment is called* H O X M A R C H, *which in your ſpeech is called* .....

Δ. *Initium ſapientiæ eſt Timor Domini:* we acckowledge it to be an old and a true Leſſon, and alſo the firſt ſtep of the path-way to felicity.

Gal. ..... *What is fear?*

Δ. Fear is of two ſorts: one is called *filialis*, the other *ſervilis*.

Gal. ..... *Unto the Juſt all fear is joy; and therefore the beginning and entrance into quietneſſe. True quietneſſe and reſt is wiſdom; For the mind that knoweth hath the greateſt reſt and quietneſs. The Daughter of Diſpaire unto the wicked is fear.*

This fear is the firſt that accuſeth unto damnation: But he that is perfectly wiſe, or hath taſted of wiſdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God; and when we fear ſin, we do it becauſe we hate it.

When we ſtudy to do good, it is a token of our fear, in that it is a token we fear him, *whom* we love *and for whoſe honour we ſtudy to do well.*

This is all that may be ſaid of lively and unlively fear.

Touching the Book, it ſhall be called Logah: *which in your Language ſignifieth* Speech from GOD. *Write after this ſort* L O G A E T H: *it is to be ſounded* Logah. The Title of the Book.

This word is of great ſignification, I mean in reſpect of the profoundneſſe thereof.

The firſt leaf (as you call it) is the laſt of the Book. Δ. I underſtand not this unleſſe it be the firſt leaf, being indeed the laſt, is of the wicked helliſh one, *&c. vide poſt 4. Folio.*

And as the firſt leaf is a hotchpot without order; So it ſignifieth a diſorder of the World, and is the ſpeech of that Diſorder or Propheſie.

Write the Book (after your order) backward, but alter not the form of letters, I ſpeak in reſpect of the places.

E. K. Now a beame ſhooteth through him from the Stone and ſo through his head and out of his mouth, his face being from *E. K.* toward Δ.

..... *Write the* 49. *You have but* 48 *already. Write firſt in a paper apart.* 49.

E. K. Said that *Galvah* her head is ſo on bright fire, that it cannot be looked upon: The fire ſo ſparkleth and gliſtreth as when an hot iron is ſmitten on an Anvil, & eſpecially at the pronouncing of every word. It is to be noted alſo that upon the pronouncing of ſome words, the Beaſts and all Creatures of the World every one ſhewed themſelves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and hideous ſhapes of beaſts; which all made moſt ugly countenances, in a manner aſſaulting *E. K.* but contrariwiſe coming to, and fawning upon *Galvah.* It is to be noted alſo that by degrees came a ſecond beame, and a third beame of light into *Galvah* from the Stone, and all the three together appeared: the third participating of the other two.

Loagaeth ſeg lovi brtnc
Larzed dox ner habzilb adnor
Now Seas appear.
doncha Larb vors hirobra
exi vr zednip taiip chimvane
chermach lendix nor zandox.

The ſecond beame came at the word *Larb*, pronounced; when alſo Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note alſo, that the manner of the firy brightneſſe was ſuch, and the griſely countenances of the Monſters was ſo tedious and greivous and diſpleaſant to *E. K.* that partly the very grief of his minde and body, and partly the ſuſpecting the Creatures to be no good Creatures, neither ſuch greivous ſights neceſſary to be exhibited with the Myſteries delivering unto us, had in a manner forced him to leave off all: But I again with reaſonable exhorting of him, and partly the providence and decree Divine, wrought ſome mitigating of his grief and diſquieting.

Gal. ..... *Theſe are theſe ſeven.*

Δ. Bleſſed and praiſed for ever be He who is one and three: and whom mighty miniſters or governours do inceſſantly glorifie.

1583.

Gal. ..... *Thy folly and weakneſſe is great, God comfort thee.*

[Δ. He ſpoke to *E. K.* for his exceſſive diſquietneſſe and ſuſpecting of the verity or goodneſſe of *Galvah.*]

Δ. Note. Now the beames were all retired into the ſtone; again likewiſe all the Creatures and Vermine or ugly ſhaped Beaſts are all gone. We were willed alſo divers times to pray. At ſundry pangs of *E. K.* his grief and diſquietneſſe, ſundry ſpeeches were uttered by the ſpiritual Creature: among which theſe noted. Pray.

..... *He that is angry cannot ſee well. From him* that is perverſe, *God turneth his face.*

The hindrance of puniſhment, is the mercy of God, which imputeth not ſin unto them whom he hath Choſen; *Therefore* be patient, *and* reconcile thy ſelf *to God.* The Elect. Reconciliation.

E. K. I do it with all humility and ſincerity of minde, and beſeech God to help me with his grace; for of my ſelf I cannot do ſo, yet I am *Thomas Didymas, I will believe theſe things, when I ſee the fruits of them.*

Δ. He ſeemed yet again to doubt, whether this Creature and the reſt, (partakers of this action) were ſoundly good, and void of all halting, or abuſing us.

E K. How can you perſwade me that ye be no deluders?

Arguments to prove our Inſtructors to be good Angels.

Gall. ..... *I will prove it by contrary.*

The ſervants of darkneſſe have their Garments ſtained: their mouths ſtinck of blaſphemy, and lies, but our Garments are no ſuch, neither do our lips ſpeak any untruth: and therefore we are of God, for whoſoever is of the truth, is of God.

Moreover, the Devil is known by his works: for the ſpirit of God controlleth them, *the ſpirit of God agreeth with us, and uſeth no controlment againſt it, therefore it is not Dauleſſe.*

In one thing thou mayeſt know us differing from Devils.

Mercy.

The wicked ſpirits alwayes abhor this word Mercy.

But it is the Doctrine that we preach *in reſpect towards you, we are not now (then) evil.*

But this way teacheth hardneſſe, and is a ſtumbling block to the wicked: but the beauty of the Caſtle is not able to be expreſſed.

The attire before.

Happy are they, which are covered with the Pearls of Righteouſneſſe, and on whoſe head there is a Garland of godlineſſe: For unto thoſe belongeth to taſte of the Fountain of true wiſdom.

Is it not written of this book, that it teacheth nature in all degrees?

The judgement hereof is Intellectual.

And waſh your feet, and follow me.

Δ. Lord waſh thou our feet, or elſe we ſhall not be clean.

Gall. ..... *How thou art God knoweth: But comfort your ſelves in this.*

This Teſtimony victory.

That neither this Teſtimony can periſh, neither unto you can remain any ſlavery: *Quia veſtra erit victoria*, in him, and for him, to whom I leave you.

Δ. What ſhall I do with theſe 21 words now received;

Gall. ..... *There are onely the words of* the firſt leaf.

Δ. I pray, how ſhall I beſtow them, or place them.

Gall. ..... *In them is the Divinity of the Trinity.*

The firſt leaf of the book.

The Myſterie of our Creation.
The age of many years.
And the concluſion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I diſcloſe them my ſelf: For, they are the beams of my underſtanding, and the Fountain from whence I water.

Δ. I beſeech you, how ſhall I write theſe names in the firſt leafe.

Gall. ..... *They are to be written in 5 Tables, in every Table 21 Letters.*

Δ. How ſhall I place the 5 Tables upon two ſides: three in the firſt, and 2 in the ſecond, or one in the firſt, and 4 in the ſecond, or how elſe?

Gall. .... *As thou ſeeſt cauſe.*

Δ. Shall I write them in Letters of Gold?

Gall. .... *The writing hath been referred to thy diſcretion with collours, and ſuch things as appertain to the writing thereof. Upon the firſt ſide write three Tables, and on the ſecond two.*

Δ. How, thus? ⁼⁼ Gal. .... *Set them down, I will direct thy judgement.*

Δ. When, now? ⁼⁼ Gal. .... *Not now.*

E. K. She is gone,

Δ. *Deo Noſtro ſit Laus, honor, & Gratiarum actio perennis.* Amen.

Wedneſday 19. Junii. Hora 2. a Meridie.

Δ. I made a prayer to God: and there appeared one, having two Garments in his hands, who anſwered.

..... *A good praiſe, with a wavering minde.*

Δ. God make my minde ſtable, and to be ſeaſoned with the intellectual leaven, free of all ſenſible mutability.

E. K. One of theſe two Garments is pure white: the other is ſpeckled of divers colours; he layeth them down before him, he layeth alſo a ſpeckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be ſeen; at the leaſt it was turned away-ward from E. K. continually, though E. K. changed his place.

..... You

..... *You ſhall ſee my face, lo, it is white.*

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he caſteth the one ſide of his Gown over his ſhoulder, and he danceth, and ſaith,

..... *There is a God, let us be merry.*

E. K. He danceth ſtill.

There is a heaven, let us be merry.

Doth this Doctrine teach you to know God, or to be skilfull in the heavens?

..... *Note it.*

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and waſheth his head and his neck, and his face, and ſhaketh his Cloaths, and plucketh off the uttermoſt ſole of his ſhooes, and falleth proſtrate on the ground, and ſayed:

..... *Vouchſafe (O God) to take away the wearineſſe of my body, and to cleanſe the filthineſſe of this duſt, that I may be apt for this pureneſſe.*

E. K. Now he taketh the white Garment, and putteth it on him.

..... *Mighty is God in his great Juſtice, and wonderful in his immeaſurable mercy: The heavens taſte of his Glory: The earth is confounded at his wiſdom. In hell they tremble at him, as at a Revenger. This ſheweth thee (O) to be a God, and ſtretcheth forth thy Glory from the Eaſt unto the Weſt; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayeſt be accounted a God of Juſtice and Glory. Becauſe thou art a God, Therefore there is a Heaven: For unto the Prince of Righteouſneſſe, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither ſuch as are blemiſhed* with the ſpots of iniquity. *Manus Hæc bona eſt* ..... *E. K.* putting forth his right hand, *Hæc Autem mala* ..... *E. K.* putting forth his left hand, *Qui Habet aures intelligat.*

E. K. Now he ſitteth down on the Desk-top and looketh toward me.

Δ. This Parable is in general, ſomewhat underſtood of us: but in particular, how it may be, or is to be applied, preſently we underſtand not.

..... Beware leſt error enter within the *dwelling place of* Righteouſneſſe. *I have ſaid.*

E. K. He ſeemeth now to be turned to a woman, and the very ſame which we call *Galvah.*

E. K. Now he is come down to the uſual place, on the Table.

Δ. I have aſſayed divers wayes to place the five Tables, on the two ſides on this firſt leaf; Is it to your likeing as I have done it, in the five little Triangles?

Gal. ..... *As concerning the ſetting down of the five Tables. it is ſufficient as it is done.*

The cauſe why I appeared thus, *was that you might avoid error.*

Δ. I pray you to ſhew us the means how that error was or is to incumber us.

Gal. ..... Whoſoever taketh ſervants of the wicked, to prove the Glory of God, is accurſed. *But, O Satan, how many are thy deceits?* Note.

Note, my Companion (*E. K.*) would have cauſed perſonal apparitions of ſome of the reproba.e ſpirits, before the Prince *Albert Laskie* in my Study, thereby to ſhew ſome experience of his skill in ſuch doings: *But I would not conſent to it*: And thereupon *Galvah* gave judgement and warning of ſuch an error, of my Companion his intent, &c. *A. L.*

Gal. ..... *Behold, it is ſaid, before he go from hence I will pour water into him; And my Angel ſhall annoint him, as I have determined*: Hide therefore Nothing from him; For you belong unto him. *Neither can fleſh and blood work thoſe things that I have Glorified in him (All things that are eſtabliſhed in God, are Glorified. I ſpeak this for thy underſtanding) Neither let your hearts be hardned; for the Earth is condemned*, and theſe things ſhall come to paſſe. *Credit is all that I ſeek (ſaith the Lord;) for when I come, I ſhall be ſufficiently believed.* Note of *A. L.*

I take the God of Heaven and Earth to judge; and ſwear by him as a witneſſe, that theſe words are true, and ſhall endure *unto the end. The general points of mans Salvation are concluded already; but the ſpecial gift belongeth unto God. God ſtrengthen you againſt his adverſary.* An Oath. Note of General points, and ſpecial gifts.

Δ. Amen.

Gal. ..... *Soon you ſhall know more.*

Δ. This Prince would gladly know, Whether it ſhall be beſt for him, with the firſt opportunity, to be going homeward.

Gal. ..... *It ſhall be anſwered ſoon, and* what queſtions ſoever he *alſo demandeth.*

Δ. May he be here preſent at the action doing?

Gal. ..... Thoſe that are *of this houſe*, are not *to be denied the Banquets therein.* *A. L.* may be preſent at Actions.

Δ. May I requeſt you to cauſe ſome ſenſible apparition to appear to him, to comfort him, and eſtabliſh his minde more abundantly in the godly intent of God his Service?

Gal. ..... *If you follow us, let him be governed by us; But whatſoever is* of the fleſh, is not of us.

E. K. She ſeemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he underſtandeth of the Lord Treaſurer his grudge againſt him; And perhaps ſome other alſo, are of like malitious nature: What danger may follow hereof, or incombrance?

Gal. ..... *The ſum of his life is already appointed, one jot cannot be diminiſhed: But he that is Almighty can augment at his pleaſure. Let him* rejoyce in poverty. *Be ſorry for his enemies. And do the works of Juſtice.*

A. L. poverty.

E. K. She ſeemeth to put the air over her, and ſo to enter into a Cloud of inviſibility, and ſo diſappear.

Δ. *Deo gratias agamus.*

Wenſday after noon, circa horam 5. *The Lord* Albert à Lasky *being preſent.*

Δ. We attended of *Galvah* ſome inſtructions or diſcourſe concerning the Lord *Laskie.*

E. K. At length appeared before the Lord *Lasky* (in the air) an Angel in a white Robe, holding a bloody Croſſe in his right hand, the ſame hand being alſo bloody.

Δ. *In nomine Jeſu Chriſti Crucifixi, a te requiro qui Crucis Tropheum hic Geſtas ut illa nobis ſignifies, quæ ſunt ad Chriſti gloriam, cui ſit honor & Laus perennis.*

E. K. Now he is come from before the Lord *Lasky*, and ſtandeth here on the Table: he turneth himſelf to all the four quarters of the World; he kneeleth down.

He prayeth.

..... *O God, Why ſhould the people upon earth rejoyce? or wherein ſhould the pleaſures of their ſenſual delights be fixed? Why doth the Moon hold her courſe? or why are the Stars obſerving an order? Why are thy people thus ſcattered abroad? Becauſe iniquity hath caught the upper hand. The Doors of our God are polluted with blaſphemy, his Temples deſolate, his Commandments violated,* and his Glory accounted as nothing. *But wilt thou ſuffer; or canſt thou hold thy hand from thy great and mighty ſtrokes? Moſt High God, Moſt Mighty God, Moſt Honourable God, have mercy upon thy people; reſpect the Creation, (the Creation I ſay) of thoſe, wherein thou haſt delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Veſſel be poiſoned with his venome; For thou art Mighty and overcomeſt all: and who can rebel againſt thy Proweſſe? Bend down thy mereiful eyes, Behold this confuſion: look upon thy Temple and ſee the deſolation thereof. And then in thy mercy (O) ſhew thy ſelf to be a God, and ſuch a merciful Governour, as hath compaſſion upon thoſe that are diſeaſed, yea even unto death. Grant this* Camaſcheth galſuagath garnaſtel zurah logaah luſeroth. *Amen.*

Δ. I pray you to declare unto us your name.

..... *My name is* Jubanladace.

Δ. If I ſhould not offend you, I would gladly know of what order you are, or how your ſtate is in reſpect of *Michael, Gabriel, Raphael,* or *Uriel.*

..... Jub. *Unto men, according unto their deſerts, and the firſt excellency of their Soul, God hath appointed* a good Governour or Angel, *from amongſt the orders of thoſe that are Bleſſed: For every Soul that is good, is not of one and the ſelf ſame dignification; Therefore according to his excellency we are appointed as Miniſters from that order, whereunto his Excellency accordeth: To the intent that he may be brought at laſt* to ſupply *thoſe places which were Glorified by a former; And alſo to the intent, that the Prince of Darkneſſe might be* counterpoiſed *in Gods Juſtice. Amongſt the which I am one* which am the Keeper and Defender of this man preſent: *which carry the Triumph and Enſign of Victories continually before him, as a reproach to my adverſaries and his, and to confirm the dignity whereunto he is called by the preſence* of this Character.

E. K. Now he heaveth up the Croſſe.

A. L. *Judæi. Victoria.* A. L. ..... *I have alſo ſealed the ſame in his heart: For* unto him belong great Victories, *in the name, and for the name of his God.* The Jews in his time ſhall taſte *of this Croſſe: And with this* Croſſe ſhall he overcome the Sarazens, *and* Paynims: *For I will eſtabliſh one Faith (ſaith the Lord of Juſtice) That I may be known to be the ſame that I was firſt among all people. Moreover I will open the hearts of all men, that he may have free paſſage through them, and will not ſuffer him to periſh with the violence of the wicked. I will hereafter* viſibly appear unto him, *and will ſay,* This is to be done. But a year is not yet come, *and theſe things ſhall be finiſhed.* But (*thus ſaith the Lord*) I have hindred *him, becauſe he hearkned to the provocation of thoſe that are* wanton. *And hath* conſented *to thoſe that* blaſphemed *my name. Bid him look to the ſteps of his youth, and meaſure the length of his body; to the intent, he may live better, and ſee himſelf inwardly.*

A. L. An year to come. Hindrance breedeth exception, and ſin breedeth hindrance.

Δ. Note.

Δ. Note. At this Inſtant *Tanfeld* came raſhly upon us, into my Study: we thinking that the Study door had been ſhut; the Lord *Laskie* being gone out of my Study, the other way through my Oratory, to take *Tanfelds* meſſage from the Court, and having diſpatched him, reſted without: and *Tanfeld* having commendations to me, as he ſaid, from ſome at *London*, fearing leaſt he ſhould be be ſent away by and by, without doing theſe, came undiſcretly upon us, to our no little amazing, and great fearing his raſh opinion afterward of ſuch things, as he could not perceive perfectly what my Companion and I were doing: Hereupon, *Jubanladace* gave this ſentence, or declared this the fatal end of *Tanfeld*. This *Tanfeld* ſerved the Lord *Laskie*.

Juban. ..... *It is ſaid, He that entreth in thus raſhly, Lo five moneths are yet to come, and fiſhes of the Sea ſhall devour his carkaſe.*

..... *As before,* whatſoever he taketh in hand *ſhall proſper,* for my names ſake. *For thus it is ſaid, and theſe words are the words wherewithal I* do annoint *him; for than the comfort of the Higheſt, there is not a ſweeter* Inunction. *Look not for* the marveiles *of this World, as the wicked man in his heart doth; but ſtudy to pleaſe him with whom ye might rejoyce for ever. You ſons of men, What do ye ſeek after? Do ye hunt after the ſwiftneſſe of the winds; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Aſſe, which paſſeth away with the ſwiftneſſe of the air? Seek for true wiſdom; For it beholdeth the brighteſt, and appeareth unto the loweſt. Cecill hateth him unto the heart, and deſireth he were gone hence. Many other do privily* ſting at him; *I cannot properly ſay ſting him; But (I ſay) I will pour down my wrath upon them, and they ſhall be confounded in the midſt of their own iniquity. Let my faithful live and be like the fruitful Vinyard. Be it ſo.* *A. L.* his anointing. *Miracula & ſigna non ſunt petenda à Deo.* The Lord Treaſurer.

Δ. For his return homeward, What is your advice? perhaps he wanteth neceſſary proviſion, and money.

Juban..... *He ſhall be holpen here, and elſewhere*, miraculouſly. *I ſpeak as it were to himſelf. Let him go, ſo ſoon as he can conveniently.*

Δ. I ſay again, perhaps he wanteth money, but the Treaſures of the Lord are not ſcant, to them whom he favoureth.

Jub. ..... *His help ſhall be ſtrange which hath not been often ſeen. The Queen loveth him faithfully, and hath fallen out with* Cecil *about him:* Leceſter *flattereth him. His doings are looked into narrowly. But I do alwayes inwardly direct him, and I will miniſter ſuch comfort unto him, as ſhall be neceſſary in the midſt of all his doings.* When this Country ſhall be invaded, then ſhall you paſſe into his Country, and by this means, ſhall his Kingdom be eſtabliſhed again. *This is more then my duty. This is the firſt time he hath been here, and it is wonderful.* The ſecond coming is not long unto, and then ſhall he be wonderful. *Deſtitutus à me, premitur à malo. He is now deſtitute of me.* England. *A. L.*

Δ. Note, as ſoon as he had ſaid this ſentence, he ſeemed to ſink through the Table like a ſpark of fire; and ſeemed to make haſte to his Charge, I mean the Lord *Laskie*: whereby we perceive the frailty of man to be great when he is *Deſtitute* (yea but after this manner) *of this good Angel.*

Benedictum ſit nomen Dei noſtri nunc & in ſempiterna ſæcula. Amen.

Thurſday 20 *Junii* 1583. After Noone *Circa* 6.

Gal. ..... *Labour in the writing of this Book diligently. See thou cleanſe thy ſelf on both ſides. Be alone while it is done: that is to ſay, while thou art in doing it, henceforth and till the time come uſe ſpeech with us no more*; every ſeventh day accepted. Every ſeventh day.

Δ. How ſhall thoſe dayes be accounted?

Gal. ..... *From Tueſday laſt: Tueſday being the firſt of the ſeven, and the next Munday, the ſeventh, and ſo forth every Monday is the ſeventh. In a pure action all things ought to be pure.* Mondayes.

Δ. May I be writing every day, and at any time, when it ſhall come in my mind?

Gal. ..... *Ever as thou ſhalt feel me move thee. I will ſtir up* thy deſire. Good deſires ſtirred up by good Angels.

Δ. How ſhall I do for the letters? Shall I ſimply tranſlate the letters as I find them?

Gal. ..... *I.*

Δ. The titles of the ſides, are they to be written onely in the holy Characters?

Gal. ..... *As thou ſayeſt, even thoſe words do make the holy, that thou calleſt them* holy.

Δ. I believe verily, that they are holy and ſanctified.

Gal. ..... *In the laſt ſeven of the* 40 *dayes,* the words of this Book ſhall be diſtinguiſhed. Diſtinction of words and accents.

Δ. And *accented* alſo? Gal. ..... *I.*

Δ. How ſhall I do, for the Tables where certain letters are to be written in all the void places, ſeeing they will not juſtly agree?

Gal. ..... *There is one ſuperfluous: it is to be filled in order as it ſheweth.*

Δ. I ſhall not dare adventure on it without direction when I come to it.

Gal. ..... *Thou ſhalt want no direction.*

Δ. For the inequality of the firſt 49 lines I require your adviſe.

Gal.

Gal. .... *It is no queſtion.*

Gall..... *Thou beginneſt in the world to look up to heaven : So was it begun in earth to look up to the doing above.*

The laſt *life is* Hotchpotch *of* the wicked in the World, *and damned in the* Hell.

The hotchpotch ſup. ante 4. folio. To E. K.

E. K. What is a Hotchpotch, &c.

Gal. ..... *The greater thy folly is, the greater thy wiſdom will be hereafter.*

..... *There are* the Souls of the wicked and damned in Hell. *Thoſe that are in the world cannot deſcribe the leaſt joy of thoſe that are in heaven : Much leſſe thoſe that are ignorant, declare the manifeſt beauty of wiſdom. There ſhall come a day with you, when you ſhall rejoyce. In the mean ſeaſon, rent your hearts, and turn unto the Lord.*

△. Deus in adjutorium noſtrum intende, Domine ad juvandum me feſtina; Gloria Patri, & filio, & S. *&c.* Amen.

Saturday, *ante Meridiem. Hora* 10. Junii 22.

△. Whiles I was writing certain prayers to good Angels, and *ad proprios noſtros Angelos* for *A. Lasky*, there appeared one very big in the aire, all in a white Garment full of plaights, and tucked up very dubble, with a myterlike Attire on his head, and a croſſe on the forepart of it; He *willed* E. K. *to ſpeak to me, and to tell me of his* being there : But *he refuſed, and expreſly denied it*, partly by reaſon *Galluah* ſaid that he would not deal with us, but every ſeventh day (being every Monday) till the actions were ended : and therefore he ſuppoſed this Creature to be an illuder, and partly he urged ſome evident token, or proof of their *well-meaning* towards us in Act, *&c.* He went down; and ſtill this Creature followed *him with a drawn ſword, requiring him* to declare theſe words to me ; but *E. K.* a long while bad him declare them himſelf unto me, if he would : and ſaid, why ſhould he not, *&c.* At length my Companion came, appeaſed, and contented to hear what this Creature would ſay, who at length ſaid thus :

E. K. was yet ſomewhat repining to report modally this creatures good words.

..... *The Eagles have food for their young ones, by Divine providence, and not of themſelves. Lord let me diminiſh the power of this wicked ſpirit that doth ſo provoke, and ſtirre him to miſchief.*

.... *If the love of the fathers (O God) be great towards their Children, much greater are thy bleſſings in thoſe whom thou haſt choſen.*

△. So, (O Lord) ſo.

Now he came from the aire, he eared towards my veſt-ſide, and came and ſood by my .... in the Table.

.... *Behold, I will draw threds together, and make him a Net, which ſhall alwayes be between him and the Adverſary : neither ſhall it diminiſh his underſtanding from the true ſight of me. It hath been ſaid*, The place *is holy. Write that ſhall be here ſpoken, with devotion upon thy knees. Great is thy name (O God) and mighty art thou in all thy workings : Thy help is ſtrong to thoſe that delight therein. O magnified be thy name from generation to generation.*

He covereth his face.

Oratio.

Speritu & mente dico,

Now he prayeth ſomewhat in his own language.

Sit mihi verus orandi modus : nam bonitatem Dei Laudo : O, Iram Patris meritus ſum, quia lumen ejus elongatur a me: Verum in nomine Chriſti remiſſionem delictorum meorum, & confirmationem in ſuo Sancto Spiritu exopto. Per te, Hallelujа, reſurgam, me accuſo, me condemno : omnia male feci.

Now he lieth proſtrate.

Omnia per te (Pater) ſunt. Paratus eſto exaudire. Oculos ad Cœlos Elevare nolo, egeſtatem quia meam noſti. Quid differes Domine, Cor meum in melius Confortere? Vivus & non mortuus ſum : Igitur Credo in te. Exaudi me Antidotum mihi Sanctum monſtra, quia malum meum agnoſco. Mitte mihi auxilium tuum de ſede Majeſtatis tuæ : Et per Angelos bonos tuere me. *Audi, Exaudi*, O tu igitur Angelus meus adſis mihi. Defende me, nec trade Corpus & animam meam in manus inimicorum ; meorum ſed ſecundum magnam miſericordiam Dei, (per poteſtatem tibi traditam) me protege, adſit mecum prudentia tua, quâ Diabolum & Sathanicam fraudem vincam. Adjuva me derelictum, Confirma me debilem, Cura me ſanum, ſana me ægrotum : Mihi eſto ſpiritus ſuper humanam ſapientiam. Fac me fidelem Operatorem : Adduc tecum Angelos de Cœlis demiſſos Sanctos, qui me tecum in adverſis tueantur & ab omni Cuſtodiant malo, donec illa hora venerit, quam nemo evitare poteſt : Suſtinuit anima mea in verbo ejus. *Amen.*

Not that every ſentence be uſed, ſome diſtinct in the bowing of his body, or lying proſtrate, or holding up his hands, &c.

He holdeth his hands upon high.

Glorifie God ye ſons of men, and praiſe him in the midſt of your wickedneſſe : For he is a God that ſheweth mercie to his people, and beholdeth thoſe that are afflicted : All honour, praiſe, and glory be unto him, now and for ever. Amen.

△. I beſeech you, what is your name, that this mercie of God may be Recorded, to have been beſtowed upon us by your miniſtery.

..... *Gabriel.*

△. Shall I ſignifie to the Polonian Gentleman, that we received this .... prayer from you, and ſo make him partner thereof?

Gabriel.... Do ſo.

The

The help of the Lord is with thoſe, that he loveth, and ſo be it.

Δ. He made the ſign of a Croſſe over our two heads, and ſo went away.

Gloria ſit in excelſis, Deo noſtro & in terra Pax hominibus bonæ voluntatis,
Amen.

Saturday, *Junii* 22. *a Meridie, Circa* 6.

Δ. Upon the peruſing and examining, this prayer *Gabriel* revealed unto us, I found certain imperfections, and ſome doubts, wherein we thought it good to ask counſel, and require *Gabriel*'s adviſe: That the prayer might be perfect, as he might well like of to Gods honour and our comforts. At the length: Nothing appearing to the eye, but the noiſe of a ſound about *E. K.* his head, and withall a mighty weight, or inviſible burden on his right ſhoulder, as he ſate in the green Chair, by the holy Table, or place: And unto certain places of the prayer, which I noted and repeated, thoſe words, and anſwers were by *Gabriel* given.

Gab. .... *The Preface muſt be in, for if our hearts be not prepared unto prayer, our prayers are in vain.*

Quid differs Domine, Cor meum in melius Comfortare.
Per te & in nomine tuo reſurgam; id eſt, Halleluja.

The firſt way is more effectual. *Say* Angele mee, *but the other is more effectual,* Cura me ſanum. *Regard me, and look unto me, being whole.*

Δ. As concerning the inſcription, which I have written before the prayer: I would gladly know, whether it be to your well liking of it.

Gab. .... Fiant omnia ad laudem Dei. *My doings are of no ſuch regard: What I have done be it done, ſo that your additions be to the honour of God, it is ſufficient.* The effect of his prayer is greater, then is the form. *The former is greater then the forming. That is to ſay, he that hath formed it, is mightier then any virtue, wherein it is formed. Whereſoever, therefore the mind formeth it with you with perfect humility and conſent, there is alſo the former. As formed of him therefore, I leave you to the end of his workmanſhip, which continually formeth all things according to his own faſhion.*

Sins. .... Your ſins *have baniſhed me, from ſaying thoſe things* I would.

Δ. O cleanſe our hearts, and waſh away our ſins, *amplius lava me ab iniquitate mea & a peccato meo munda me.*

Gab. .... *Sins are never waſhed away, or forgotten with the higheſt, but with ſuch as are* ſorry, and alſo make ſatisfaction. Satisfaction.

O Lord, full ſorry I am for my ſins, and what ſatisfaction is ... required I would gladly know.

Gab. .... The offence was not thine. *Every one muſt ſatisfie, or elſe he ſhall be damned.*

Δ. Good Lord expound to us the myſtery of ſatisfaction.

Gab. .... *When the Soul offendeth, and is conſenting to wickedneſſe, he is then to make a ſpiritual ſatisfaction, which is the end and perfect fruit of Contrition. For thoſe that are truely Contrite, do truely ſatisfie. Another ſatisfaction there is, which is external. This ſatisfaction is to be made for ſins committed againſt thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great ſin. For this, thou canſt never be Contrite if thou make not ſatisfaction, not onely confeſſing it, but in ſatisfying* his deſire *that is offended, and that with ſorrow. This is true Doctrine, and ſhall never be overthrown by the ſpirits of falſe invention: which indeed is the firſt eye unto the Devil. If you may offend your brother, and be therefore accurſed: How much more ſhall you be accurſed, when you offend the meſſager of him that is your Father. Behold, he ſayeth not, I have once done amiſſe. God be mercifull to you, that his mercies might be the greater upon you. Be mindfull of my ſayings.* NOTE. Good Angels are to be uſed reverently. E. K.

Δ. Deus miſereatur noſtri, & benidicat nobis, Cor mundum Creet in nobis, & ſpiritum rectum ponat in prœcordiis noſtris, *Amen.*

1583

Wedneſday, *Junii* 26. *Hora* 9½. *præſente D. Alberto* Lasky.

Δ. As we were together in my ſtudy, and I ſtanding at my Desk. There appeared to *E. K.* a round Globe of white ſmoak over my head. Thereupon *I* perceived the preſence of ſome good ſpiritual Creature, and ſtraight way appeared the good Angel. *I. L.*

Δ. *I* ſaid, *Benedictus qui venit in nomine Domini, & igitur nobis eſt gratus laudis adventus.*

I. L. Et quid tu dicis? [ad *E. K.* Loquutus eſt.]

E. K. Si bonus es, & lucis ſpiritus, bene veniſti, I. L.

I. L. Et bene tibi fiet. *E. K.* He hath a beſome in his hand.

E. K. What will you do with this beſome.

Δ. Quid cum tua ſcopa decreviſti facere?

I. L. Secundum Dei beneplacitum.

E. K. Here

E. K. *Here cometh a big tall creature*, forma humana quæ facile non poſſit diſcerni, oculi ejus videantur eſſe duo Carbunculi Lucentes & mirabiliter micantes. Caput ejus videtur aureum, os videtur valde largum eſſe, & Caput videtur mobile & quaſi ab humeris ſeparabile, totum reliquum Corpus videtur eſſe marmor quaſi.

Vox. ..... *Feciſti tu?*

[*E. K.*] he ſaid ſo to *IL.*

Suſpicor hoc factum eſſe ut quietior eſſet animus ipſius, E. K. & non eos ſuſpiciendo in cogitatione ejus deſtrueret.

IL. ..... *Feci. Decedite in Oratorium, nam magna hic dicenda ſunt.*

Qui decedent? I L. *Princeps,& tu.* (Bow down thy knees brother) and here what I do ſay. [To E. K. he ſpake.]

Magnus ille ..... *Filioli hominum quid vultis?*

Δ. Cupimus *mundari à peccatis*, & illuminari ſapientia divina, ad ejus honorem.

E. K. Eſt lumen quoddam in Aere: & ipſe oſculatur lumen illud.

IL. ..... Dic, Propitius eſto mihi peccatori.

K E. Propitius eſto mihi peccatori, O Deus, creſcit jam Corpus iſtius magni in immenſum quantum, quod non poſſit facile diſcerni.

Mag. ..... *Filii hominum, quid vultis?*

Δ. *Sapientiam veram.*

Mag..... *O vos pueri & filii hominum, quid vultis?*

Δ. Sapientiam in Deo, & propter Deum, veram.

Singula dum profert verba, flammam ex ore evomit.

Mag. ..... *Audite, quia Juſtus & verus ſum (inquit Dominus;) Vos nihil impium, iniquum, vel injuſtum ſuſcipite: Nam quæcunque feceritis mala, vel negligentia, vel inſcitia, vel contemptu, vel etiam nimia ſuperſtitione ſunt, (Sicut Scriptum eſt) poteſtate tradita ſpiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus ſum quidem veſter) qui Spiritum Sanctum non aufero a vobis: Nam eſtis, quos per potentiam* confirmabo *meam: Nolite igitur* Cacomagi Cum perverſis fieri, *qui inaniter rebus & Idolis hujus mundi potentiam aſcribunt meam. Sed Credite perſeveranter & ad finem uſque & fidem habete: quia, (per me) omnia mundana ſuperat ſigillum, & ſubjiciet Dæmones voluntati veſtræ. Dæmones ſub regionibus permanentes,& incluſi Lunaribus,* Angeli mei *non ſunt: Sed Cæleſtes, Sancti & veri boni. Nonne vos homines & mortales & non ſine peccato, Cui* voluntatem liberam, *ſimul & peccare permiſſi: ut intelligendo exinde malum, & me Deum veſtrum agnoſcatis vos. Audite igitur, Audite filii mei, ... Calamitatem totius terræ omniumque viventium prædico. Bella erunt undique horrenda & triſtiſſima, Et peribit ad tertiam uſque partem gladio & fame Terra. Erunt cædes multorum, (penè omnium) Principum interitus, Terræ motus, quales non ab initio mundi; Terreſtris Dæmonis (Turcæ viz.) Imperii ruina. Nam ſic conſtitui.*

Note. *De Sublunaribus Spiritibus. Angeli boni ubi ſedes habent.*

Pene omnium principium interitus. Turaci Imperii ruina.

[*E. K.*] Nunc reſpcit vos.

Δ. *A. L.* and I were in my Oratory.

Stephanus, Polonienſis, miſerrime in bello jugulatus, Cadet. Iterum dico: *Stephanus, Polonienſis Rex, miſerrime in bello jugulatus, cadet.* Vocabant te iterum [*reſpicit* Alb. Lasky] ad Regnum *Principes: quem etiam ego* Poloniæ, Moldaviæ *&* populi mei Ducem *& regem conſtituero. Tunc attinges deſideratam metam & non errabis a Scopo. Quia ego ſum Deus tuus, & docebo te utilia & vera. Et dabo tibi Angelos meos adjutores & comites etiam ad ſecretum quodlibet mundi. Vigilato, Orato. Igitur, Pius eſto, donec venerit poteſtas mea & in te, & ſupra vos. Interum ſigillate quæ vidiſtis, & me in publicum producite.*

Ne in publicum producite.

[*E.K.*] Now he ſhaketh: he ſeemeth to turn his head about his ſhoulders.

E. K. *Nunc accipit enſem & percutit nubes, & crucem format ante ſe, ab utroque latere & poſt ſe. Crede mihi, eſt finis rerum: Dimittuntur Peccata veſtra.*

E. K. Cadit, quaſi diſtractus, (vel ſe ſeparans) in 4 partes, & avolut.

Vox. ..... *Habetis quæ adeo Decreta ſunt.*

Δ. Miſericordia Dei, ſit ſuper nos nunc, & ſemper. *Amen.*

Saturday *Junii 29 à meridie hora* 4.

May 28. 1583. when he began *Alb. Laskie* his Pedigree.

Δ. While I was about to write the Title of the ſecond ſide of the ſeventh leaf: and (*E.K.* ſitting by me) *Madini* appeared as before like a young girle, and I ſaluted her in the Name of God, as coming from God for good, and ſaid to her, that I was wonderfully oppreſſed with the Work preſcribed to me to perform before *Auguſt* next, and deſired her to help me to one to write the holy Book as it ought to be written: ſeeing I did all I could, and it ſeemed almoſt impoſſible for me to finiſh it as it is requiſite. *Madami* promiſed to help me to

one

one to write the Book; and thereupon appeared to her (but unſeen of *E. K.*) her Mother ..... *Madimi* ſaid alſo, that ſhe was now learning of Greek and Arabick, and the Syriah Tongue.

Mad. ..... *Mother I pray you let him have one to write his Book.*

Δ. I pray thee tell me *Madimi*, what was his name which yeſterday tempted my friend and accuſed me moſt unduly and untruely to *E. K. as a murderer*, and hypocrite, and one that had injured a thouſand.

Mad. ..... *His name was Panlacarp.*

Δ. Can the wicked Conjurers have their Devils to write Books at their commandments, and ſhall not an honeſt Chriſtian Philoſopher have the help of God his good Angels to write his holy Myſteries ſo greatly redounding to his Glory? And ſeeing you are the Mother of *Madimi* here, I beſeech you tell me your name here: as the order of all our doings are diſtinctly and orderly noted.

Mother. ..... I am of the word, and by the word: *I ſay*, Seal up thoſe things thou haſt: And I my ſelf will take charge of *Galvah to the end. Ad evitandum ſcandalum.*

Δ. Truth it is, it muſt grow to a great miſlikeing grudge, that God ſh ould ſeem to have laid burdens on our ſhoulders, greater than we are able to bear: and then if we fall and faile under them, he would find a cauſe not to perform his promiſes made for carrying of thoſe burdens.

Mother. ..... *Whatſoever is thy part, the ſame will I perform. I will put thy yoke (in this one thing) upon my ſhoulders.*

Δ. Will you then write it as I ſhould have written it?

Mother ..... *I have ſaid I will.*

Δ. Where ſhall I leave the Book?

Mother. ..... *Leave it where you will:* your locks are no hindrance to us. *Even when the time cometh believe and you ſhall find it written.* Our locks.

Δ. You have eaſed my heart of a thouſand pound weight.

Mother. ..... *Becauſe ye ſhall not fall into error. Doſt thou believe?*

Δ. Yea verily.

Mother. ..... *Then verily will I do it.* Fides tua erit inſtrumentum operationis meæ; Erit, & videbitis, & nunquam peribit.

Galvah. ..... *One thing I will teach thee. The End is greater than the Beginning, or the Midſt; For the End is witneſſe of them both: But they both cannot witneſſe of the End*

Mother. ..... *He that appeared yeſterday is faſt enough, now: Maiden, Say your leſſon, when I am gone.*

Δ. I pray tell me your name.

Mad. ..... *Mother I pray you tell your name.*

Mother. ..... I A M; What will you more?

E. K. She flieth away like a fire. *Madimi* falleth down proſtrate on her face a while.

Δ. Now I ſhall have leiſure to follow my ſute, and to do all Mr. *Gilberts* buſineſſe.

Mad. ..... *My Mother will ſpeak to the Queen for you ſhortly. Serve you God while I do pray.*

E K. She prayeth vehemently. Now ſhe cometh near to us.

Madimi. ..... *I pray you teach me to ſpell.* [She ſpake to *E. K.*

Mad. ..... This is ἐὰν μὴ φυλάτ͂ϛοις, οὗτ☉ ὁ ἑταιρ☉ τ͂ο͂το ἔργον ἀναϛήϛαι. It is the Syrian Tongue you do not underſtand it. -- (to Δ.) *Niſi caveas iſti, amicus hoc opus ſubvertet, &c.*

κόσμ☉ μὲν γὰρ πρόθυμ☉ τυγχάνει ὤν

forte παιράζεται vel πιάζεται

καὶ αὐτῳ τοσαυτον ϕικάζεται

alicitur, vel abſtrahitur

ὡϛε καινα ἀϕελκύεται φιλία

ἴσορρ. μη τινα αὐτῳ ἀρορμὴν παρεισαι

τ͂ης γὰρ ἀπάτης κομίζης καλασκευάσεσθαι

ἵνα σε δια παντ☉ ἀπολίπει. That was with Mr *Henry Lee* his offered friendſhip as he confeſſed after.

E. K. Unleſſe you ſpeak ſome Language which I underſtand, I will expreſſe no more of this Ghybbriſh. Now ſhe prayeth again. Now ſhe is gone.

△. Benedictus ſit Deus, Pater Noſter, Deus totius Conſolationis, qui reſpexit afflictionem ſervuli ſui, & in ipſo puncto neceſſitatis meæ præſtitit mihi auxilium; ipſe Solus Cordis Scrutator eſt & renum. Ipſe eſt Lux mea, & Adjutor meus, & Suſceptor meus eſt. In Domino ſperavi, & liberavit me ab anguſtia maxima propter gloriam Nominis ſui, quod ſit exaltatum & magnificatum nunc, & in ſempiterna ſecula. *Amen, Amen, Amen.*

△. My heart did throb oftentimes this day, and thought that *E. K.* did intend to abſent himſelf from me, and now upon this warning I was confirmed, and more aſſured that it was ſo: Whereupon ſeeing him make *ſuch haſte to ride to Iſlington*: I asked him why he ſo haſted to ride thither: And I ſaid, if it were to ride to Mr. *Harry Lee*, I would go thither alſo to be acquainted with him; ſeeing now I had ſo good leaſure, being eaſed of the book writing: Then he ſaid, that one told him the other day that the Duke did but flatter him, and told him other things, both againſt the Duke (or Palatine) and me, *&c.* I anſwered for the Duke and my ſelf; and alſo ſaid, that if the fourty pound *annuity*, which Mr. *Lee* did offer him, was the chief cauſe of his minde ſetling that way (contrary to many of his *former promiſes to me*) that then I would aſſure him of fifty pound yearly, and would do my beſt by following of my ſute, to bring it to paſſe as ſoon as (poſſibly) I could, and thereupon did make him promiſe upon the Bible. Then *E. K.* again upon *the ſame Bible did ſwear unto me conſtant friendſhip, and never to forſake me*: And moreover ſaid, that unleſſe this had ſo faln out, he would have gone beyond the Seas, taking ſhip at *New-Caſtle* within *eight dayes next*: And ſo we plight our faith each to other, taking each other by the hands upon theſe points of *brotherly, and friendly fidelity during life*, which Covenant *I* beſeech God to turn to his honour, glorie, and ſervice, and the comfort of our brethren (his Children) here in earth.

Fifty pound yarly to be provided for E. K. by *John Dee.*

Tueſday, *Julii* 2. *à meridie, Circa Horam.* 2.

△. While *I* was writing of Letters to Mr. *Adrian Gilbert*, into *Devonſhire*, *Madini* appeared by me in the ſtudy, before *E. K.* ſitting in the Chair, firſt on the ground, then up higher in the aire; and *I* ſaid, How is the minde of Mr. *Secretary* toward me, me thinketh it is alienated marvellouſly.

The Lord Treaſurer, and Secretary *Walſingham.*

Mad. .... *Thoſe that love the world, are hated of God. The* Lord Treaſurer and he are joyned together, *and they hate thee. I heard them when they both ſaid, thou wouldſt go mad ſhortly: Whatſoever they* can do againſt thee, aſſure thy ſelf of. *They will ſhortly lay a bait for thee; but eſchew them.*

△. Lord have mercy upon me: what bait, (*I* beſeech you) and by whom?

Mad. .... *They have determined to ſearch thy houſe: But they ſtay untill the Duke be gone.*

△. What would they ſearch it for?

Mad. .... *They hate the Duke, (both) unto the death.*

△. And why?

Mad. .... *Take heed that you deal uprightly.* ..... [*She ſpake to* E. K.]

E. K. God the Creator be my witneſſe of my upright dealing, with, and toward him, (meaning △.) ever ſince my laſt coming to him.

Mad. .... *It is good to prevent diſeaſes.*

E. K. his ſecond oath.

E. K. By this book (taking the Bible in his hand) I ſwear that *I* do carry as faithfull a minde to him, as any man can, ever ſince my laſt coming.

Mad. .... *Look unto the kinde of people about the Duke: and the manner of their diligence.*

△. What mean you by that? his own people mean you? or who?

Mad. .... *The eſpies.*

△. Which be thoſe?

Mad. .... All, there is not one true.

△. You mean the *Engliſh* men.

Mad. .... *You are very groſſe, if you underſtand not my ſayings.*

△. Lord, what is thy counſel to prevent all?

Mad. .... *The ſpeech is general,* The wicked ſhall not prevail.

△. But will they enter to ſearch my houſe, or no?

Mad. .... *Immediately after the Duke his going they will.*

△. To what intent? what do they hope to finde?

Mad. .... *They ſuſpect the Duke is inwardly* a Traytor.

△. They can by no means charge me, no not ſo much as of a Trayterous thought.

Mad. .... *Though thy thoughts be good, they cannot comprehend the doings of the wicked. In ſumme*, they hate thee. *Truſt them not: they ſhall go about ſhortly to offer thee friendſhip: But be thou a worm in a heap of ſtraw.*

Truſt them not.

△. I pray you, expound that parable.

Mad. .... *A*

Mad. . . . . *A heap of ſtraw being never ſo great, is no waight upon a worm, notwithſtanding every ſtraw hindreth the worms paſſages. See them, and be not ſeen of them, doſt thou underſtand it?*

Δ. I pray you make more plain your counſel.

Mad. . . . . *My counſel is plain enough.*

Δ. When, I pray you, is the Duke likely to go away?

Mad. . . . . *In the middle of* Auguſt.

Δ. If in the midſt of *Auguſt* he will go, and then our practiſes be yet in hand, what ſhall be done with ſuch our furniture is prepared, and ſtanding in the Chamber of practiſe.

Mad. . . . . Thou haſt no faith.

His going ſtandeth upon the determinated purpoſe of God. *He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him ſervice.* Many men purpoſe, but one ſetteth in order. A. L. Service.

Δ. As concerning *Adrian Gilbert*, what pleaſeth you to ſay of him, and his intended voyage.

Mad. . . . . He is not in the true faith.

Δ. How hath it been ſaid, then, That he ſhould be the ſetter forth of God, his faith and religion among the infidels.

Mad. . . . . *That is a myſtery.*

Δ. Whether ſhall it be good, that the Duke reſort hither oft, or tarry for the moſt part at his houſe at *London*.

Mad. . . . . *Humane policie cannot prevail. As many as are not faithfull in theſe cauſes, ſhall die a moſt miſerable death: and ſhall drink of ſleep everlaſting. As in one root there are many diviſions, ſo in the ſtem and branches are many ſeparations*

Δ. Give ſome more light (I beſeech you) to the particular underſtanding.

Mad. . . . . *The fire that kindleth all theſe, and wherein thy live is* One, *forming them according to (whatſoever) the ſubſtance whereupon they are grounded. So by the leſſe you may prove the greater: That as in particular, ſo likewiſe generally,* All emanations are from one. *In the firſt workmanſhip lieth ſecret in one unknown: And is ſealed, and therefore it hath an end. The ſon through the Circles and Maſſie body, The heart in the body, The intelligence in the inward man, The ſon from his own Centre ſpreadeth out the beams of his limited virtue, The* Hart *life to two; and yet* the Centre *of life to the whole body, underſtanding quickneth the minde*; that minde I ſpeak of *putteth on a* fiery ſhape. *It followeth therefore, that every thing (what ſubſtance ſoever) hath a Centre:* From the which the Circumfluent beams of his proper power do proceed. *When theſe are perfectly known: Then are things ſeen in their true kinde. I ſpeak this to prove,* that the good Angel of man, which *is the* external Centre of the Soul, *doth carry with him* the internal Character of that thing whereof he ſeeketh to be a Dignifier, *within the which doth lie ſecret; the* Conjunction *and* Separation *of the proportion of their times, betwixt* the ſoul and body of man. *O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is* partaker with him that is his keeper. *This known unto men, the thickneſſe of the earth doth not hinder their ſpeeches; neither can the darkneſſe of the loweſt aire obſcure, or make dark the ſharpneſſe of* their eyes. *This Character, (at his next coming hither) ſhall be made manifeſt unto him.* The heart. The minde putteth on a fiery ſhape.

E. K. He ſheweth a bloudy hand, holding a bloudy Croſſe *with letters on it, like our hour letters.*

Δ. I beſeech you, how ſhall his proviſion of money from home ſerve his turn, or how ſhall he here have help for his charges bearing?

Mad. . . . . *Your words make me a Childe. Thoſe that fiſh for Dolphins do not ſtand upon the ground. Thoſe that ſit in Counſel call not in the harveſt people, nor account not their works. He that ſtandeth above the Moon, ſeeth greater things then the earth: Is it not ſaid,* The Lord will provide? *I ſtand above the Moon, for that* I diſpoſe his life *from above the diſpoſition of the Moon. To ask what* Jacob *his ſervants did, was a folly; becauſe their maſter was bleſſed: A greater queſtion to ask how bleſſed he was, then to ask how many ſheep he had.* Note the form of a child.

Δ. I am deſirous to know what you meant by ſaying, That my words made you a Childe.

Mad. . . . . *Becauſe you ask me Childiſh queſtions. His good Angel ſhall reveal his Character unto him, and thou ſhalt ſee it,* [*pointing to* E. K.] *But take heed thou ſay truely; And uſe great reverence,* or elſe the feet that love thee ſhall carry thy Carkas out of the doors. *If he carry it upon him, it ſhall be a token of the Covenant between him and God.* Reverence to good Angels. *Actum divinum.*

Δ. The image, or ſimilitude thereof (mean you) made in pure Gold. Perhaps enamiled.

Mad. . . . . *I. . . . . So thoſe that ſhall ſee his Standards with that ſigne in them ſhall periſh utterly.*

Δ. You mean, if the ſame be painted, or otherwiſe wrought in his Banners and Penons, &c.

Mad. . . . . *Let him uſe it as a Covenant, between God and him.*

Δ. How ſhall he frame it in Gold, ſolid-wiſe, or Lamine-wiſe?

Madd. . . . . *His own Angel ſhall reveal it.*

Δ. Becauſe it hath been ſaid, that in the beginning of our Country troubles we ſhould be packing hence into his Country; What token ſhall we have of that time approaching, or at hand?

Mad. ..... *Your watchword is told you before: When it is ſaid unto you,* Venite, *&c.*

Δ. But (I beſeech you) to be ready againſt that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Mad. ..... *Miraculous is thy care (O God) upon thoſe that are thy choſen, and wonderful are the wayes that thou haſt prepared for them. Thou ſhalt take them from the fields, and harbour them at home. Thou art merciful unto thy faithful and hard to the heavy-hearted. Thou ſhalt cover their legs with Bootes, and brambles ſhall not prick them: Their hands ſhall be covered with the skins of Beaſts that they may break their way through the hedges. Thy Bell ſhall go before them as a watch and ſure Direction: The Moon ſhall be clear that they may go on boldly. Peace be amongſt you.*

E. K. He is now gone away in a fire. *Æterno Deo noſtro, ſit Laus Honor, & Gloria in ſecu'orum ſæcula.* Amen.

Thurſday *Julii* 4. *hora* 11. *ante Meridiem.* 1583.

Note. Δ. When I came home yeſterday from the Court, and from *London*, and from the Lord *Laskie*, I found that *E. K.* was purpoſed to ride forth of Town, and intended to be away (as he expreſly told me) five dayes: Certain Companions and his acquaintance having ſo appointed with him, ſome tarrying for him in *Mortlucke*, and ſome at *Brainford* (as was perceived this day afterward, and as he confeſſed unto me.) Whereupon I thought good to ſignifie ſo much unto the Lord *Laskie* who meant to come and refreſh himſelf at my houſe, as he was wont before; either this day, or within two or three dayes after: Who alſo delighted in *E. K.* his company, *&c.* Hereupon about the time of *E. K.* his riſing I wrote theſe lines, intending to ſend them preſently to the Lord *Laskie*, that word might be returned of his intent before *E. K.* ſhould ride, I meaning and hoping to perſwade *E. K.* to tarry ſo long, and upon ſuch reſpect.

NObiliſſime Princeps, in reditu, noſtrum Edwardum inveni, facie quidem læta: ſed itineri tamen, ut dicit, quinque dierum, ſe accingentem: Hocque matutino tempore abitum vel iter iſtud ingredi molitur; Reverſurus (ut affirmat) poſt quinque dies. Quid ſit ipſa veritas, novit ille qui verus & Omnipotens Deus eſt noſter. Hoc volui, iſto mane ſummo, vobis ſignificare, ut, quid factu optimum ſit, Cogitetis: De aliis, ſuo tempore,

Væſtræ Celſitudinis fideliſſimus Clientulus

Julii 4. 1563. *Joannes Dee.*

This Letter being now written, and not yet folded up, my friend *E. K.* was ready and came out of his Chamber into my Study; and I told him, that I was even now ſending word to the Prince *Laskie* of his rideing out, and return after five dayes; and ſo ſhewed him the Letter: who when he came to the phraſe, *Quid ſit ipſa veritas*, he was ſamewhat offended, ſaying, What ſecret meaning hath this, *upon ſome of your two former conference?* Truly (ſaid I) even ſuch as the circumſtance of the Letter doth import, that is; Whereas you ſaid that you intended to return within five dayes, or at the ſame dayes end, it is uncertain whether you will, or ſhall, return later or ſooner: and therefore *Quid ſit ipſa veritas* of your return, or intent to return, onely God doth know. He would by no meanes admit that my ſincere expoſition, but ſeemed ſuſpitious of ſome other undue conſtructions of thoſe former words; thereupon I took the Letter and tore it in three pieces, and ſent none: But in my mind referred all to God his diſpoſition, aſſuring my ſelf *of God his moſt conſtant proceeding in his own affairs.* Shortly after ſaid *E. K.* to me, Certainly here is a ſpiritual Creature in my right ſhoulder, who ſenſibly ſaith to me, Come away: So (ſaid I) did one ſay to *Sowle*, when they would have had *him away* to have drowned him, whom I ſtayed in this Study by force, *and ſo hindered* the Devil of his purpoſe then; as appeareth by *that unhappy man* yet alive. Nay ſaid *E. K.* they have told me that if I tarry here, I ſhall be hanged; and if I go with this Prince he will cut off my head, and that you mean not *to keep promiſe* with me; And therefore if I might have a thouſand pound to tarry, yea a Kingdom, I cannot: Therefore *I releaſe you of your promiſe of* 50 *pounds yearly Stipend* to me, and you need not doubt but God will defend you and proſper you, and can of the very ſtones raiſe up children to *Abraham*: And again *I cannot abide my wife, I love her not, nay I abhor her*; and there in the houſe I am miſliked, becauſe I favour her no better. To theſe, ſuch his words ſpoken in great pangs and diſquietneſſe of mind, I repoſed and ſaid, That theſe his doings and ſayings were not of God, and that by my whole proceeding he might perceive what confidence I repoſed in his dealing with the ſpiritual, our friends, ſeeing even to the uttermoſt penny (and more than my ability ſerved unto conveniently) I laid out ſtill about the ....ming of ſuch things, as were by me to be done, *&c.* Well, on the ſudden, down he went; upon his Mare, and away toward *Brainford.*

Sowle.
Evil ſpirits.
Fifty pound yearly ſtipend.
E. K. his wife.

Brainford. After whoſe going, my Wife came up into my Study, and I ſaid, *Jane*, this man is mervallouſly out of quiet againſt his Wife, for her friends their bitter reports againſt him behind his back, and her ſilence thereat, *&c.* He is gone, ſaid I, but I beſeech the Almighty God to guide him and to defend him from danger and ſhame; I doubt not but God will be merciful to him, and bring him at length to ſuch order, as he ſhall be a faithful ſervant unto God, *&c.* E. K. his wives friends.

Note within three hours after, came *E. K.* up my Study ſtaires unbooted, for he was come in a boat from *Brainford.* When I ſaw him I was very glad inwardly: But I remained writing of thoſe Records as I had yet to write of Tueſdayes laſt actions. I have lent my Mare out (ſaid he) and ſo am returned. It is well done ſaid I, and thereupon he ſate down in the chair by my Table where he was wont to ſit: And it was ten of the clock then. He took up in his hand the Books which I had brought from *London* of the L. *Laskie*, written to him in his commendations, *&c.* And as he was looking earneſtly on them, a Spiritual Creature did put the Book on the outſide of the parchment cover, divers times; and once would have taken it out of his hands: Divers times I heard the ſtrokes my ſelf; At length he ſaid, I ſee here the handſome Maiden *Madimi*, and have done a pretty while. Then ſaid I to him, Why told you me no ſooner? Whereupon I took paper purpoſely to Note what ſhould ſeem Note-worthy as followeth.

Δ. Miſtreſſe *Madimi*, you are welcome in God, for good, as I hope; What is the cauſe of your coming now?

Mad. ..... *To ſee how you do.*

Δ. I know you ſee me often, and I ſee you onely by faith and imagination.

Mad. ..... [Pointing to E. K.] *That ſight is perfecter than his.*

Δ. O *Madimi*, Shall I have any more of theſe grievous paugs?

Mad. ..... *Curſt Wives, and great Devils are ſore Companions.*

Δ. In reſpect of the Lord Treaſurer, Mr. Secretary, and Mr. *Rawly*, I pray you, What worldly comfort is there to be looked for? Beſides that I do principally put my truſt in God.

Mad. ..... *Madder will ſtaine, wicked men will offend, and are eaſie to be offended.*

Δ. And being offended will do wickedly, to the perſecution of them that meane ſimply.

Mad. ..... *Or elſe they were not to be called wicked.*

Δ. As concerning *Alb. Laskie* his Pedigree, you ſaid your Siſter would tell all.

Mad. ..... *I told you more then all your Dog painters and Cat painters can do.*

Δ. You ſpoke of *William Laskie* and Sir *Richard Laskie* his brother, of which *William* going into *France*, and then into *Denmarke*: and his marriage into *Poland*, came this *Albert Laskie*, now Paladine of *Soradia*, &c.

Mad. ..... *Thoſe were two pretty men for me to meddle withal. When you ſet your ſelves together, and agree together, I will make all* agree together.

E. K. Will you *Madimi* lend me a hundred pound for a fortnight?

Mad. ..... *I have ſwept all my money out of doors.*

Δ. As for money we ſhall have that which is neceſſary when God ſeeth time.

Mad. ..... *Hear me what I ſay. God is the unity of all things, Love is the unity of every Congregation (I mean true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Yet (I ſay): For after it doth Triumph, it is not called a* Church *nor a Congregation: But a* Fruitful Inheritance *and a* Perfect *Body in Chriſt. Take the love of the Father from the World, and it periſheth. Take the love of our Redemption away, and we are dead. (I will not offend) put* your *inſtead of* our. *Take the light of the Holy Ghoſt, which is the love of the Father and the Son from the Church, and it withereth. Even ſo take love from amongſt you, and you are members of the Devil; Therefore it is ſaid unto you* Diligite ad invicem. *For love is the Spirit of God uniting and knitting things together in a laudable proportion. What doſt thou hunt after? ſpeak man, What doſt thou hunt after?*

Δ. we uſe to call it *Eccleſia Triumphans.* Note. The Angels were not redeemed.

[This was ſaid to E. K. upon ſome ſecret judgement of *Madimi* in him.

E. K. I hunt after nothing.

The love of God breedeth faith; Faith bringeth forth (on the one ſide) Hope; and (on the other ſide) the workes of Charity. Doſt thou love God? Seekeſt thou to be among his Elect? Why doſt thou not (therefore) love thoſe things that are of God? Herein thou ſheweſt the want of faith; Herein are thy bragging words confounded; for thou ſayeſt, No man can accuſe thee of evil. But thou haſt no faith becauſe thou haſt no hope. *Wilt thou ſay, that thou haſt faith? Shew it me by thy love: Whoſoever (therefore) loveth not God, is accurſed. Thou loveſt not God, Lo, behold, thou breakeſt his Commandments. Oughteſt thou not to love him? And haſt thou not faith through the love in God? Truely thou oughteſt ſo to do. Wilt thou let me ſee thy hope on this ſide; Let thy workes ſtand on the other ſide. And ſhew thy ſelf to have faith that therein thou mayeſt love God, and be beloved of him: But if thou haſt none of theſe, thou haſt hate. If thou hate God, the*

1. Faith. 2. Hope. 3. Charity.

reward

reward thereof is great; but the greatneſſe is unquenchable fire. Whoſoever followeth not the Commandments, hateth God; If ſin be the breach of the Commandments, &c. *Doſt thou love Silver and Gold? The one is a Thief, the other is a Murderer. Wilt thou ſeek honour?*

E. K. No.

So did Cain. *But thou haſt a Juſt God that loveth thee; Juſt and vertuous men that delight in thee; Therefore be thou vertuous:* For thou ſhalt tread the World under thy feet: *I promiſe thee, I have driven the Skullen-drab out of our Kitchen long ago.*

Note this came to paſſe *Anno* 1589. when he was made Baron of *Bohemia Anno* 1590.

Δ. Do you mean worldly covetouſneſſe?

Mad. ..... *Yea, and the firſt heavenly covetouſneſſe.*

Carma geta Barman.

Δ. I beſeech you, what is that to ſay?

Mad. ..... *Veni ex illo Barma.*

E. K. Felt and ſaw a ſpiritual Creature go out of his right thigh.

Mad. ..... *Where are thy* 14 *Companions?*

Bar. ..... *They dwell here.*

Δ. [He that was come out, ſeemed a great handſome man with a Sachel of a Dogs skin by his ſide, and a Cap on his head, *&c.*]

Δ. O the hand of the Higheſt hath wrought this.

Mad. ..... *Venite Tenebræ, fugite Spiritu meo.*

E. K. Here appear 14 of divers evil-favoured ſhapes: ſome like Monkies, ſome like Dogs, ſome very hairy monſtruous Men, &c. They ſeemed to ſcratch each other by the face. Theſe ſeem to go about *Madimi* and ſay, *Gil de pragma kures helech.*

Δ. What is that to ſay?

Mad. ..... *Volumus hic in Noſtris habitare.*

Δ. Quæ ſunt illa veſtra?

E. K. One of them ſaid ... *Habemus hominem iſtum Domicilium noſtrum.*

The caſting out, and utter diſplacing of 15 wicked ſpirits, *&c.*

Mad. ..... *The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a ſtrong oak, when it falleth it cutteth in ſunder many buſhes. The light of his eyes expell darkneſſe, and the ſweetneſſe of his mouth keepeth from corruption. Bleſſed are thoſe whom he favoureth, and great is their reward*; Becauſe you came hither without licence and ſeek to overthrow the liberty of God his Teſtament, and the light wherewithal he ſtretcheth unto the end, and for becauſe you are accurſed it is ſaid, I will not ſuffer mine to be overthrown with temptation, though he were led away, *Behold I bring back again. Depart unto the laſt Cry: Reſt with the Prince of Darkneſſe there is none.* Amen, *go you thither.* Et ſignabo vos ad finem.

E. K. He ſealed them all in the forehead: the 14 and their principal, their ſealing was as if they had been branded. They ſunk all 15 downward through the floore of the Chamber, and there came a thing like a wind & pluckt them by the feet away.

E. K. Methinketh *I* am lighter than *I* was; and I ſeem to be empty, and to be returned from a great amaſing; for this fortnight I do not well remember what I have done or ſaid.

Mad. ..... *Thou art eaſed of a great burden ..... Love God, Love thy Friends, Love thy Wife.*

E. K. Now cometh one with a red Croſſe in his hand and leadeth her away, and ſo they vaniſhed. We prayed the Pſalm of thankſgiving 14 of *Roffenſis* for E. K. his deliverance from *Barma* and his 14 Companions. *Amen.*

Δ. by before him had been ſent Charge (the Prince *Laskie*) But I found in the end that it was a token that the Princce *Laskie* was penſively careful of us, and that his good Angel was his witneſſe and meſſage, by that token his peculiar Caraſter as is before taught. firſt papers, *E. K. Sal.* appeard often to him, whipping as 6. or 7. miles diſtant from think that the bleſſed *Jubanladace* to have ſaid ſomewhat unto us of his

Omnis Spiritus Laudet Deum noſtrum Unum & Trinum. Amen.

Sequitur liber Tertiarius Sexti.

LIBER,

LIBER PEREGRINATIONIS PRIMÆ:

Videlicet

A Mortlaco Angliæ,
Ad Craconiam Polomiæ.

Saturday, *Septemb.* 21. 1583. *Die Sancti Matthæi.*

WE departed from *Mortlack*, about three of the Clock after noon: The Lord *Albert Laſky*, (*Vaywode* of *Siradiæ*, in *Polonia*) meeting me on the water, as we had appointed: And ſo brought night to *London*; and iii the dead of the night, by Wherries, we went to *Greenwich* to my friend *Goodman Fern* the Potter his houſe; Where we refreſhed our ſelves, and thither came a great Tylt-boat from *Graves end* to take us in, (by appointment of me and Mr. *Stanley*) to go to our ſhips, which we had cauſed to ly ſeven, or eight mile beyond *Graves end*. To which ſhips we came on Sunday morning by Sun riſe: In the greater of them (being a dubble Fly-boat of *Denmark*) my Lord *Laſkie*, I, and *E. K.* with my Wife and Children, &c. went: And in another ſhip (by me alſo hired for this paſſage) went ſome of my Lord his men, two horſe, &c. that ſhip was a Boyer, a pretty ſhip. With little winde we ſtraight-way hoyſed ſayl, and began our voyage in the ſhip.

This 22. day we were in great danger of periſhing (on the ſands, called the Spits) about midnight: We had (by force of winde contrary) anchored by them, and the Anchor came home, no man perceiving it, till the ſhip was ready to ſtrike on the ſands. Then, upon great diligence and pollicy uſed by our Marriners in hoyſing ſayl, and cutting our Cable, (to leave our ſhote anker) and committing our ſelves to the hands of God, and *moſt earneſtly praying for a proſperous winde*: It pleaſed the Almighty, and moſt mercifull God, *ſuddenly* to change the winds, which ſerved us to bear from the ſands, and to recover *Quinborrough*, back again.

There aroſe great raging winde, N.E. almoſt.

The 23. day (being Munday) we came to the mouth and entrance of *Quinburrough Creek*, or Haven. And as we made to land in ſmall Fiſher-boats, the Lord *Laſkie*, my Wife and Children in one boat, and *I*, with *E. K. Marie*, *Elizabeth*, and *John Crokar*, in another, it fell ſo out, that at the ſhips ſide, our Fiſher-boat his ſayl-yard and ſayl was entangled on the Mayn-yard of the Fly-boat (being ſtroke down) ſo that, in our ſetting from the ſhips ſide, the top of our Boat being faſt above, and the windes and ſtream carrying the Boat off below, it inclined ſo much on the one ſide, that the one half of the Fiſher boat (well near) was in the water, and the water came ſo in (by the intangling before ſpecified, not eaſily to be undone, or looſed) that my Lord, my Wife, and all that ſaw us thought that of neceſſity our Boat muſt ſink, and ſo, we to have periſht. But God in his providence and mercy had greater..... of us, ſo that we became clear; the Boat half full of water, ſo that we ſat wet to the knees, and the water with the billow of the Sea came ſtill beating in more and more: And in this mean trouble; one of our two Boat-men, had loſt his long Oare out of the Boat into the water; and ſo not onely we lacked the help of that Oare, but alſo by reaſon they would have followed the winde and ebb, for that Oar, (contrary to our courſe in hand, and not able to become by) with much adoe we conſtrained them with the ſayl, our one Oare, and the Rudder to make ſuch ſhift as they could to get to *Quinborrough* Town: And in the mean ſpace *E. K.* with a great Gantlet did empty moſt part of the water out of the Boat, elſe it muſt needs have ſunk by all mans reaſon. At length (to be brief) we came to the Town ſide, up the crooked *Creek*; where, when as the Maſter of our ſhip would have taken me out in his arms (ſtanding in the water with his Boots) he fell with me in the water, where I was foul arrayed in the water and Oaſe. God be praiſed for ever, that all that great danger was ended with ſo ſmall grief, or hurt.

The evident help of God at the very minute of danger deadly.

At *Quinborrough*.

Wedneſday, *Septemb.* 25. *Circa* 3. *à Meridie, jam pleno mari.*

A. Oravimus ad Deum, ejus implorabamus auxilium, Cortina ſtatim apparuit. Oravi denuo ſolus, pro auxilio, tempore neceſſitatis: Sex pedum altitudine apparebat unus, in aere, quaſi altera ex parte nubis, inter *E. K.* Et illum interpoſitæ.

E. K. Ego illum cognoſco.

..... *Tu habes cauſam me cognoſcendi, & illum qui me miſit, vel jam non vixiſſes.*

E. K. Videtur eſſe Michael.

Δ. Gratias agimus Creatori noſtro, qui bonum, potentem & fidelem miniſtrum ſuum miſerit ad noſtram protectionem tempore neceſſitatis noſtræ.

Mich. ..... *Loquor de tribus rebus, de meipſo & illo qui me miſit : De vobis, reſpectu illius quod eſtis, & de ſervitio Dei quod futurum eſt. O vos poteſtates Cœli & terræ, colligite vos in ſimul, reſpicite Deum veſtrum : Conſiderate beneficia ejus; an non vos colligavit ſimul? Et concatenavit vos in ſeipſo? An non eſtis glorificati reſpectu officii veſtri, ad quod præſtandum potenter aſſignati eſtis, in voluntate ejus, qui glorificat ſeipſum. Ecce quomodo voſmet dedidiſtis principi tenebrarum : vel quare veſtri principes contendunt contra altiſſimum : & colligitis voſmet in ſimul ad contendendum contra ipſum, qui eſt potentiſſimus, vel illum velletis ſubjugare, cujus arma ſunt ſuper omnem fortitudinem : Quo modo audetis contendere cum ejus fortitudine? Vel quæ eſt cauſa quod tam impii eſſe velitis?* Sed ita oportet eſſe : *quia vobis ſigilavit gubernationem,* & in veſtras manus dedit violam deſtructionis. *Sed date locum fini veſtro : Quia in ejus fortitudine diſperſi eritis : Et omnium rerum concluſioni oſtia veſtra debent eſſe aperta. Ne mirentur ſervi Dei, de fortitudine temptationis : Quia magna eſt poteſtas impii & hiantis Leonis, quando illi eſt cum ſigillo tradita. Ne dedignemini, hac hora, ſcio veſtram* gubernationem *per illum. Ecce clavis juſtitiæ aperta mihi eſt. Nihilominus veſtra adhuc erit major iniquitas, & veſtrum regnum erit diſperſum in ejus potenti ſuperbia. Quam magnus eſt Satban qui* reſiſtit fortitudini Dei? *Quam magna, igitur, debet eſſe veſtra humilitas, quæ debet vel ſuperare vel mori. Sed vobis ſic dixit Dominus. Aperiant venti ora ſua, & rabientes aquæ profunda & potentia guttura. In omnes partes navium veſtrarum. Aperiat terra os ſuum, & dicat, quòd devorare vellet. Tamen non prævalebunt Quia tibi addam (inquit Dominus) qui* es fortitudo mea, Potentiam meam prævaleſcentem : Et *vos* eritis duæ flammæ *ignis, imò, ignis potentis ſuffocantis os totius Malitiæ. Idcirco, vobis bene ſit : Quia inimicus eſt fortiſſimus, ubi præda eſt maxima. Mementote, quòd Homines ſitis. Mementote, quòd terra ſitis. Mementote, quòd Peccatores. Mementote, quid eratis, & ne tradatis oblivioni quid eſtis. In illo enim vivitis qui omnia in ſua habet ſubjectione. Sed ille, qui cum illo eſt, Crucifixus ad gloriam, debet in medio mortalitatis componere ſe ipſum ad Immortalem Potentiam. Servi Dei, ſemper prævaluerunt : Sed ſemper per Adverſitates. Qui non eſt de hoc mundo,* vos præparavit, *Nihilo minus* debetis ea implere, *quæ ipſe providit.* Quod mundus poſſit fieri novus, & ipſe agnoſci. *Potens ipſe eſt, Potens eſt ille,* Aquila illa *quæ cooperit magnum montem alis ſuis. Sed potentior eſt ejus fortitudo qui numerat ſtellas, & montes colligit : Nam quicquid ipſe loquitur, eſt veritatis ignis : Et eſt ſimul Potentia & Actus, in immediata proportione. Etiam ipſe qui fecit Orbem, hominem in ſimul* compegit, *& omnia operatus eſt, Omnia ipſe exiſtens. Ipſe eſt qui vobis præceptum dedit : Et ego vobis dico, Reſpicite de puncto in punctum, ad medium Cœli, & per Circulum terræ : Conſiderate omnia in uno, & unum in omnibus. Ponderate, vel per rationem numerentur, vel menſurate quemadmodum Salomon fecit, vel quemadmodum Adamo erat conceſſum (quod nunc* non potes ſed facies) *Tunc conclude, Obſervant omnia curſum ſuum : ſed verbum Domini res eſt. ..... ſempiternum. Amate Deum quia Juſtus eſt. Amate vos invicem quia. ..... juſtificati. Obſervate mandatum Dei quia eſt menſura Juſtitiæ.*

Government.

Let the Forkes light.

Michael. Gabriel.

Hath provided you.

Finis noſtri ſervitii.

Lapped up.

E. K. Jam venit alter ad illum, cum Corona in Capite, quaſi... & accipit gladium Michaelis.

Coronatus ..... Ecce magna eſt fortitudo Dei, & Prævalebit.

Mich. ..... *Idcirco eſt benedictus Deus, vos juſtificati & nos ſanctificati.*

***E. K. Iam faciebant ſignum crucis flammeæ tribus vicibus, & ſi nauta noſter cum nova Anchora à Londino hodie redierit nonne eſt conſilium, quoa ſtatim hinc navigemus, ſi ita ille velit,* &c.**

E. K. Redeunt.

Coronatus. ..... Ego ſum de Cœlo : non reſpicio terram ; Nihilominus terra per Cœlos vivit. Sequimini vos curſum Terrenorum. Præparate vos ſemen, Nos volumus, (O Domine) in te, eſſe parati, cum incremento. Veſtra Cura non poteſt prævalere, quia veſtri Inimici ſunt fortes : ſed quare dedecore afficior, cum ſale terreſtrium vanitatum? Deſtruat una vanitas, aliam : Aſt Electi prævalebunt in fortitudine, contra illum Principem Vanitatis, & Regem ſtultorum omnium. Quia Deus noſter eſt ſapiens, Judicia ejus imperſcrutabilia, Patientia immenſurabilis. Laborate vos, & Nos gubernabimus.

Of worldlings.

***E. K.* Jam recedunt.**

Vox. ..... *Ne diſputetis ulterius cum Deo* : Victoria veſtra erit.

Δ. Magnificetur nomen Dei noſtri ſolius omnipotentis & optimi. *Amen.*

Thurſday 26. Of September we went to ſhip, and lay in it all night at Anker.

Friday 27. Of September we ſayled from *Quinburrough*, and ſo by the lands end into the main Sea, *N. E.*

Saturday

Saturday 28. Of September we fell on *Holland* Coaſt, and none of our Marriners, Maſter, nor Pilot knew the Coaſt: and therefore to the Main Sea again, with great fear and danger, by reaſon we could ſcarcely get off from that dangerous Coaſt, the winde was ſo ſcarce for that purpoſe.

Sunday 29. Of September we came into the *Briel-haven*, and there were like to ſtrike on ground: at length we came to an Ankor, and lay in ſhip all night.

Monday 30. Of September we landed, and went into the *Briel*.

Brielæ, Octobris 2. *Mane Hora* 9. *Die Mercurii.*

E. K. Nihil apparet in Lapide, neque Cortina, neque aliud quid. Oremus conſtanter, &c. Apparet Domus magna cum multis pinnaculis, valde elegantibus. Et pavimentum videtur eſſe multis innatis lapidibus diſtinctum & videntur multi eſſe gradus per quos aſcenditur: & videtur eſſe area viridis ex dextra parte, & ex altera parte eſſe vallis, & rivulus ex alia. Pars quæ verſus ſolem eſt, videtur quaſi noviter reformata. Et circa introitum eſt rotundum quoddam ædificium: feneſtræ non ſunt ſimiles noſtris ſed quaſi eſſent Templorum feneſtræ.

A. L. *Dixit quod videtur eſſe illa arx Regia, quæ Cracoviæ eſt.*

E. K. Subito deſcendit ignis & per totum lapidem apparet. Jam venit Cortina ſolita ante domum iſtam.

Vox. Garil zed maſch, ich na gel galaht gemp gal noch Cubanladan.

E. K. Jubanladaa. h jam apparet ſupra Chryſtalium: & Chryſtallus videtur eſſe permagnus.

Jub. Deus numeravit & dies tuos & poſteritatem. [E. K. *Reſpicit* A. L.]

E. K. Jam receſſit a Chryſtallo verſus caput ipſius *A. L.*

Jub. Et a pectine tuo non cadet Capillus non numeratus. Omnia bene ſe habent. [*Hoc dixit de ſtatu rerum* A. L. *apud* Lask.] *Ecce habeo vim reſiſtendi: Ad contra legionem pugno.*

Δ. Perditio te novit, & numeravit annos tuos, & incipi eſſe fortis: Quia illi eſt Poteſtas data, Infernus aperit os ſuum contra vos, quia ſciunt, quòd vos glorificati eritis in Deo. Ego vici quintum ſigillum, & mihi jam reſiſtitur in ſexto. Quæ Deus facit, non participant cum humano judicio. Ecce nunc Diſcipulos ſuos congregavit, & docet. O Cœlum & terra quam magnæ ſunt miſeriæ, quæ vexabunt unum & polluent alterum? *Quia boni Angeli cadent cum illo & Cœli Chriſtum metuent.* Sed illi ad tempus cadent, non in perpetuum. *Antichriſtus.*

Δ. Salvo judicio Eccleſiæ Catholicæ Orthodoxæ, videtur mihi quòd Job de ejuſmodi Angelorum timore, ſive caſu, & reſtitutione, ſive purgatione prophetaverit, *Cap.* 41. ubi etiam addit de miraculis ejuſdem: *Sub ipſo erant radi ſolis, & ſternet ſibi aurum quaſi lutum.* Antea dixerat. Cum ſublatus fuerit timebunt Angeli, & territi purgabuntur, *&c.*

Δ. O Deus quam terribile futurum eſt tempus illud, *&c.*

Jub. ..... *Scribas Dei myſteria, & Deo gratias agatis pro veſtro ſalvo ſtatu: Quia mare illis abundabat contra vos, & multi perierunt. Ejus potentia prævalebat, & commutavit veſtrum curſum in locum illis incognitum: quia ab illis non erat expectatus. Sed fugite ab hac terra, quia Maledictio Dei eſt ſuper illam. Cum illo eſt una veritas: Ille qui in duabus viis erat, non placet Deo. Qui ad finem uſque perdurat, quieſcit cum gaudio. Sed ille qui pedem non ponit inter Scorpiones non poteſt intrare ſuper Gozlach.*

Δ. Quid hoc?

Jub. ..... *Gaudium in vera ſapientia.*

Jub. ..... *Hoc noſtrum eſt Manna, quo alimur. Sed ego ſum ſanctificatus per Creationem, Inſtitutionem & ex Divina voluntate. Idcirco vos ſanctifico: non cum mea propria ſanctificatione, ſed illius Juſtitia, qui meam originem ſanctificat. Eſtote Montes in Fide, ſed quaſi infantes patientia. Facite quod Juſtum eſt, & ne oblivioni tradatis veſtram Juſtitiam.*

E. K. Infinitæ quaſi locuſtæ vel Araneæ cum faciebus humanis illum circumvolitant, & quaſi ignem in illum evomunt.

Jub. ..... *Et levavit ſe contra vos.* [*Tollendo Crucem ſuam.*]

Jub. ..... *Fiat Juſtitia ejus.*

E. K. Jam avolant præcipites, & quaſi deorſum ruentes.

Jub. ..... *Cavete a ſtramine: quia incenſum, tota domum incendit.*

Δ. Quem ſenſum hic perpendemus nos: Myſticum ne, an materialem?

Jub. ..... *Hominum fragiliſſimarum. Diabolus cum illis fraudulenter operatur: magna eſt merces quietis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti ſunt invidi: Quia illi ſunt benedicti qui ſe mutuo diligunt. Pax inter vos ſit; quia eſt neceſſaria. Quia pacis inimici ſunt potentes contra vos.*

E. K. Jam loquendo, videtur minor & minor paulatim fieri.

△. De noſtro deceſſu ex Anglia quid tandem jam Regina & ſui conſiliarii ſtatuerunt?

Jub. ..... *Aperit os ſuum, ſed liquor non eſt ſatis frigidus. Jam eſt intus calida, neq; reſtingui poteſt. Corda ſui populi* do fall away. Her arms are weakened, her legs weaker, her ſhooes are full of ſorrow.

E. K. The furious Monſters aſſaile him again.

Jub. ..... *Quis eſt, qui poteſt vivere, ſi tranſgrediatur preceptum Dei? Vel quid de illis judicare vel's*, whom God imputeth ſin unto?

E. K. They aſſaile him again, and he putteth his Croſſe toward them.

Jub. ..... *Their miſery beginneth, and ſhall have no end, till he* that ſitteth here do end it.

E. K. The Monſters aſſaile him ſtill.

Jub. ..... *The wall muſt be broken down, and then ſhall It be ſaid. Happy art thou which haſt dwelt amongſt us. But if thou live righteouſly, and aſcend the ſlippery mountain, Then ſhall God be merciful* to them for thy ſake. *Becauſe thou mayeſt be beloved, where thou art now deſpiſed, and haſt vanquiſhed thy enemies, with the truth of vertue. He that entred into the loweſt helh, and ſhed his blood for your ſins, be merciful unto you, and give you peace; which is the ſpirit of Patience, that you may live, not like men, but as thoſe that do ſeparate themſelves from the world, to the true contemplation of God his mercies.*

Angliæ bene eris propter △. ex mera Dei miſericordia.

E. K. Jam intrat in Caput, *A. L.* cum flamma ignis.

△. Omnis laus, honor, & gloria ſit Deo noſtro Omnipotenti vivo & vero. *Amen.*

Thurſday, Octobris 3. We came from *Briel* to *Roterodam* in a Hoy of *Amſterdam*, to go within land, here we lay all night.

Friday, Octobris 4. We came to *Tergowd hora* 3 *à meridie*: where we lay within the Town in the Ship.

Saturday, Octobris 5. We came by *Harlem* to *Amſterdam*, and lay before the Town all night in the Ship.

Tueſday Octob. 8. We ſailed from *Amſterdam* to *Encuſen*, and *Edmond Hilton* went with my goods by Sea toward *Dansk*.

Wenſday, Octob. 9. We ſet off from *Encuſen* early: but by reaſon of a contrary wind, we came very late to *Herlinghem*.

Friday, Octob. 11. We went within land in little Scutes from *Herlinghem* (by *Frainker*) to *Lewarden*.

Saturday, Octob. 12. From *Lewarden*, we came to *Dockum* (in ſmall Boates,) about 3 of the clock after noon.

Sunday Octob. 13. *Apud Dockum in Friſia Occidentali.*

△. Diu Chryſtallus tanquam lapis nigerrimus apparuit. Tandem in ipſa lapidis nigredine, apparuit homo nudus Crucifixus ſuper crucem: ſed tamen non mortuus; Crucis partes infra manus, omnes ſanguinolentæ videbantur. Faſcia linea circumdabatur Corpus ejus, (a pectore deorſum) & fines ejuſdem faſciæ pendere videbantur circa genua: & ſanguinolenta apparebat: & ex quinque vulneribus (ut Chriſti erat) videbatur ſanguis guttatim cadere. Tandem diſparuerunt hæc omnia: & quaſi deorſum ſubſidere videbantur; & lapis clarus factus eſt, & apparebat Cortina aurea: ſubita erat hæc mutatio.

E. K. Jam videtur lapis eſſe valde magnus, & ante lapidem ſtare quidam magnus, (quaſi Michael) cum gladio ancipite evomente ignem ex utraque acie ejuſdem.

Mic. ..... *Juſtus & mirabilis & per maximus es tu, O Altiſſime Deus.* [*genu us flexis hæc dicit*] *qui tua judicia manifeſtas, ut poſſis ſuper terram cognoſci; & ut tua gloria amplificetur, ad conſolationem eorum qui electi ſunt, & ad dolorem, & dedecus talium qui crucifigunt lumen mundi* (*unigenitum Domini noſtri, Salvatorem humani generis*) quotidie. *Ecce portæ præparatæ ſunt iniquitati. Attollite oculos, & videte quo modo filii hominum ſtulti devenerunt eſſe; quia eorum habitatio eſt facta nigra, Terra ſigillata eſt ad eorum deſtructionem: quia Deum dereliquerunt, & ſibimet ipſis adhæſerunt; & adhuc in partes diſſecant Servatorem mundi Jeſum Chriſtum* [*oſculatur enſis ſui crucem*] *continuò cum blaſphemis eorum ſacrificiis. Væ illis, quia illos odio proſequimur*, & ve illis qui inter illos habitant; *quia iniquitate ſunt pollutæ. Orate, dum inter illos eſtis, quia veſtri inimici ſunt multiplicati, quia vobis dico nuncium Domini exercituum, Regis fidelium. Relinquite infantiam, & vivite, & ambulate per vias prudentiæ; & vivite cum Deo in domo ſua. Quia Domus Iniquorum, non eſt habitatio vel ſedes prophetis, neque poteſt*

Nomen

Nomen Domini efferri legitimè, in illegitima Natione, illegitima *facta, quia dereliquerunt ſtatuta Altiſſimi. Hoc dicit Dominus; Ego ſum Deus Juſtitiæ: & juravi & non eſt unus inter illos qui vivet, immo ne una anima. Quomodo Beſtiæ eſſe devenerunt? de quibus ſcriptum eſt. Abſq; notitia Dei: Homo ille factus eſt pecus Vita illorum, qui devorantur, & talium quos ignis conſumpſit ſedebit in judicio contra iſtam Nationem.* These words were much worn out.

Bleſſed and Sanctified, and for evermore praiſed art thou..... Judge, which haſt ſaid, and Raigneſt for ever.

Δ Si multiplicati ſunt inimici noſtri, &c.

E. K. He is gone.

Δ. Si multiplicati ſunt inimici noſtri propter peccata noſtra, ut difficilior nobis incumbat lucta, Miſericordiam Dei imploramus ut ipſe noſtram etiam multiplicet fortitudinem, &c.

Gab..... *Pluck up your hearts, bow your knees,* & audite quæ dicit Dominus. *Thus ſaith the Lord, If you will prevaile againſt the wicked, and rejoyce among the ſanctified, you muſt obſerve and keep ſuch commandments, as are ordained by the God of Truth, unto thoſe that are partakers of his Covenant.*

Ask Counſel of God; Remember it.
Be milde.
Faſt and pray.
Be Charitable.
Uſe true Friendſhip in the ſervice of God.
Perſevere to the end.

E. K. *Gabriel* alſo noted theſe Commandments in a pair of Tables, after he had pronounced them.

Are not theſe Commandments neceſſary to be kept of all Chriſtian men?.

Δ. They are undoubtedly.

Gab. ..... *And muſt of neceſſity be kept of thoſe that are faithful.*

[E. K. He ſtandeth as though he ſtood behind a Desk, and preached or taught.]

Gab..... *Well thou ſayeſt; Lo our enemies are multiplied, multiply thou therefore our ſtrength O God. Nature is ſubject unto you for the name of the Lord, not as unto Kings, but as unto the Miniſters of his eternal will, whereby your juſtification is ſettled above the works of Nature already; For, behold, you participate the mercies of God through his Son Chriſt Jeſus, in us: in that we open unto you thoſe things that have been ſealed; even from the Juſt, for the which we are become ſlaves unto Corruption; ſhewing our ſelves in divers ſhapes, to the diſhonour of our Creation: Yet are we quickned and revived, becauſe we are become the finger of God: and you are ſanctified, and withal juſtified, becauſe you are touched with the finger of him that reviveth all things. Therefore, Rejoyce, Rejoyce, be Joyful and ſing Praiſes unto God, and faint not: ſaying, Our enemies are riſen up againſt us, yea, they are multiplied; for thus ſaith the Lord, and it is already ſpoken by the Holy Ghoſt.*

[E. K. He maketh now great obedience or reverence.]

Fœlices ſunt, quibus Deus ſpes eſt.

[E. K. He looketh now up unto a thing like a Throne.]

Et *omne opus operatio* Dei.

[E. K. Now there cometh a beam down into his head, and he is covered with a great thing like a white cloud.]

E. K. Now the Stone is all on fire. Now the fire aſcendeth upward, the ſtreaming beam ſtretcheth into his head ſtill.

E. K. There appeareth a little woman a far off, and ſhe is ſo clear and tranſparent, that there appeareth a man child in her; She hath a Coat as though it were Crimſon, and hath a long little face, and hath a ſtrange ſilk attire about her head. .... *aſ... Videtur eſſe uxor mea.*

Gab..... *Go woman, thy grief ſhall be leſſe than it hath been.*

E. K. *Habet multos tanquam parvos nigros canes poſt ſe.* Now goeth one and tyeth their mouths with packthred.

Gab. ..... *So God uſeth to give a ſnaffle to the wicked.*

E. K. A great wind bloweth on *Gabriel.*

Δ. De Angliæ & meo privato ſtatu cupio aliquid audire: tum ex pietate erga patriam, tum propter famæ meæ rationem.

Gab..... *Quieſcite paululum, & iterum venero. My Lord ſaith, Let my ſervants ſit up, and take their reſt, I will viſit them forthwith in peace.*

Δ. All this while we had kneeled.

Δ. After

A. After a great quarter of an hour, he came again.

E. K. He appeareth now clothed, with all his garment hanging with bells of Gold, and flaming fire coming from them, with ſilveriſh flames. He hath hanging about his Crown as if they were ſeven Labells, the tops of which come from above, from an uncertain place and diſtance.

Gab. ..... *Venito Morvorgran.* E. K. He calleth with a loud voice.

E. K. Now cometh a big black man, with a white face, and after him hath 24. They ſtand in four rows, and in every row ſix.

Gab. ..... *Let me ſee thy ſeale.*

Mor. ..... Behold power is given to me: Neither is the liquor that thou miniſtreſt of any taſte with me; Neither ſhall I be overcome, for I have placed my ſeat here.

Gab. ..... *But by whoſe permiſſion? Gag lah nai.*

E. K. Now *Morvorgran* falleth down on his knees, and the reſt on their face. *Medicina Dei, malis, Juſtitia vera.*

E. K. They tremble that lie flat on the ground.

E. K. *Morvorgran* ſheweth to *Gabriel* on his own left breaſt a Character.

Gab. ..... *For 19 moneths. Behold the will of God: Becauſe thou haſt conſpired and riſen againſt the Lord, in his choſen, and haſt ſaid; It is to meet thoſe that are ſubject unto thee, Let us riſe up againſt him, and perſecute his ſoul: let us ſecretly entrap him, for, without doubt, he is rich. And becauſe your conſpiracies are not of theft onely, but [alſo] of murder: Therefore I ſeal thee with a weaker power; And be it unto thee according unto the word of God, that judgeth Righteouſly. From evil unto worſe. From worſe unto confuſion. From confuſion unto deſperation. From deſperation unto damnation. From damnation unto eternal death.*

[E. K. Now *Gabriel* did put another prick to the Character on his left breaſt]

Mor. ..... Curſed be that God, and defaced be his power; for he handleth us in unjuſtice, and dealeth with us without mercy; Becauſe he is not merciful nor juſt.

E. K. *Gabriel* goeth from me to one of the 24. and ſealeth them. Now they go all away; and he breaketh off the points of their Swords. They go by him.

A. Quis eſt iſte Morvorgran, & quo modo hæc nobis inſtituit inferre mala?

Gab. ..... *Lockum, thou ſhalt carry this malice unto thy grave: But I have made weak thy ſtrength. Bleſſed be thoſe that entertain thoſe that are annointed in the Lord: for they alſo ſhall taſte of the oil of his mercy. I had care of you, ſaith the Lord, neither will I ſuffer you to periſh in the way; Therefore be thankful, and forſake the world; for the world hath forſaken you, and conſpired againſt you. But theſe things are nothing. Behold laſtly, thus ſaith the Lord.*

E. K. Now cometh a ſalet or helmet on *Gabriel* his head, or an half ſphere; A great noiſe of many voices is heard as of Pillars that fell. Now that thing is taken off his head.

Gab. ..... *Thus ſaith the Lord. The world on both ſides, ſhall riſe up againſt thee, and they ſhall envy thee.*

E. K. Now cometh a beam from above (again) into *Gabriel* his head.

Gab. ..... *Gna ſemeroh Jehuſan gonſag vi cap neph Jehuſlach omſomna dedoilb.*

E. K. Looking up, he ſaid thus,

Hoc eſt

Ne paveas repentino

terrore: & eruentes tibi

potentias Impiorum,

Laskie, Dominus.

[E. K. Now cometh about his face little things of ſmoke, and he putteth them from his face. He would open his mouth, and they come upon his mouth. They riſe out of a pit before him, innumerable. *Gabriel* ſeemeth to be as big as one of us.

[E. K. They ſwarm continually.]

Dominus

Dominus ille Abraham

[Gab. ..... *Adhuc D . . s laboro*]

[*E. K.* Now cometh another ſtreaming beam down to him.]

E. K. Now cometh a fire down by the ſame beam that came into his head.

erit in latere tuo,

[*Adjutor meus* ;] E.K. Looking up.

..... Now cometh a bigger fire down on him.]

& cuſtodiet pedem tuum ne capiaris

[*E.* K. Now they run headlong down into a great pit in the earth, and one pincheth me by the head.]

Spera igitur in dominum Deum tuum

For thou ſhalt overcome;

& erit tibi Victoria maxima,

in Deo, & propter Deum,

qui eſt Dominus & Deus exercituum.

E. K. Now the aforeſaid ſpirits invade *Gabriel* again.

Gab. ..... *What* I ſuffer, *is not lawful for man to ſee ; Therefore Ceaſe for a while, and ſuffice nature : But return and hear of my commandment.*

E. K. He is gone, but his Desk ſtandeth ſtill.

Sunday *à meridie hora* 2. Octob. 13.

Gab. ..... *And* hereby *I teach you, that thoſe afflictions which you* ſuffer *in ſoul either for your offences towards God, or for the imperfections of your mindes, being void of brotherly charity toward your neighbours ; (And ſo from you generally hereafter, how great, or how many ſoever) ought not to be manifeſted or made open to the world : but perfectly ſhadowed in Charity, bearing your own infirmities, and ſo the infirmity of others with quiet and hidden minde. For the anguiſh of the ſoul is compared with prayer, dwelling in one houſe which ought to laugh with the World, and to weep towards heaven. For* every *ſin is noted, and the leaſt thing as well amongſt the Celeſtial bodies, as the Terreſtiall is perfectly conſidered of. For ſin hath his end, and his end is puniſhment. And ſo, contrarywiſe of Vertue , Wiſdom (in the one and twentieth Ent . . . ie or L . . . ,) His ground is upon mildneſſe, which mildneſſe purifieth the body and exalteth the ſoul, making it apt and ready to behold the heavens, receive glorious illuminations, and finally bringeth in the ſoul to participate, with us, not earthly, but everlaſting wiſdom. The Son of God was ſanctified in his fleſh, through mildneſſe, and was not of this world, becauſe he was the mildneſſe of his Father. Therefore be you meek : . Be fervent in meekneſſe. Then ſhall you take up that Croſſe which Chriſt ſpoke of, following him : which Croſſe is the Compaſſion in mildneſſe over thy brethren, for ſin ſake : Not as worldlings do, looking, but not lamenting. The other part is in ſuffering mildly the afflictions of the world, and fleſh : Hereby you become Martyrs for that you mortifie your ſelves, which is true Martyrdom. He that forſaketh the world for the love of God , in his Son Chriſt, ſhall have his reward. But he that forſaketh himſelf, ſhall be Crowned with a Diadem of Glory. Thus ſaith the Lord, I am jealous over you, becauſe you have vowed your ſelves unto me. But great are the temptations of the fleſh, and mighty is his ſtrength where the ſpirit is weak.*

But

But thus ſaith God: It is better to fill up the Soul with heavenly contemplation, and cœleſtical food, to reign in heaven, and to be beloved of him: Then to pamper the filthy fleſh, whoſe delight deſtroyeth both body and Soul. It is written, He that bridleth not his fleſh, is given to rioteouſneſſe, which is the ſleep of death, and the ſlumber to deſtruction. But this is true abſtinence, when contemning the world you fly the delight therein: refraining from pleaſures of the body, Temperating the fleſh, and making it weak, and that, for the Lord his ſake. For the fleſh and ſpirit rejoyce not at once. Neither can the full belly grone out true prayers. Feed therefore the Soul with the love of our ſociety. And bridle your fleſh; For it is inſolent. One thing, I ſay, look to your ſervants. See, that in one houſe there dwell not delighters in vertue and holineſſe, mingled with ſuch as harbour vice upon vice: Whoſe drunkenneſſe is abomination, and whoſe diet ſtirreth up fornication. For wickedneſſe is amongſt them: and they fear not God, neither do they abſtain, according as the holy Ghoſt by his Church hath taught. Make them clean: Then ſhall you feel our preſence amongſt you. And we will all of us defend you from the rage of wickedneſſe. We delight in the God of truth, and in the worſhippers of Juſtice. Thus ſayeth the holy Ghoſt: Lo, I have made me a Tabernacle, where the God of Gods reigneth in Juſtice. And I will ſanctifie thoſe places which rejoyce in charity. Mingle therefore your Alms with charity. And let your prayers and faſting be mingled with Alms deeds. For he that prayeth and faſteth without mercy, is a lyar. Moreover, let your friendſhip be ſuch, as is of charity, and not of this world: Neither for the worlds ſake, but for the ſervice of God: All friendſhip elſe is vain, and of no account. Charity is the gift of the Holy Ghoſt, which Holy Ghoſt is a kindling fire, knitting things together, through Chriſt Jeſus; in the true wiſdom of the Father: Which fire is of no ſmall account, neither to be reckoned of, as the Heathens have done. For happy are thoſe which are fed with charity. For it is the meat of us that are anointed, which is the ſon of God, and the light of the world.

△. Is charity the ſon of God?

Gab. ..... *It is ſo: He that walketh in charity walketh in God; for charity is the will of the father, is his own delight, and illumination of the faithfull, through his Holy Spirit. The charity of the Church, is the Holy Ghoſt. But he that dwelleth in charity, dwelleth in the bloud of the Lamb, which is the will of the father, which is the Holy Ghoſt. Bleſſed are thoſe that dwell in charity.* Perſevere to the end: *Not negligently, but with good will, which good will, is called fear. Which fear is the beginning of wiſdom, the firſt ſtep into reſt.*

Finis coronat opus. *He that continueth to the end, receiveth his reward: But he that leaveth off, is a damned Soul. Many men begin, but few end. Neither is your juſtification by the beginning, but from the end.* Paul *was juſtified: Becauſe he died the ſervant of God, and not for his preaching ſake. He that dwelleth to the end, is the Childe of God: inheriter of everlaſting life; and equal with joy himſelf: Not the joy of joyes, but that joy which God hath made equal with the joyes of his ſon Chriſt, in the company of the faithfull. Even in this place, many perſons had conſpired againſt you. But the ſtrength of God hath ſealed them: And they ſhall not be unpuniſhed. For the Angel of the Town is ſealed, and his ſeal is to deſtruction: Thrice curſed are thoſe which dwell within his government. But you are ſafe, and ſhall be ſafely delivered from them.*

England. *In* England, *They condemne thy doings, and ſay, Thou art a Renegade. For they ſay, Thou haſt deſpiſed thy Prince.*

England. △ *Deſtructio Dockum mihi conceſſa ſi cuperem, &c.* *What wouldſt thou know of them? Ceaſe till you hear the number of their deſtruction.* Deſire what plague you will (ſaith the Lord) upon this people, for their ungratefulneſſe, and they ſhall be afflicted. *For the Lord is angry with them: and he ſaith, Judge you this wicked people, their Town, Men, Women, and Children: And it ſhall be ſeen that the Lord, the God of Heaven and Earth, hath mercy on you.*

△. Non noſtra, ſed Dei voluntas fiat, ad ejus nominis laudem & honorem.

Gab. ..... Bid the fires fly from Heaven, and conſume them, and it ſhall be done: *Or, ſay,* Let the Earth ſwallow them, *And they ſhall periſh. For I have made Heaven and Earth (ſaith the Lord) and .... Juſtice is for my people. I am a flaming fire amongſt you, and the Rod of Juſtice It is ſaid, Heave up thy hands, and thou ſhalt be heard.* The peace *of him that is the ſpirit of wiſdome inflame your mindes with love and charity, and grant you continuance to his glorie.*

△. Amen.

Deo Æterno, Omnipotenti & Miſericordi ſit omnis laus, honor, & Gloria. Amen.

Tueſday 15. Octob. We made hard ſhift to get from *Dockum* to *Angem* by ſun ſet.

Thurſday 17. Octob. We came from *Angem* to *Embden*, going without the Iſles, and coming in at Weſter *Emb*. We came before the Town, by ſix of the Clock after noon: but could not get in at the Gates, and therefore we lay all night a ſhipboard, but my Lord *A. L.* went over to the lodging on the other ſhoar.

Friday 18. Octob. We came into the Town: My Lord lay at the white Swan toward the water-ſide, and I, and *E. K.* with my Children and Many at the three golden Keyes, by the *Engliſh* houſe.

Sunday 20. Octob. This day morning about eight of the Clock we went in a litte Hoy from *Embden*

Embden toward *Lyre*, my Lord tarried at *Embden*. We came late to *Lyre*: and the ſame night we went from thence in a leſſe Scute by *Styk-huſen* to *Oppen*.

Munday 21. Octob. By nine of the Clock in the morning we came to *Oppen*: a very ſimple Village, and from thence we went ſtraight way to *Oldenburgh*.

Tueſday 22. Octob. From *Oldenburgh*, by *Delmenhurſt*, to *Breame*: *and were lodged at an old Widow's her houſe, at the ſign of the Crown.*

Saturday *Octobris* 26. *Hora* 12. *ſcil.* in *Meridie*. At *Breame*.

A. The Lord *Albert Laskie*, being at *Styck-huſen* behinde us, with the Earle *John* of *Embden* and *Frieſland*, &c.

E. K. The Curten ſeemeth to be far backward in the ſtone: and the ſtone to be clear between the Curten and the fore-part. Under the Curten I ſee the leggs of men up to the knees.

A. Then appeared one, and ſaid:

Il. ..... *Room for a Player. Jeſus, who would have thought, I ſhould* have met you here?

E. K. He is all in his ragged Apparel, down from the Girdle ſteed: But above he hath a white Satten Gerken.

A. By the mercies of God we are here: And by your will and propriety, and the power of God you are here.

Il. ..... *Tuſh, doubt not of me, for I am* I. L.

E. K. My thinketh *that the gravity of this* Action requireth a more *grave geſture*, and more *grave ſpeeches*. Bear with me, though I ſay ſo unto you.

Il. ..... *If I muſt bear with thee, for ſpeaking fooliſhly, which art but fleſh, and ſpeakeſt of thy own wiſdom: How much more oughteſt thou to be contented with my geſture, which is appointed of him, which regardeth not the outward form, but the fulfilling of his will; and the keeping of his Commandments: which is God: whoſe wiſdom unto the world is fooliſhneſſe, but unto them that fear him, an everlaſting* joy, *mixed with* gladneſſe, *and a* comfort *of life hereafter: Partaking infallible joyes, with him that is all comelineſſe and beauty. How ſay you to this, Sir, Ha?*

E. K. He turneth up his heels to *E. K.*

E. K. I do not underſtand your words: for becauſe I do onely repent your ſayings.

Il. ..... *It is the part of him that is a ſervant to do this duty: Of him that watcheth, to look what he ſeeth: For the greateſt point of wiſdom, is, reverently, to conſider thy calling. It is ſaid, do that, which is appointed, for he that doth more, is not a true ſervant.*

E. K. How can that be?

Il. ..... *Speak when thy time cometh. Sir, here is mony: but I have it very hardly. Bear with me, for I can help thee with no more. Come on* Andras, *where are you* Andras?

E. K. Now cometh one in a Gown to him. The Gown is bare like a prentice of *London*, a young man.

Il. ..... *Did not I bid thee go yonder, and fetch me money.*

Andras ..... Whither.

Il. ..... *This is one of them that forgetteth his buſineſſe ſo ſoon as it is told him.*

And. ..... Sir, I went half way.

Il. ..... *And how then? Speak on, Speak on.*

And. ..... Then being ſomewhat weary: I ſtayed, the rather becauſe I met my friends, The third day I came thither: but I found him not at home. His family told me, that he was newly gone forth.

Il. ..... *And you returned a Coxcombe. Well thus it is: I placed thee above my ſervants, and did what I could to promote thee: and endeavoured dayly to make thee free. But I am rewarded with loytring, and have brought up an idle perſon. Go thy way, I will deliver thee to the Officer. The Officer ſhall deliver thee to the Priſon: and there thou ſhalt be rewarded. For ſuch as do that they are commanded, deſerve freedom: but unto thoſe that loytre, and unto ſuch as are idle, vengeance, and hunger belongeth.*

E. K. He taketh him by the arm, and delivereth him to a man with a ſtaffe in his hand: and he putteth him in at a door.

E. K. Now Il himſelf goeth into a houſe, which all this while appeared on the left hand.

Il. ..... *Come on.*

[*E. K.*] Now he bringeth another by the hand.]

Il. ..... *My thinketh you ſhould be a fit man to do my meſſage.*

E. K. Now he whiſpereth him in the ear, and pointeth out h....

Il. ..... *I warrant the man, be not abaſhed. A ſtrange matter.*
[Pointing to *E. K.*]

Il. ..... *I have buſineſſe in* Denmark, *and this fellow is afraid to go thither : Tell him, thou comeſt from me, and that I will come my ſelf ſhortly. I know he will do ſo much for me, he hath had much acquaintance with me.*

..... *I care not, if I had ſome man to keep me Company.*

[*E.K.*] This new come man ſaid ſo.]

E. K. He whiſpereth again with this man in his ear.

Il. ..... *Theſe good fellows are not ready, or elſe they might go with thee. Go thy way in Gods name : See that you do your buſineſſe. I keep ſuch ſervants, as none in all the Countrey keepeth.*

E. K. He keepeth no ſervants,

Il. ..... *Meddle with that, you have to do with all. I pray this man, and that man, and every one deceiveth me. Good Lord, where ſhould a man finde a true friend now adayes? I will go and tell the knave that he provide for himſelf. For it will be marvellous hard weather. You were beſt to do ſo, leaſt you blow your Nails.*

E. E. He ſpeaketh to one within the houſe.

Il. ..... *Thus you ſee me (Maſters) how I am troubled with my ſervants. How now what aileth thee?*

[*E. K.* There cometh a woman round about his houſe, and ſhe ſeemeth to paſſe by him. She is in Engliſh Attire.]

Il. ..... *I will know what aileth her to cry. What aileth thee?*

Woman. One of my Children is dead.

Il. ..... *Alas poor Childe : How can Children reſiſt cold? ſhe might have kept it warmer. Cold pierceth, where ſhot cannot enter.*

Δ. This woman is not of our Company? I truſt, None of our Children, ſhall periſh in this cold.

Il. ..... *Ha, A, your Children? you keep them warm : It will do them no hurt. Thoſe that are warned, eſchue danger to come : For many things are prevented by the quality of wiſdom.*

Δ. I truſt, we ſhall ſafe arrive at the place appointed, in *Cracow*, or elſewhere.

Cracovia. Δ. But as concerning *Vincent Seve*, brother in Law to the Lord *Albert Laskie*, I pray you to ſhew us the truth of his ſtate.

E. K. I ſee him walking in a ſtreet, and a thick man with him; And *Gerliſh* ſeemeth to come after him. The thick man his beard is ſomewhat like my Lord his beard, he cometh after *Vincent*. *Vincent* hath a black ſatten Dubblet on, cut with croſſe cuts; *He* hath a ruffe about his neck, a long one edged with black, or blue.

Note. Δ. I beſeech you. *I. L.* to ſhew us what Town that is.

Il. ..... *Speaking to him that ſheweth it :* for I ſhew it not.

Δ. O God.

Il. ..... *I remember not the name of any ſuch Town.* Quem Deus non amat, non novit.

E. K. Now the Town appeareth again, the Sea runneth by it. There is an old rotten Church ſtanding at the Town end. The Town ſeemeth to be 60. or 80. miles off.

E. K. It ſeemeth to be *Embden* in my judgement.

E. K. But *Vincent* and *Gerliſh* ſeem not to be in one Town, or ſtreet.

Δ. I beſeech you to ſay unto us whether *A. L.* be furniſhed with money, at Grave *John* his hand, ſo as may ſerve our turn, or no.

Il. ..... *If I have not told you already, I will. You grudge at me.*

[*E. K.*] *He* ſpeaketh to E. K.

Il. ..... *Judge*

Il. ..... *Judge my words with reaſon, and thou ſhalt finde them true, Touch them with underſtanding, and thou ſhalt finde them profound. My words are true, Becauſe I am ſent by Truth: Neither are we to ſpeak gravely, when we take upon us the perſons of Buyers and Sellers. Whoſoever doth the will of his Maſter truely in this World, ſhall be laughed to ſcorn: But whoſo ſpeaketh worldly and ſendeth out ſhadows, is accounted a pillar of the Earth. Happy are thoſe which are not fooliſh, neither in works ſay,* There is no God; *Such requeſt, ſuch anſwer. Such earthly minde, ſuch heavenly motions. Yet Heaven ſpeaketh truth, and the Earth lyeth. This is not my office which I have taken in hand; yet becauſe I have dealt with you as a worldling, I was the fitteſt to anſwer your worldly expectation.* Note.

Δ. As you have dealt with us, not according to your office, but according to our worldly expectation: So now do we deſire to underſtand ſomewhat according to our higher and heavenly expectation, of our doing the *determined will* of the Higheſt.

E. K. He is gone, and all the Stone as red as blood. *Vide infrà.*

Δ.

E K. Now he is come again, and ſtandeth in the fire.

Il. ..... *Thus ſaith the Lord, I have taught you how to live, I have ſet you Statutes, and have wiſhed you my Peace; Follow me, and I will be your God: For unto them that are wiſe, ſhall there be more wiſdom given; But unto them that are become fooliſh, my wiſdom is a . . .* *Supra in fine diei 13. Oct. & ſæpe antea.*

Theſe five years to come, are the Deliverance . . . Yea, ſorrow ſhall bring forth her Children. My Honour ſhall be defaced, and my holy Places pluckt. No man hath ever ſeen ſuch a world: For Now ſhall they ſay unto the Mountains, Come and cover us, and unto the Waters, Swallow us up: for we know there is no God; *neither is there any care of Mankind. I will plague the people, and their blood ſhall become Rivers. Fathers ſhall eat their own Children, And the Earth ſhall be barren: The Beaſts of the field ſhall periſh, And the Waters ſhall be poiſoned. The Air ſhall infect her Creatures, And in the Deep ſhall be roaring. Great Babylon ſhall be built,* And the ſon of wickedneſſe, *ſhall ſit in Judgement. But I will reſerve two Kingdoms untouched, And I will root out their wickedneſſe. Yea, thus ſaith the Lord, From the North ſhall come a Whirlwind, And the Hills ſhall open their mouths: And there ſhall a Dragon flie out, ſuch as never was.* But I will be glorified by you, and by thoſe that are not yet dead. *And you ſhall have power, ſuch as I will be glorified by. Keep therefore the Statutes which I taught you, Forget not my words: For unto thoſe that look back, there is great woe. Happy are they that continue to the end.* Amen. A Propheſie of An. 1584, 1585, 1586, 1587, 1588. From the North.

E. K. Now he is gone.

Δ.....

E. K. Now he is come again.

Il. ..... *Thus ſaith Jehova: I am the beginning and the end, The root and life of all Righteouſneſſe. I ſay, (By my ſelf) I am with you, And will bleſſe you in Righteouſneſſe. Ceaſe therefore to move me; for I am Almighty, And inquire not of me, what* I have determined; *For Time groweth, and I am a Juſt God. Therefore Ceaſe, Ceaſe, I ſay; I in my ſelf ſay Ceaſe.* Call not upon my name in defiled places; *Leaſt the wicked ones hear what I determin.* I will viſit you at your journyes end: I will teſtifie my promiſe to you. *Be in haſte therefore: And flie from ſin; And flie the ſociety of ſuch as are accurſed: For I am jealous over my people. Yea I will not ſuffer them to drink or taſte of their veſſels. Be you unto me a people, that I may behold my people: And I will be* unto you both, *A God for ever.* *Vide ſuprà.* At our journeyes end.

E. K. *Il.* ſaith Amen, and falleth all in pieces, as ſmall as aſhes.

E. K. Now all is Clear, and the Curtain is come again.

Δ. Deo Omnipotenti ſit omnis Honor laus & gloria, in ſecula ſeculorum. *Amen.*

Friday 1 *Novemb.* 1588. *Mane* At *Breame.*

Δ. Albeit we were willed (O Lord) to Ceaſe: yet underſtanding the ſame warning to have been meant *for Enquiring* of thy *Myſteries and ſecret Determinations*, wherein we intend now not to deal, but in matters before and laſt moved, and wherein we were not fully ſatisfied; that now we may more expreſſely be certified, and that is of three things.

Firſt for *Vincent Seve.* 1.

Secondly for *Edmond Hilton*, gone with the Ship toward *Dansk.* 2.

And Thirdly, as concerning help for money for the Lord *Alb. Laskie.* And herein we crave either the miniſtery of *Jubanladaech*, or of *Il*; or whom ſoever elſe it ſhall pleaſe thy Majeſty to ſend. 3.

E. K. A man with a black Gown appeareth with a Cap, falling in his neck, with a big Book under his arme.

Δ. It ſhould ſeem to be *Aphlafben*, my good Angel.

E. K. He hath a white Robe under the black Gown, which goeth all

under his Gown, trailing behind him: but, the white Robe traileth not; his Gown hangeth on him, as though it were falling off his ſhoulders behind.

Δ. In the Name of Jeſus, the King of Glory, are not you *Aphlafben* my good Angel, by the mercy and power of God, ſo aſſigned?

E. K. He looketh very anciently.

..... *Impire, Moſt high Glory, and thanks, throughout all Creatures, be unto thee (O eternal God) firſt . . . Secondly redeeming, and Thirdly ſanctifying the World in his Creation, Now, and for ever: And as long as it ſhall be ſaid* Oſanna *in the Quire of the High God*.... Amen.

Δ. ..... Amen. ..... Amen. ..... Amen.

..... *Manifold are the Mercies of God towards man, whoſe baſeneſſe deſerveth no ſuch grace and moſt unſpeakable bleſſing: But ſuch is God; what he juſtifieth himſelf, in the ſtrength of his mercy, and heveth his honour with his own holineſſe. For what is man, that can juſtifie himſelf? or that hath any thing, wherein his bowels can rejoyce? Wherein can he determine happineſſe to himſelf? Or how can he compare himſelf with the trees that are fruitful? If the life of man be ſin, then is it hateful: But who is he that hateth it? But even he which is above, and is fartheſt from iniquity. Great, therefore (O man) are thy miſeries, when naturally thou art, and loveſt to be hated of God, whoſe ſervice is Juſtice, and whoſe delight Peace. Conſider therefore the Mercies of God, through his loving kindneſſe towards thy weakneſſe: And acknowledge his Power which maketh thoſe ſtrong which have no force of themſelves. Gather not up your own inventions; But be faithful ſervants, performing the will of him which ſanctifieth you with obedience: for of duſt you are become fleſh, and of fleſh the ſervants of ſin; that at length you might be made free, through your own conſents in the mercies of him which hath entred into your weakneſſe, and weighed out his blood for your Redemption: Even he which hath payed the uttermoſt penny of your Ranſome. And why? Not to the intent you ſhould brag of your ſelves. But hath charged in condition you ſhould maintain juſtice into the works of Righteouſneſſe. Unto whom is Heaven a ſeat? but unto ſuch as are faithful ſervants: Wherein the Dignity of your Maſter is known, of whom it is ſaid, Bleſſed are thoſe that ſerve the God of Hoſts. If any thing, now, happen unto you, that is the riches of your Maſter, Be thankful for it, and conſider his liberalitie: And how much the more he openeth his Treaſures to you, Be ſo much the more thankful; For unto ſuch belongeth the ownerſhip of more, and the reward of ſuch as are ten times faithful. Happy are thoſe to whom it is ſaid, Thou good ſervant. Be no Gadders, for there is no houſe to the houſe of your Maſter. Take heed alſo, leaſt you miniſter his bread, to ſuch as are his enemies, and ſo, unworthy: for unto both theſe belongeth the reward of unfaithfulneſſe. Be not high-minded, when you borrow your riches, leſt the moths enter in and corrupt your garments: for Pride is the deph of ſin .... Ceaſe not to rebuke the diſhonourers * as, o .... Neither maintain the honour of any other: For he that entertaineth you, hath ſealed you for others, And hath ſtrengthened you with Authority, The Rod of his Juſtice. Generally theſe things have been ſpoken unto you, and theſe Leſſons are not yet to learn: But happy are thoſe whom God ſanctifieth; being unholy, And ten times bleſſed are the Temples wherein his Holineſſe dwelleth. True it is as thou ſayeſt: Generally men are ſanctified, the people of the Earth through all Nations, myſtically: through the mercies of God: But where the ſanctification agreeth not with the thing ſanctified, there entreth wickedneſſe. The Spirit of God is not ſanctified in Hell, Neither is his holy Temple beautified with the feet of the unrighteous. It is written, Dogs honour not bread, neither defiled places things that are holy: For as Hell diſhonoureth Heaven, in reſpect of unrighteouſneſſe: So, thoſe that are wicked diſhonour the vertuous, and ſuch as are truely holy, by ſociety: and they ſtink of their wickedneſſe. For it is written, And Satan went from the preſence of the Lord, leaving a ſtink behind him. The light of the Sun is taken from the Earth, by the congealed cloud. The ſins of the people, and filthineſſe of places, are put between vertue and the things Sacramental.* Therefore, it is not true, that thou mayeſt lawfully call upon the Name of God in unhallowed places.

Δ. I crave pardon for my ignorance, and errour herein: But I required not to know of the heavenly Myſteries; Onely ſuch things I demanded information of, which not onely were above humane power to anſwer, (and ſo might ſeem worldly myſteries:) but alſo the true good news of them, might, many ways, be comfort unto us and ours.

..... *Behold in Iſrael, the rough ſtones are acceptable Altars, And the ſtinking Caves have been known unto the Lord. And why? Becauſe the place was holy, neither this filthineſſe here, nor of any thing elſe created, hindreth: But the filthineſſe of the place and Country wherein they are defiled; for in pure places, the defiled are bleſſed.* David *ſanctified* Saul, *with the preſence of his Annointing, and his Harp ſpake out the wonders of the Lord. We come unto you here, becauſe the will of God in you ſhineth: But the filthineſſe of this Country obſcureth the beauty of our meſſage. Not that it is obſcured in us, but hindered through wick ..... from you. Therefore flee the company of Drunkards, and ſuch as we ..... their own underſtanding.*

[E. K. He holdeth up his face and hands to heaven-ward.

..... *Drunkards and ſuch as defile themſelves are apt to know things worldly; not as wiſe men do:*

do: but that the World may be a plague to their iniquity. Thou deſireſt pardon, and calledſt th... buſineſſe a worldly myſtery. But the myſteries of this world are put under the feet of the faithful: which (overſeen through God) are generally comforted and directed. Then, therefore what care remaineth either of the Seas, or of the ſlimy Earth? where, on the one ſide, thou regardeſt the Ship, and on the other ſide Money. I ſay unto thee, God correcteth this world and the caſualties thereof, leſt thoſe that are of thee, ſhould blaſpheme his name.

A. Bleſſed be his holy Name, and his Power magnified for ever.

..... *Thy goods are ſafe, And the Earth ſhall provide for you. Be not you careful; for unto the juſt, yea even the hairs of his head are numbred. I am ſilent for the World; for it is not my propriety: But notwithſtanding ask, and thou ſhalt not be denyed.*

A. As concerning *Vincent Seve*, his ſtate and being, we are very deſirous to be informed.

E. K. *Vincent* Seve appeareth here, going down by Charing Croſſe. There is a tall fellow with a cut berd with him in a skie-coloured cloak. *Vincent* hath a great ruff: This man waiteth on him with a Sword. He is going down into *Weſtminſter* Ward: *He* is now talking with a Gentleman on horſeback, who hath five men following him, with Cape-cloaks ſhort, and muſtaches; And he on horſe back is a lean viſaged man with a ſhort Cloak and a gilt Rapier; his horſe hath a Velvet foot-cloth.

E. K. In *Vincent* his forehead is written; *Where power wanteth, rigor weakneth.*

E. K. Vincent laugheth heartily; and ſheweth two broad teeth before. *He* holdeth a little ſtick within his fingers crooking. On his left hand he hath a skar of a cut, on the nether ſide of his hand. *Vincent* hath a pair of bootes on, which come ſtraight on his legs, and very cloſe. A great many boats appear at *White-Hall*. One is graffing in the Garden there. Many people are now coming out of *Weſtminſter* Church. The Gentleman on horſeback alighteth now, and goeth down toward the Court before *Weſtminſter-Hall*. *He* goeth now up a pair of ſtairs; and there ſtandeth a fellow with a white ſtaff. *Vincent* is gone in with him; The ſervant walketh without. The ſervant goeth to a Waterman there. The Waterman asketh him, whether that be he; that is the *Poland* Biſhop? The ſervant asketh him, what hath he to do? Now the ſervant goeth from the Waterman. Now cometh one down the ſtairs, and ſaith to the Serving-man, that his Maſter ſhall be diſpatched to morrow. The ſervant ſaith, *He* is glad of it. Now all that Shew is vaniſhed away.

Now come there two handſome men, they have Cloaks on their ſhoulders, and they have hats on like Tankard Crowns.

One of theſe ſaid,

A ..... *I underſtand by the King, that he beareth him great favour.*

The other ſaid,

B ..... *But Kings when they become rich, wax Covetous. But do you think he will come this way?*

A ..... *Yea mary, if he be wiſe; for he ſhall find no better friendſhip than in* Denmark. *Here is the fellow, he hath brought a bag of Amber.*

E. K. He taketh the fellow by the ſhoulder, and ſaith; Come away. *He* hath been an old doer.

E. K. Now they are gone, and that Shew.

E. K. Now

E. K. Now is the firſt man in the black Gown come again.

....., Thus you ſee, the World anſwereth for the World. Be merciful. Flee privy leakes; for the Devil is ready at every corner. Be Humble and Obedient. That receiving the reward of true ſervants, you may rejoyce as Enheritors of everlaſting freedom; The reward of ſuch as are faithful to the end. God grant you may ſo be. Amen.

E. K. Now cometh the Vail again which all this while was gone behind the Stone.

A. Deo noſtro Omnipotenti, miſericordi, & juſto ſit omnis honor, laus, & gratiarum actio, nunc & in ſecula ſeculorum. *Amen.*

A. While we were at *Bream*, among many other things told and delivered to *E. K.* as he was by himſelf, by a ſpiritual Creature, I know not who, nor of how good eſtate, or what eſtate he was of: This parcel among them he held in writing, and imparted to me; And I thought my pains not ill beſtowed, to keep the ſame in record here.

Ganilus that, in houſe moſt fiery fairer than the Sun,
Hath honour great, ſaith, give place, your former courſe is run;
Therefore firſt framed clouds unknown draw near with mighty ſtorms,
Wherein ſuch bodies lie obſcur'd, or take ten thouſand forms.
Your bellies ſtrowting long diſcloſe, and on the harlot earth,
Seem fair to man, as when the waves as Midwife help ... r birth.
Twice ſhall the Sun put on the heavens, and once look quarter way,
And working uncouth worlds, build up a City, where men ſay
The Holieſt ſtood: And Beares bring in uſurping fire at hand,
And *people ſpread return*, whoſe new built altars flaming ſtand.
Whilſt ſuch as ſtrangers were *Cateſy* cry, and bloody knife,
With privy ſhame defil'd bekyes, a thing n ... ſometime rife.
From midnight unto noon, two parts and more ſhall ſlaughter feel,
And all the World from South, taſte all, down force, of fire and ſteel.
Small wonder though the earth at ſhadows fighting nothing grieve,
When mighty Seas ſhall dry, and heavens lie, who can live?
That mortal eyes ſhall ſee a Temple built with precious Stones,
Or Creatures ſtrange made new in ſight, of old and long dri'd bones.
Or Angels dwell on earth: but I whoſe firy fingers can
Unlooſe thrice ſealed Books, and utter worlds unknown to man.
I ſee theſe curſed wights, whoſe borders lead thy journey on,
Shall with the thirtieth moneth, be bought, or ſold, or fully gone.
And England periſh firſt with Moths long harbour in her skirts,
The Spaniard *loſe their King*, and *France rebel and fall by ſpirts.*
And holy man ten dayes beſieged at home, with theſe dayes whelps,
Till he at length made free by ſudden force of vertues helps.
The Poliſh King hath played, and friendly man ſhall then bear ſway,
Amongſt earthly friends, and ſuch as hope of former faith decay.
At laſt wear higheſt Crown, if fall *from vertue makes no loſſe*,
And midſt this coil to come in ſpace of new come layſor toſſe.
Then lo, Come other times moſt Holy, and a Kingdom ſhall,
From Heaven come, and things forthwith again to Order call.

Two years and a quarter, ſhall be *An.* 1586. in January.

2½

Saturday 2. *Novembris* we rod from *Bream*, two great mile to a Nunnery called *Oſtarhold.*
Sunday Novembris 3. we came to *Fure* or *Fureden.*
Monday Novemb. 4. we came to bed to *Harburgh.*
Tueſday Novemb. 5. we came to *Buxtenhaden*, and there by 9 of the clock in the morning we took water in two great Skutes or Boats, Horſe-wagon, and our ſtuff and all, and ferryed down the little water, till we entred the *Elb*, and ſo croſſed ſtraight over to *Blanken naſen*: there dined, and after dinner by coaches we came to *Hamburgh*, where my Lord lay at the Engliſh houſe, and we at another lodging, a widows houſe.
Wenſday Novemb. 6. we rid to *Tritiow* 4 mile from *Hamburgh*, a little Village, having left my

my Lord behinde : and alſo miſſing my Children and ſervants, which were gone before us an other way to my great grief: till by midnight, by ſending out meſſengers to liſten and enquire after them, I heard of them. I, my Wife, Rowland, Nurſe, and *Myrcopskie*, my Lord his man.

Thurſday, Novemb. 7. We came to *Lubek*, aud were there at Inne, at the ſigne of the Angel, or rather St. *Michael*, at a Widow her houſe, a very honeſt Hoſteſſe.

Saturday, Novemb. 9. *I* received Letters from the Lord *Albert Laskie*, of the *Engliſh* mens ill dealing, and conſulting with the Townſ-men of *Hamburgh* for my ſtay, and conveying back again into *England*, &c.

Wedneſday, 13. *Novembris*, 1583. *Mane hora* 9½. At *Lubek*.

Per horam ferè, per intervalla, varias fecimus petitiones & ſæpe oravimus.

At length appeared a ſword, two edged, firy, or rather bloudy, and a bunſh of rags hanging at the top of it. The rags ſeemed of Woollen, and Linnen Cloath: like a bundle of Rags gathered out of a Taylers ſhop. The ſword ſtood upright in a manner, but leaning from *E. K.* his face, though it ſeemed to ſmite at *E. K.*

A voyce. *So be it, (O Lord) for thou art mighty. Be it ſo unto them: For they have embraced an Harlot, and have forgotten thy jealouſie.*

E. K. The ſword ſhaketh mightily. Many are the Harlots that ſwarm upon the earth, and innumerable are their Children, and ſuch as they foſter. Their reward is ready.

E. K. The ſword now ſhaketh again mightily.

..... *He that entreth into the houſe of the wicked is defiled: but he that conſenteth with an Harlot is accurſed. He that delighteth in her ſecrets, ſhall be ſtabbed. And Leproſie ſhall dwell in his houſe for ever.*

A. O Lord, I truſt, this reſpecteth none of us, in common ſenſe to be underſtood.

..... *He that delighteth in light, loveth not himſelf, but deſireth the love of him, that illuminateth: But, thus ſaith God, I will not dally with you: Neither ſhall you handle me, as you have done. For, your* Horedom, *is wilfull: and your vanities worſe. But this I leave amongſt you, that you ſhall know that I am righteous. For, he that deſpiſeth me, is accurſed; and unto him that diſſembleth my faſhion, are miſeries without number. So, unto them, that enter nto the houſe of blaſphemy, is vengeance ready at hand.*

A. O Lord, what is this? Man is but earth, where the heavens dwell: neither are the works of man acceptable, but with righteouſneſſe.

E. K. There appeareth a man with a *Bible* about his neck, like a Doctor. and he ſtandeth miſerably in fire. And ſo likewiſe appeared divers other with *Bibles* about their necks, and they in fire likewiſe. Still come flames from the earth, and encreaſe the flames of theſe men about them. There appeareth, and endleſſe. . . . me, moſt terrible with fire, and other moſt hideous ſhews. . . . . They be ſuddenly gone away. And all theſe men be now no more in ſight.

A voyce. Happy are thoſe that ſee, and can remember. Bleſſed are thoſe that hear, and are not forgetfull.

A. Theſe words, and ſhews, O Jeſu, make evident what. . . . . .

E. K. All is gone, except the ſword which ſtandeth in a Cloud, and there cometh a hand and ſetteth a ſeal upon the ſword.

A voyce. I brought you from iniquity, to the intent you might be purified: But the more I cleanſe you, the more you are defiled.

..... *I have offered of old, and it ſhall be told. I have promiſed, and it ſhall be performed. You have not kept my Commandments. And therefore you ſhall be plagued. He that goeth out of the way, ſhall receive the reward of errour. For ſtragglers, are ſpotted people. And none can be bleſſed, but ſuch as dwell in the Tabernacle of righteouſneſſe. But behold, I will tell it unto you but with greater hardneſſe. And I will make you know me, before I viſit you in kindneſſe. For thus ſayeth Sathan. Lo, they erre ſtill. Do Juſtice for thy glory ſake. They enter into the houſes of Idols: And laugh with blaſphemers. They are ſilent, when thy name is blaſphemed. Deal with them as a God: or elſe thou art not righteous. Therefore, be free from Sathan, that he may praiſe your righteouſneſſe. Yea, that he may ſay, as he hath ſaid. Let me touch them.*

Until

Untill then, I will be juſt. I will not forget this wickedneſſe, till you be made clean. For, behold, I have ſealed it: and therefore it muſt be finiſhed. For what is ſealed of me, cometh to paſſe.

△.

A voyce. *He that diſſembleth the image of Chriſt, is a liar.*

△.

..... *Now cometh a grave man, all cloathed in white, with a Mytre upon his head.*

.....*The God of peace is a comforting Medicine, to ſuch, as delight in him. The peace of the world, is the image of God: God and man, which is Jeſus Chriſt, the ſon of the living God: Which knit with the father in the ſpirit of truth, (proceeding from them both ..... everlaſting will,) opened his mercies to his Apoſtles, repleniſhing them fully and mightily with the will of the father, to the comfort of the world: Which, made meſſagers thereof, have delivered to the Church, full and perfect Statutes (as the Will of him, whereunto ſhe is united and married) to be kept inviolable, and without transgreſſion. This Will, Covenant, or Decree, (ſealed unto the end of the world in the number of the faithfull) whoſoever breaketh, or diſſembleth, is accurſed, or damned. Therefore ſaith the word of God unto you: You have run aſtray, you have entred into the houſes of Idols. I have brought you from fire, but you are entred into flames. And why? Becauſe you defile your ſelves with the wickedneſſe of deceivers: Whoſe images you ſaw affirmatively, though not verily: Continually overwhelmed with daily, and inextinguible flames: Continuing even ſo long, as their errour is exalted; Yea, even in the profeſſors thereof, to their eternal damnation. For as Chriſt, and his Doctrine is light and truth: So ſeem the impoſitions of Sathan to agree, or take unto themſelves, ſhapes or likeneſſes of the true image of him that ſaveth: Whereby he truſteth in himſelf under the colour of meekneſſe, into the companie of the faithfull: Devouring their Souls with ravening, diſſembling, and falſe likelyhoods of truth,* unable to be decided by man. *Happie are thoſe that believe them not: For he, even he it is, that is a liar, and is oldeſt in deceit. But as the father is eternal: So is the ſon eternal, which eternity of the father and the ſon, is the holy Ghoſt eternal, proceeding equally, as the finger of God, and ſpirit of truth, to the general workmanſhip of Gods determination knit together, three Perſons.* [E. K. He maketh a great reverent curſie] *in this omnipotency by ſpiritual illumination, and through the holy Ghoſt delivered unto the Apoſtles, as the pledge of God his mercie and promiſe, is alwayes certainly linked, joyned, and engraffed into the* ſociety *of thoſe that fulfill the will of the higheſt perfectly, and without errour, whoſe ſtrength ſhall continue, and glorie branch out, even unto the end of this world, and beginning of comfort. Therefore, believe: For the ſpirit of truth worketh wonders, raiſeth the dead, and hath power to forgive ſins. Through the power of him, unto whom it is ma ..... For, as Chriſt hath all power in heaven and in earth delivered..... So hath he delivered all power in heaven and earth to his true Church. Therefore ſhe cannot erre. For where power is without meaſure, errour hath no number: Believe not therefore thoſe that lie: ſaying, The Church of God is infected with errours. For the offences of few are not counted errour, but unrighteouſneſſe: Neither can the* ſtragling *feet of a few drunken, bring infamy to the whole houſe.*

△ *Eccleſia Chriſti.*

△ *Forte*, ſtaggering.

△.

.....*It lieth not in my power to deliver you, or reconcile you from death and Hell: The tormentry and filthineſſe of the world, and the wrath of God. But yet, (That Cloud, ſet aſide) which is between me and you) I ſpeak afar of to you, ſaying, The Juſtice of God, is vengeance it ſelf: Neither hath it any contrary, but even in the midſt, and Centre of it ſelf: Which is the drop and liquor of his eternal, great, and incomprehenſible Majeſtie of himſelf, his mercie: Which, even in the midſt of Juſtice is found out, by ſorrowfull repentance, and reconciliation: Not in that it is neceſſarie with God: But that it is a Medicine applicable, and moſt healthfull to the infirmities of that man, that coveteth to be healed, releaſed, or recovered from his ſoares. This is it, that muſt comfort you. For, as Juſtice is the reward of ſin, ſo is mercie the reward of repentance. But mercie is the Center of light: and Juſtice to be caſt off, and ſhut within darkneſſe. Therefore, be not negligent.*

△. This whoredom, how is it committed, or of whom?

..... *I teach the.....Where thy habitation was, errour rained, God called thee from it: and delivered thee by many, but unknown wayes: means not to be uttered by man. Theſe places alſo are ſhut up from the favour of God. For their obedience is counterfeited, and their prayers, out-cries. Therefore hath the Lord opened him unto you that invented the vanitie: that you might be partakers of his knowledge, and ſecret judgements of the wicked. Here alſo you entred, and are newly defiled: For the Devil entred in, and found him waking: And lo, he entred yet, and he was not aſleep. But he was happie, being kindled with deſire of God, elſe had the judgement of his bodie for this world been fulfilled. Wickedneſſe followeth him: and the ſpirits of evil counſel are at hand. You ſhall feel the ſorrow thereof, and your family ſhall be diſcomforted. But pray unto God, that it fall not out, that Sathan goeth about: Neither that it come to paſſe, which he hath power to execute. For, this token ſignifieth your miſeries, and it is a ſign of that, which is given to execution.*

I have ſaid.

The peace of God be reſtored unto you.

△.

E. K. Here

E. *K.* Here is the man again.

..... *Two words and I have done. Nothing is plainer than that which is ſpoken: Nothing certainer than that which is appointed. Be you penitent, that God may be merciful. This is all I have to ſay. Waſh your ſelves, and I alſo will make you clean. Reſiſt you Satan diligently, and I will help you mightily.*

Δ. O Lord that ſeal to the Sword and rags break off.

E. K. Now he is gone.

Δ.

E. K. Now he is here again.

..... *This cloud is a ſeparation betwixt this, yea this glorified company and you. Look not for any light, whileſt this darkneſs is preſent. Behold, my mouth faltreth, and my lips are ſtayed: But pray you, and you ſhall not be rejected. For the ſtronger you be, the merciefuller is God, and the weaker is, and ſhall be, your adverſary. Love together; Serve God together: Be of one heart together. Alwayes preach God. I am tied.*

E. K. *He* is gone.

Δ. Miſericordia & pax Dei ſit ſuper nos nunc & ſemper. *Amen.*

Friday, Novemb. 15. *hora mane. Lubek.*

E. K. The cloud appeareth, and openeth, ſo that the Sword may be ſeen.

Δ. O Lord deal mercifully with us, as thy children, to be corrected with rod or whip, and not with thy enemies, with ſword to cut or wound us. Let not Satan force thee to juſtice more mightily, than thy fatherly goodneſſe can incline thee to ſhew mercy upon us.

E. K. An hand cometh and nippeth off an inch of the top of the Sword, and ſome of the rags are fallen down; ſome hanging on the hilts of the Sword, and ſome are thruſt through with the Sword. Now the Sword is ſhut up again in the Cloud.

Δ. Have mercy on us, O Lord, and deal with us as thy younglings and novices.

E. K. Now come in an eleven, all like Noble men. One of them hath a regal Cap, and a Gown faced with Sables. The Cap is like a Polonian Cap, but trimmed up with rich Sables. Now cometh one and bringeth a very rich Chair, beſet vvith precious Stones: Four of the Company ſet dovvn this Chair, for that Principal man. He that brought the Chair vvent avvay. They all do lovv obedience to this principal. He ſitteth dovvn, and putteth his Govvn over. He is a goodlier man than the Lord *A. L.* The 4 pluck a thing like a Canopy over the Chair, and they put a round Cuſhion under his feet. This Principal ſpeaketh as follovveth.

..... *Pluck up thy heart and be merry, pine not thy Soul away with inward groanings; for I will open unto thee the ſecrets of Nature, and the riches of the World, and withal give thee ſuch direction, that ſhall deliver thee from many infirmities, both of body and minde: Eaſe thee of thy tedious labour, and ſettle thee where thou ſhalt have comfort.*

Δ. Thanks be given unto the Higheſt, now, and ever, of all his Creatures.

..... *Why doſt thou . . . within thy thought: Haſt thou not need of Counſel?*

Δ. Yes, God knows; *for I am half confounded.*

..... *Then firſt d . . . with thy ſelf to reſt thee, for this Winter. Secondly open thy mind to deſire ſuch things as may advance thy Credit, and enrich thy Family: Reap unto thee many friends, and lift thee up to honour; For I will ſtir up the mindes of Learned men, the profoundeſt in the World that they ſhall viſit thee. And I will diſcloſe unto you ſuch things, as ſhall be wonderfull, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the World may talke of your wiſdom hereafter. Therefore wander not farther into unknown places, contagious, the very ſeats of death for thee, and thy children, and ſuch as are thy friends. If thou enquire of me where, and how. Every where: or how thou wilt thy ſelf. For thou ſhalt forthwith become rich, and thou ſhalt be able to enrich Kings, and to help ſuch as are needy. Waſt thou not born to uſe the commodity of this World? Were not all things made for mans uſe?*

Δ. Will you give me leave to ſpeak?

..... *What canſt thou ſpeak hereunto? Wilt thou thank me for this?*

△. All thanks be unto the King of Glory, *&c.*

△. Is it your meaning that we ſhall ſtay here, and go no farther with the Lord *Albert Laskie?*

..... *Yes, in the Summer; when it is more fair.*

△. I beſeech you, Where would you, that we ſhould make our .... this Winter?

..... *Where you will. Are you ſo unwiſe to go with him now. Let him go before, and provide for himſelf, that he may the better provid for you. The weather will be hard, and the travel unfit for children. If thou covet to live in eaſe, heap not up thy wives ſorrow.*

△. I deſire to live in quiet, that my ſpirit may the better attend to the ſervice of God

..... *Well, Tarry you, and my promiſe ſhall be quickly performed. I will not halt with you. How ſay you Sirs?*

[*E. K.* He ſpeaketh to his Company, vvho make curſies, and ſay nothing.]

△. I beſeech you to appoint an apt place: This you ſee is no fit place.

..... *I will ſtir thee up ſuch friends, as ſhall content thee. As for dwelling places thou ſhalt beſtow them. Well, you are contented.*

△. Is it your will, that in this Town we ſhould part from the Lord *Albert Laskie?*

..... *What ſhould you do elſe? Are you mad men? Will you run headlong into danger? wilfully?*

△. I beſeech you, ſhall this be nothing prejudicial to our former doings, and order already taken and decreed for our going together?

..... *What, is this contrary to reaſon? Well you are content.*

△. As the will of the Higheſt is, ſo is mine and none other.

..... *Sirha, do you ſee this ſword? I will be a ſurety for this (I warrant thee) alſo.*

△.

..... *Your brother is clapped up in priſon, How like you that? Your houſe-keeper I mean.*

△. And why I pray you?

..... *For that, that thou mayeſt be aſhamed of.*

△. What is that?

..... *They examin him: They ſay, that thou haſt hid divers ſecret things. As for thy Books, thou mayſt go look them at leaſure. It may be, that thy houſe may be burnt for a remembrance of thee too. Well if they do, ſo it is: if not, as thou wilt. I have told thee my phanſie, and given thee my counſel, offered thee my help, and deſired to do thee good: The choice is thine.*

△. O Lord the Author of all truth, and director of ſuch as put their truſt in thee, I moſt humbly beſeech thee to conſider theſe premiſes, thus to me propounded. If they be true, and from thee, confirm them: If they be illuſions, and not from thee, diſprove them. For, hardly in my judgement, they do or can agree with our former precepts and order taken by thee.

A voice..... *He that aſcendeth up to the top of the hill, let him believe: For until he come thither, let him do his labour.*

O Lord, I doubt of theſe things, and promiſes of eaſe, wealth, and honour.

A voice..... *Judge the Truth, by the laſt Action.*

O Lord, What is that Action?

A voice..... *Wenſdaies Action.*

This Cloud (ſaid the voice of the Lord) is put betwixt us and you: What therefore may come between? Now judge you.

△. I ſuſpect the whole apparition of the eleven to be an illuſion. O Lord confirm my judgement or diſprove it.

A voice..... *The Spirit of the Lord is not amongſt you.*

△. What miſery are we then in? O Lord, Mercy, Mercy.

A voice..... *Diſpute not with God, where whoredom is great.*

△. O Lord, This whoredom we underſtand not.

A voice..... *Pray daily, with repentance, that this cloud may be taken away, and this ſword diminiſhed. For the Seal cannot be broken, until Satan have done his uttermoſt; yea the uttermoſt of his malice. For it is granted him and he muſt ſtrike. But pray you unto God, that the ſword may be made ſhorter, or pluckt out of the hilt, that in ſtriking he want power. For your ſin is abominable, and a ſevenfold offence in the ſight of the Lord.*

△. What this whoredom is (God knoweth) we underſtand not perfectly. If the Spirit of God be not with us, how can our prayers be acceptable?

A voice..... *Thus ſaith the Lord, Turn unto me and be ſorry for your ſins, and let my Angels be witneſſe thereof. For I ſwear by my ſelf, that my Juſtice ſhall hang over you: And when I puniſh you next, I will raze you from the face of the earth. Therefore, Vow your ſelves unto me, and make your veſſels clean; for your habitations in my ſight are nothing: neither is the ſubſtance whereof I framed you acceptable. I am the Spirit of Truth and Underſtanding, and will not be daſht in pieces with worldlings; Neither uſe I to dwell in defiled places. For my Sanctuary is holy, and my Gates are without ſpot. And with me there dwelleth no unrighteouſneſſe.*

△. Lord

Δ. Lord, is it thy will we ſhall go with *Albert Laskie* to *Laſco?*

A voyce. *The Lord ſaieth, What I have ſaid, is true. Who rebuketh me, ſaying my words are untrue? The correction of him that reigneth is mightie; who hath numbred it? But to his deſtruction. Be you holy, that my hand may be weak.*

Δ. O Lord, the fear of thy puniſhment aſtonieth my heart: and uncertainty of it in time, and place, doth alſo encreaſe my grief, &c.

A voyce. *The fool ſaith in his heart: Oh, how great is thy puniſhment over me. Teach me the place of thy correction: And where thou wilt chaſtiſe me. Who is he that deſireth to meet God his vengeance, or the puniſhment of him that confoundeth the damned? Make your hearts clean, and wipe the ſin from amongſt you: And deſire to be forgiven, for miſerable are they that meet with vengeance, or that know the place where ſhe taketh up her Harbour.*

Δ. Gloria, Honor, Laus & gratiarum actio perennis ſit Deo noſtro Omnipotenti: Nobis verò a Deo Patre, propter Jeſum Chriſtum in Spiritu Sancto, ſit Miſericordia, Pax & Conſolatio in via virtutis & veritatis. *Amen.*

Monday, *Novemb.* 18. *Hora* 9. *Mane.* Lubek.

E. K. There appeareth the Cloud, wherein the ſword remaineth encloſed.

Δ. O Lord, be mercifull unto us, and rigorouſly execute not thy Juſtice upon us, thy weaklings: Nor ſuffer Satan to Triumph, where thy glory is expected, &c. *Converte nos Deus ſalutaris noſter, & averte iram tuam à nobis, &c.*

E. K. Now cometh one in a white Coat, not perfectly to be ſeen, but as if he were ſeen through a Cipreſſe; and ſaid as followeth.

..... *Who is he that leadeth out the Lion to prey? or who is he that lifteth up the feet of the young ones to devour? Who feedeth the ſmell of the roaring Bear, or hath taught him to remember the place of his recreation? Hath he alſo taught the fields, to put forth their voices: and the mighty Trees to flouriſh in pride? Are not the Hills glad when they bring forth Corn? When the Valleys rejoice with threefold waters. The beaſts of the wilderneſſe have they not known Caves: and unto ſuch as are made tame, is there not a ..... underſtanding? For, who is he that teacheth them, to make ſubject themſelves, which are ravening, or to bridle ſuch as are of their frowardneſſe? Even he it is, that looketh down from Heaven, and beholdeth the earth, and meaſureth with his feet, ſaying,*

It is done.

Which entreth alſo into the houſes of men, and liſteneth to that which they call wonders. Which openeth the gates of his knowledge with his own finger; And which ſayeth unto you: How are ye become wiſe? Or from whence is your underſtanding, are your hearts become Caves to ſend out Thunders? Or why are your ſpirits thus vexed with holineſſe? Are you not a ſtiff-necked people, and ſuch as are deſpiſed? Are you not poor, and therefore hated. Since, therefore, you are become Baſtards, who teacheth your lips to ſpeak of my Church? Or hath taught you to urge me with mine own ſpirit?

Behold, I am mighty,

Becauſe I am the joy of the faithfull. For I am called the Temple of the Holy ones, and the beauty of Iſrael. *The ſpirit of man crieth out, and pierceth into the Lord, as the ſwiftneſſe of an Arrow: And he heard them. Therefore, thus doth the winde of* Cabon *open her mouth, and ſweareth by the* Jaſpar *Pillar that ſtandeth in the Temple of Reconciliation, and it Thundereth, and is ſaid,*

Be it done.

And behold, the doors open, and the Holy Altar is covered. The beaſts with many feet bring up burnt-offerings: And there is a ſacrifice that aſcendeth up, and it is a mighty winde, ſuch as hath not been ſince the beginning of dayes. Open your ears therefore, and prepare your ſelves to hear: For this..... is mighty, for it is of peace. My Juſtice (ſaith the Lord) is ſealed, and you have ſinned mightily: My arm is ſtretched forth, and I muſt be magnified: For vengeance is gone forth, and is appeared already. But who is he that reſiſteth the venome of the earth, or inſtructeth man to avoid the Darts of poiſon? He ſaith unto you. Thus it is, becauſe I have ſanctified you, and have made you holy to the earth: Therefore will I help you: But not as you deſire: For your prayers and unrighteous life ſhall become bands of yarn. And I will make a contention betwixt Sathan and you. If therefore you labour hard, and open fervent mindes, ſuch as are not of the world, and can binde this ſword and cloud of vengeance faſt from amongſt you: Be it ſo unto you, for it is your own righteouſneſſe. For Sathan hath reviled, and hath ſaid,

Then ſhalt thou ſee.

But ſo long as they are Holy, and become righteouſneſſe, they are become ſafe: but when they fall, Satan entreth in. For the power of righteouſneſſe is become a Conquerour, if it fight mightily. And Satan ſhall be confounded by a righteous judgement.

For I have decreed it: and by my ſelf I ſwear it.

I will be a righteous Judge betwixt you. Therefore, take heed you ſin not, nor go into death: For great is the fall of vengeance. Be not therefore defiled with the filthineſſe of the wicked: Neither delight in ſuch as counterfeit truth. For I am one fire that judgeth all things. And I delight in people that are joyfull with one Banket. For thoſe that fill their bellies at the houſes of ſtrangers: Become enemies to me.

Note.

For I have ſaid,

My ſpirit is holy, and my annointed righteous. Let the earth riſe up, and continue in her wickedneſſe: Yea, let them ſay, we have found the anointed: But my continuance is truth, and they are become liars. For my ſpirit worketh, and behold, there are wonders in the ſight of men. And whereſoever I dwell, ſuch is my power. Be therefore of One houſe, that you may eat together: Leaſt you banket too much, and ſo become deceivers. I am one, and am known by One: And unto One, Which One I am married unto. (And I am mercifull) Whoſoever abideth not therein, is an Adulterer. Avoid you darkneſſe, for righteouſneſſe is preſent, and my ſpirit entreth. Bleſſed are ſuch as believe. Amen.

Even to the, Amen.

E. K. *He* is gone. There appeare ſome bands linked together, as Chaines about the Cloud.

Δ. Welcome be theſe bands.

E. K. *He* is here again; ..... and ſaith ..... eth.

..... *Why are you become dull? Why are you yet ignorant? Seeſt thou theſe* ..... [He pointeth, and ſpeaketh to E. K.]

E. K. I ſee them, I thank God.

..... *Theſe bonds are your own righteouſneſſe: And as they appear before the Lord, ſo ſhall they binde vengeance together: But if you become weak you fall. But pray, that you fall not: For they are the dayes of ſorrow. The ſpirit of God is twofold; preſent* Jah agian, *and preſent* Nah gaſſapalan. *Therefore take heed. For, in the firſt, you are bleſſed: and it may return. But he that is filled with the ſecond, ſhall be drunken for ever. The firſt is power preſent, and a comfort inmeaſurable, glorifying, and ſtrengthning all things that are agreeable to it: But when they differ, it returneth. The other is the ſpirit of the firſt, and the ſecond, Almighty, and everlaſting, unmeaſurable, and inexplicable: drowning the will of man, that becometh ſtrong in the fountain of gladneſſe and underſtanding: true wiſdom her ſelf, and not returning. Pray, therefore, that you may be perfect: and that you may be ſeaſoned: For it is a ſalt that ſavoureth to the end.*

The peace of God be amongſt you.

E. K. *He* caſt off his Cloudy Lawn, and went away. *He* ſeemed to be *Raphael*.

Δ. Yet we beſeech you more expreſly, and particularly to deal with us, *&c.*

..... *It is ſaid*, ... *It is written.* ..... *It is true.*

Ceaſe.

Δ. Gloria, Laus, Honour, Triumphus & Jubilatio ſit Deo noſtro omnipotenti: Nunc & ſemper. *Amen.*

Wedneſday, *Novemb.* 20. *Mane hor.* 11 ½. *Lubek.*

Δ. As thou haſt of thy mercies (O Lord) given us ſome ſhew of thy favour bent toward us: ſo are we deſirous to underſtand how our Letters have wrought upon our friend his heart to joyn with us to call for thy mercies, pardon and help: for if they have, Then do we hope, our bands (of acceptable life) whereby to binde vengeance prepared and intended againſt us, ſhall wax more and ſtronger: by thy great mercy and help to thy well-pleaſing in thy ſervice hence forward.

E. K. The Cloud and bonds appear: But the bands appear fewer.

Δ. O Lord, is our ſtate ſince yeſterday become weaker with thee? And ſhall it ſo narrowly be exacted? Thy will be done, who art holy, juſt, and moſt wiſe, O God.

E. K. The bonds about the Cloud, now are onely two; which before were ſix, or ſeven. The bonds ſeem of a ſmoky aſhy collour, ſpirally going about the Cloud.

At length a voyce.

..... *Judgement is the end of Juſtice: diſtributing and delivering alſo to every thing, ſeen, heard, or determined to his proper end uprightly. Are you able to deny this?*

Δ. The end of our actions, words, and thoughts may ſeem twofold: One of us intended, and ment to be good: The other not depending upon our weening, but according to exact wiſdom, what is the end of the ſame; here deemed the proper end, if I underſtand right.

A voyce.

A voyce. *Lo, judgement is the end of Juſtice in things that are handled uprightly: whereof you finde the Omnipotencie and Truth of him that judgeth Omnipotently: Which beholding your Combat, hath girded himſelf together, and beholdeth the Liſts, and he judgeth uprightly: For, he hath ſworn it. Arm not your ſelves therefore as weaklings: But provide as mightie and couragious Souldiers, for your own defence. I am without corruption (ſaith the Lord) and lean not with the windes of* Baſannah.

Δ. O Lord, give me leave to requeſt thee, *&c.*

A voyce. *But I am juſt, and judgement her ſelf. Enter not therefore into my holy places: Neither kneel down before my ſanctuaries; ſaying, the Lord hath* Choſen *us, He liveth, and it is true for ever. For I have ſaid, It may be undetermined. I will alſo ſee, whether you be ſtrong inwardly, or privily rotten. For with the world your weakneſſe is great. Whoſoever overcometh ſhall rejoyce. But I will be a God in my Covenant and will hold on my promiſe: Fight therefore as it becometh you, and caſt off the world. Make fleſh ſubject, and ſtrangle your Adverſary. For unto ſuch belongeth the entrance into my Chambers, and the uſe of my will, as the Horn of my glorie. For it is written, light dwelleth not in darkneſſe: Neither hath darkneſſe comprehended any light: For darkneſſe is the Cave of errour, and the reward of ſinners. Thus ſayeth he, which beholdeth your ſorrows: And it is a fight for many daies, which appeareth* neither *in the one, nor in the other: nor giveth he anſwer untill the end.*

E. K. There is one come in like a Ghoſt, and he taketh all the hangings away, which beautified the place like to Curtains. Now all the ſides of the ſtone are darkiſh; and the Cloud ſtandeth in the very middle thereof. Now the bands ſeem brighter then ..... becauſe the place is ſo darkiſh.

Δ. O Lord, many *daies* Combat is aſſigned us. And foraſmuch as *Militia eſt vita hominis ſuper Terram*, we are now in a great uncertainty of our Combat ending.

E. K. There ſtandeth the number of 40. upon a great Labell, and nothing elſe.

Δ. This 40. (O Lord) what betokeneth it, dayes, weeks, or years? Well: Whatſoever it be, Bleſſed be the name of the Higheſt. Our God, King, and Father.

E. K.

Δ.

E. K. Now is one come in very brave, like a Preacher; I take him to be an evil one.

Δ. Benedictus qui venit in nomine Domini.

This Preacher-like Creature, ſayeth.

E. K. He ſaith nothing; Not ſo much as, Amen.

..... *Are you ſo fooliſh to think that the power of God will deſcend into ſo baſe a place?*

E. K. The power of God deſcending, deſcendeth to beautifie the place; And whatſoever he beautifieth, he doth it mercifully: And ſo through his mercy he deſcendeth among us, that put our truſt in his mercies.

..... *It is true: But, unto thoſe that are righteous.*

Δ. Chriſt his coming hath been to ſave ſinners. His converſation was among ſinners, halt, lame, blinde, and diſeaſed. So likewiſe: Now our frailty, or impurity will not exclude his preſence, or the Miniſtery of his faithfull Angels.

..... *What, in this baſe manner?*

Δ. Do you miſlike the manner?

..... *Can any that hath any drop of wiſdom like it?*

Δ. Are you wiſe?

..... *Or elſe I could not ſee thy imperfections.*

Δ. Which be they? Accuſe me.

..... *What greater imperfection, then to imagine much more believe, that the Angels of God, will, or may deſcend into ſo filthie a place, as this corruptible ſtone is? Conſidering the clearneſſe, and bigneſſe of the aire, or the places that are prepared in mans bodie, for ſuch entrances.*

Δ. Who cauſeth thee to come here?

..... *Thy folly.*

Δ. Art thou good, or bad?

..... *I am good, or elſe I could not ſee the bad.*

Δ. Ergo, thou art a lyar, for thou ſayd'ſt, No good Angel, *would*, or might come here into this ſtone.

Δ. Thus will God be glorified againſt wicked Satan, and his Miniſters. His fetch was very

ry ſubtile: As, To bring in doubt all the Actions performed in this ſtone. What canſt thou anſwer?

E. K. He ſayeth nothing: Neither can he ſay any thing. He ſeemeth to be a very fooliſh Devil.

△. Mendacem oportet eſſe memorem. Now be packing hence.

..... *I will abide here.*

△. Where God will permit thee, there mayeſt thou be: But we will (as now) ceaſe: And we thank God highly of this comfort and victory: We beſeech him, that we may as proſperouſly overcome all other Diabolical aſſaults or ſophiſtical, or untrue perſwaſions: and all his Temptations. *Amen.*

Glory, Honour, power, and praiſe be to our Almighty and living God, the Lord of Hoſts, *Jehovah, now and ever.* Amen.

Saturday, *Novemb.* 23. *à Meridie hora* 1½. Lubek.

E. K. Here appeareth the ſame bad one, ſitting, who laſt appeared. The Cloud with the ſword appeareth at laſt: with two wreaths on one ſide; and two on the other, ſpirally. This Creature taketh the cloudy pillar, and throweth it from him divers times.

He ſayeth. *Call as long as thou wilt, I will keep thee for ſeeing any more ſights here.*

△. Or Lord, attend unto thy glory: Attend unto thy honour, regard the arrogancy of this Luciferine brag againſt thy younglings expreſſed.

△. And of the Lord, *Alb. Laskie*, &c.

..... *He ſhall come to deſtruction, as thou and thine to miſerable beggery: Becauſe he hath conſented to them that are Miniſters of iniquity, ſpirits of falſhood.*

E. K. He looketh on a bare book, when he ſaith thus.

..... *The power of God entreth into the Soul of man, and doth viſit the Chambers of his underſtanding: openeth his will with p wer. The ſpirits of darkneſſe are ready for every place, and can deceive, ſaying, This is of God. Unto theſe you have liſtened: and have ſworn it as a Covenant between God and you. But I am come from God: and am entred indeed, and will make you hungry in your own fooliſhneſſe, that you may become wiſe. None hath entred here* with power *but I. And I will tarry here. And I will be a wall betwixt you, and your imaginations: and betwixt thoſe that have tempted you, and your weakneſſe For thou haſt called* upon God: *and he hath heard thee, and* I am he *that ſayeth ſo unto thee. ..... Laws of ſalvation are ready, follow them. The way into darkneſſe is wide, and eaſie, and where light is, it encreaſeth joy. Be thou therefore warned by me.*

Nay, I have ſaid.

△. Thou haſt ſaid here, That thou art God, is that true? For thou haſt ſaid, Thou haſt called *upon God*, and he hath hard thee: And I *am he*, that ſayeth ſo unto thee.

..... *I ſee thee: And thy wiſdom is nothing: Make of me what thou canſt, I am the meſſager of God.*

..... *Avoid darkneſſe, avoid darkneſſe, avoid darkneſſe.*

E. K. He plucketh down violently (in the ſtone) the Clouds, and all becometh light in the ſtone.

..... *Ly here with thy fellows. Thoſe that are of wiſdom, let them underſtand.*

△. O Sapientia patris æterni, illumina mentes noſtras, ut tibi ſerviamus in ſanctitate, & Juſtitia toto vitæ noſtræ tempore. *Amen.*

..... Carmathar, *a Knight of the* Rhodes, *was thirteen years deceived with one that appeared (as he thought) in glorie & wiſdom in the image of Chriſt.* Antony *was beguiled in divers wayes. The Prophets & Apoſtles have doubted in many things; But becauſe they faithfully believed they were not rejected. Their hope became fruitfull, and they bleſſed with underſtanding from above. If ſo be alſo, you repent, and be ſorry in that you have yielded unto the inſtruments of wickedneſſe: and follow on, as they your fathers have done, you ſhall alſo become wiſe: But I ſay unto you, That which you have conſented unto is amiſſe, and falſe, worſe then errour it ſelf. For, where have you taſted anie fruit out of that Doctrine. How poor is the power, that hath been long told of in you. You have forgotten your own knowledge, and are become of ſeers, blinde: ſuch as grope their way. Such end, ſuch beginning. For the end hangeth from the beginning: and is become a means in it ſelf, to bring all things to paſſe. But neither the end nor beginning of ſuch things as you have handled hath been perfect, or probable: But a deceit, comprehending the image of falſhood: Yea, much more the traps and ſnares into wickedneſſe; which deſerveth deſtruction eternally.*

If

If this may adviſe you, Be it ſo. If theſe examples and probable arguments be found, Then neceſſarily you ought of dutie to be counſelled by me: But I have opened my mouth and told you. Be it unto you, according to your diſpoſition.

Δ. Be it unto us according to the mercies and loving kindneſſe of the Higheſt; into whoſe hands we commit our ſelves, all our doings, and intents.

..... *That is well ſaid . . . God be with you.*

E. K. He is gone, and in the place where he ſtood the likeneſſe of a little Circle, as if a print were made with a Thimble-brim.

Δ. Soli Deo, Honor omnis, & Gloria. *Amen.*

Monday 25. Novemb. Mane, 8½ Lubek.

E. K. Here appeareth ſtraight way, (at the firſt looking) the ſame fellow that laſt ſpake, and left the print of the little Circle behind him. *E. K. A. L. Δ.*

Δ. Orabam diu ad Deum, ut Arbiter eſſet inter iſtos. A .... num .... lum confugimus in tempore neceſſitatis, *&c.* A te (O Deus) ſolo pendemus, *&c.*

Δ. Sedebamus quaſi in triangulo, & ſe convertebat verſus *A. L.*

..... *Thou, O man, awake, ſhake off forgetfulneſſe: Lift not up thy ſelf ſo much; But cloſe up thine eares againſt theſe deluded deluders, which carry thee headlong into folly, and transform thee to a ſhadow: By whoſe counſel thou art become diſhonoured, and by whom thou ſhalt become a ſpot in the Book of Fame. Call to remembrance the Hiſtories of the whole World, Political and Eccleſiaſtical. Inquire of the Learned that have ſettled their judgements in the Book of God. Open thine eyes, and behold, if any of the Prophets or forefathers (men grounded in wiſdom and deep underſtanding) have yielded themſelves to this unrighteouſneſſe, believing lyars; conſenting to untruths, and lattly diſhonouring the Name of God. Then call to minde thine own eſtate, thy flouriſhing of thy youth, and poſſibilities, wherein thou mayſt be made perfect. Which if thou truely do, Then baniſh this diſhonour to God and his Angles, liſten not to theſe S ..... erſity: For the Syrenes are awake, and their ſong is to deſtruction. I am ſent from God, as a Meſſenger to call thee home; for thou diſhonourest God mightily. Behold thou ſhalt be made contemptible, and become a laughing-ſtock. Thy honour ſhall be defaced, and thy poſterity ſpotted with ignominie. Moreover, ſuch as are thy friends ſhall ſhake their heads; ſaying, What wiſe man hath thus been overcome? What is he that is become fooliſh? Thou mayſt deſire it, and conſent, as before; But I am a ſtumbling block betwixt you, and will dwell in all Elements for your purpoſes.*

E. K. He holdeth up his hands towards Δ and ſaith, .. Nay I have told him truth.

E. K. He hath now gotten him a Chair, and ſitteth down. Thou ſhalt be hanged, he ſaid to E. K. *Declina, à malo & fac bonum.* Pſalm.

Δ. If it be truth, then it is a token that God is very merciful unto us; and that we are in his favour highly, to give us this warning to avoid evil. Now reſteth the other part, How we ſhall attain to good, and wiſdom, from God; ſuch as by the true and perfect uſe of his creatures, we might do him ſome acceptable ſervice, with true obedience and humility, *&c.*

E. K. One cometh to him, and ſaith ..... He goeth about to take you a lyar.

E. K. He goeth away, and cometh again.

E. K. This man which thus came and went away, and cometh again, is all in white; he hath a ſilver Crown on his head: he ſpeaketh as followeth....

..... *Deny that you have done, Confeſſe it to be falſe, Cry you have offended, And let the Angels of God ſee you do ſo, (that they may carry up your prayers) ſo ſhall you become righteous; But why doſt thou write words of contempt againſt us? For One in our number is All; And we are, all, One. Believe us; for of our ſelves we have no power to inſtruct you, but to deliver you the Commandment of God. Rent your cloaths, pluck thoſe blaſphemous books in pieces; And fall down before the Lord: for he it is, that is Wiſdom. I have done for this time.*

E. K. He is gone.

Δ. Quis eſt diſcretor Spirituum?

E. K. Now he cometh in again and ſpeaketh.

..... *Oh, you are a Learned man. ..... Truth in the ſecond: He it is that diſcreetly judgeth all things. If his diſcretion be given to you, thank God.*

Δ. Illi

Δ. Illi ergo Committemus hanc cauſam. ab illo hoc donum petentes & expectantes. Nos interim pie in Chriſto vivere intendimus.

E. K. He is become a great pillar of Chryſtal higher than a Steeple. He aſcendeth upward in clouds, and the little circle remaineth.

Δ. Gloria, laus, honor, & gratiarum actio ſit Deo noſtro omnipotenti Trino & uni, nunc, & in ſecula ſeculorum. *Amen.*

Tueſday Decembris 10. After Diner, we removed from *Lubek*, and the Lord *Alb. Laskie* went by Coach to Lord *Chriſtopher*, Duke of *Meckelburgh*.

Thurſday night we lay at *Wiſmar*. 11. *Decemb. vel* 12.

Saturday morning we came to *Roſtoch*. 14. *Decembris*.

Monday Decemb. 16. *Mane horæ* 10 ¼. *Roſtoch.*

E. K. He is here, that ſaid, he would dwell *in omnibus Elementis*, &c.

Δ.

..... *I came from the fountain of light, where is no errour nor darkneſſe, and have Power, (becauſe it is given me from the Higheſt) Which, (Lo) is grown and become a mighty Rock. For it is ſaid* of me, *Behold I will viſit them that put their truſt in me; with a comfortable ſtrength in the time of need; For my Rock is an everlaſting ſtrength, and the Hills* of my countenance *endure for ever. If then I be the Countenance of God, and a piercing fire ſent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not caſt down, but almoſt for ever buried in a lake of ignorance, and inquenchable flame, ſuch as conſumeth with ignorance, deceit it ſelf, and a provocation too manifeſt, and apparent deſtruction: If I then with this meſſage (being the meſſage of truth) my ſelf a mean .... ſufficent Order for the publiſhment thereof, can, nor may ..... as of ... n I am) vehemently deſpiſed (the fruits of a good Conſcience, notwithtanding ſtedfaſt) Then is he of no power of whom I am ..., becauſe it is written. Such as riſe up againſt my Spirit, I will deſtroy them in the midſt of the ſame fire, and will deliver their aſhes to the windes for a memory of their wickedneſſe. But he is juſt, and is without meaſure: knoweth what is, and what is to come, which hath thus ſaid of you. Behold their ignorance is greater, and they eſteem not truth. Lo I have heard them, in the midſt of their corruption; yet they are become faithleſſe: I miniſter unto them, but in vain; But behold their mouths are cloſed up with idleneſſe. O ye of little underſtanding, are you become ſo blinde, that you will not ſee? Are the windows of your eares made faſt againſt truth? Are your conſciences ſealed up, with a thrice burnt iron? Deſire you light, and yet refuſe it? Have you craved ..., and now deny it: yea utterly diſdain it?*

Δ. That is not true.

E. K Now cometh a head behind him.

..... *Lo the end ſhall become your comfort, if you liſten to the ſongs of my mouth: if not, everlaſting folly: and a reward of ſuch, as are weary to hear of Truth. Now I pinched him.....*

E. K. This he ſaid looking behind him.

Δ.

..... *Burn thoſe blaſphemous books of thine, and I will teach thee wiſdom.*

Δ. Will you have me note down that ſentence ſo.

..... *I will.*

Δ. What blaſphemous books can I acknowledge, ſeeing I underſtand none? If they contain Sentence, make me to perceive it; that ſo I may compare it, with the Touchſtone of God his word, uſing the Talent of ſuch reaſon, as God hath given me.

..... *I go, I go, I go.*

E. K. Now cometh a great fire down, and there appeareth a great huge man, with *a great ſword in his hand*; fire cometh out at his eyes, and at his mouth. This terrible man ſaid,

..... *Maledicti ſunt, qui jurati ſunt contra Nomen meum.*

E. K. Now that wicked creature ſhaketh himſelf.

Δ. In nomine Jeſu Chriſti Redemptoris humani generis, Quis tu es?

[This was ſpoken to the man with the ſword.]

..... *Sume vires.*

Δ. Deus in adjutorium meum intende, *&c.* Miſerere mei Deus *&c.*

E. K Now the great huge one kneeleth down, and his face is (now) from meward; he looketh up toward heaven; he hath very long hair, to beneath

beneath his girdle; his Robe is long and tucked up. Now he ſtandeth up.

..... *Curſed are they: Curſed are they: Curſed is he for ever.* I am, *I gave thee power,* and ſealed thee for a time: *Power to uſe the vehemency of thine own poiſon; but not to touch my coat. Thus he ſaith, And (I am) thou art a lyar from the beginning, and the fountain of curſedneſſe. Damnation is thy dwelling place; Death is thy ſeat; Vengeance is the Crown of thy diſglory. Becauſe thou haſt entred into my ſeat: Haſt exalted thy brightneſſe, blaſphemed my name; wherein (in this Action) thou continueſt (No point of thy charge, nor of my permiſſion.) Be thou accurſed, weakened, overthrown, and defaced. Thou art vanqiſhed, Thy time is ſhortened. And why?* I am. *And I ſay thou fighteſt againſt me, and not againſt men. I am Juſtice,* and the ſtrength of him *that liveth, whom thou haſt felt, and ſhalt feel, world without end; Therefore Depart; Depart I ſay.*

E. K. Now the ſword ſtandeth by him, with the rags that appeared before.

..... *Vengeance, prepared for others, be thy reward: As it was delivered unto thee, ſo take it with thee; That the malice which thou ſheweſt to others, may heap up thine own deſtruction.*

Jeovah, Jeovah, Jeovaſcah.

E. K. The wicked Tempter falleth down into a hole, and this high creature putteth the ſword and rags down after him. Now this great creature appeareth as ſmall as he uſed to do. And it is *Michael.*

Mic. ..... *Veniat Lux Domini, & fidelium Conſolatio.*

E.K. Now is all come in, as was before: The Vail, the feet of men appearing under, *&c.*

Mic. ..... *Thus hath God dealt mercifully with you.*

A. His Name be praiſed for ever.

Mic. ..... *Thus hath Truth vanquiſhed darkneſſe. Even ſo ſhall you vanquiſh the World in him which is the Spirit of Power and Truth. For I have* Sworn (*ſaith the Lord*) *and will be merciful unto you: But ceaſe for theſe daies to come; for they were daies delivered: Let them be* (*therefore*) *unto you daies of Repentance: For the end of* 40 *daies muſt come: And this Doctrine ſhall be written unto all Nations, even unto the end of the World. The Grain is yet in the earth, and hath newly conſented with the earth: But when it ſpringeth, and beareth ſeed, The number ſhall be the laſt.*

A. A dark Parable, to my underſtanding, is this.

Mic. ..... *The tranſparent fire of Meekneſſe comfort and warm your ſouls, rectifie and make ſtrong your bodies, to the eternal comfort of the World to come; in the pilgrimage which you ſhall endure, with a heavy croſſe for the Teſtimonie of Truth.*

E. K. A great many voices, ſay, *Amen.*

E. K. Now he is gone, and the golden Vail is drawn again.

A. Omnis laus, honor, Gloria, Victoria & Triumphus ſit Deo noſtro omnipotenti, Vivo & vero, nunc, & in ſempiterna ſeculorum ſecula. *Amen.*

Sonday, 22. *Decembris*, *Mane*, we went from *Roſtoch* toward *Stetin.*
Wenſday, 25. *Decembris*, on Chriſtmas Day morning, we came to *Stetin* by 10 of the clock.

Anno 1584. *Stilo veteri.*

Stetini in Pomerania.

January 2. *Mane, hora* 9.

A. Veniat lux Domini, & fidelium Conſolatio, *&c.* 40. dies, jam completi ſunt, *&c.* Expectamus præpotens auxilium Altiſsimi, *&c.*

E. K. I cannot ſee but an inch into the Stone. The Curtain appeareth, but more deep into the Stone At length cometh one very tall, in a long white Gown, all open, and his hair of his head hanging down to his legs. He hath wings upon his head, armes, back, and legs. He ſeemeth to deſcend from the Clouds, and upon Clouds which lie ſloapewiſe for his deſcending. He ſpeaketh as followeth.

..... *The pureneſſe of humility, diſperſed through the inward bowels of man, is that, which is called (with you) Perſeverance. Which Perſeverance, beautifieth and eſtabliſheth in a true and ſtedfaſt Baſis thoſe things that are acceptable in the ſight of God, the workes of man. Hence ſpringeth juſtification, which .... with the love of God. Herein are you become like unto us, for that we are the image of Perſeverance, and the Glory of God. But in us it is dignified: In you it is, and muſt be imperfect: For nothing is of fleſh or blood, that receiveth perfection.*

The Emanations from God, to, and into his creatures (which agree in the Center of the Earth as the knitting up of things) are eſtabliſhed: So that one jot of his Will neither can, nor may periſh, wax weak, or dwell in error: Which foreſeen from the beginning, carrieth in it ſelf the remembrance of all things to the end. Through which mercy and remembrance, you are become the ſervants of God: Not for your own ſakes; but in that it is the Glory of him, which hath called you to this exerciſe: Troubleſome to the World, but rewarded with Glory.

Our Calling or Exerciſe.

If therefore your imperfections riſe up and reſiſt the Will of God, ſaying, blaſphemouſly as you do, Let us ſeek other wayes, *Then you are not counted perſeverers, neither are your works worthy reward: But humane reaſon can perſwade and give judgement againſt theſe follies, much more are they damnable, and deſerve correction in the voice and judgement of ſuch as are pure.*

He that dealeth with the wicked is a lyar, and ſhall have his reward: But the end of comfort is in the pureneſſe of ſpirit. But O you of little wiſdom, you riſe up againſt the windes, and yoke your wits againſt the mountains: Nay you caſt your ſelves down headlong, where there is no mercy. For what blaſphemie is it to ſay, If it be the will of God, it muſt follow? *Is not man ſubject to the bringing in of his own labours? And are not they allowed to his comfort, being brought in?*

The ſoul of man is the Image of God, after his form, which keepeth within himſelf the power *of his divinity in the heavenly Spirit, whereby he hath Authority to conſent with God in the workmanſhip of his Will and Creatures: Which* Power *being ſealed already, giveth unto man (as King of himſelf) to conſent to his own ſalvation, conjoyning and knitting himſelf together, either with perſeverance in the aſſured hope of mercy, or (with wilfull drunkenneſſe,) to the reward of ſuch as fall. Therefore, Become Holy. For the ſoul beautifieth, when it is beautified in it ſelf. Reſiſt not the Will of God, which is mighty on you: Be not obſtinate.*

Be humble, Rejoyce not for this World: But be glad that your names are ſealed, and that you ſhall correct *the World. Deſpair not through weakneſſe; for from whom cometh ſtrength? If puddles become Seas, the end is more wonderful: But yet greater when ſinners are called to the knowledge and performance of God his Will, thorough his mercies. Even as one day periſheth, and is not, although he hath been; Even ſo it is, and ſhall be the ſtate of this World. For the Earth muſt ſing O Sanna with the Heavens, And there muſt be One veritie. And Hieruſalem ſhall deſcend with an horn of glory to the end. The Sun and Moon ſhall be witneſſes, and wonder at their ſtay. The Kings of the Earth ſhall become proud in themſelves, and are unable to be tamed with man.*

But I will yoke them (ſaith the Lord) with correction; *And force them one to imitate anothers ſteps: Yea they ſhall tread the grapes alike; For in my Vineyard Corruption ſhall not dwell with Authority: Neither ſhall the Prince of Darkneſſe uſurpe my further honour.*

E. K. He ſpeaketh much in a ſmaller voice than he did. I cannot perceive it.] He turned back and ſpake.

..... *I ſpeak theſe things for your underſtanding, and that you may be ſtrengthened.*

E. K. He turneth back again (as before) and ſpeaketh I know not what.

..... *My dear brethren, therefore rejoyce in Comfort, and the image of Peace: and remain faithful, that you may be fed with that food that ſhall preſerve and alwaies reſt before the mighty flames of* Zanzor: *where there dwelleth no defiled Creature, nor any unrighteouſneſſe.*

E. K. He turneth now back again (as before) ſpeaking. He ſeemeth now to lean againſt a Pillar of Copper, great and round: And he is become leſſe than he was. Now he ſtandeth on the top of the Pillar, Now he kneeleth down, his back being turned.

A voice ſaith to him ..... *Swear* ..... [1]

He ſaid ..... *It is done.*

He ſaid ..... *The firſt voice openeth his mouth and ſaith* [*There is a great rumbling and rouſhings of falling of Towns or Houſes, as it were in the Stone.*]

He ſaid ..... *The will of God is ſealed in this Propheſie, and it ſhall endure.*

A voice. ..... *Swear* ..... [2]

He ſaid ..... *I have done.*

He ſaid ..... *It thundereth, and it is the ſecond voice.* The effect of God his Will, *is not of time; and therefore not to be known of man, till that moment and end of time ſhall appear, wherein it muſt be publiſhed, and finiſhed with power.*

E. K. Now

E. K. Now it thumbleth again very terribly, as though a vvhole Town ſhould fall down into a great Valley.

A voyce ..... *Swear.* ..... [3]

He ſaid..... *I have.* ..... *And it is the third, and the laſt voyce. All things that are crooked ſhall be made ſtraight. The winde of the heavens ſhall walk through all the earth.* Wiſdom *ſhall ſit in her Majeſtie, Crowned, in the top of an Hill, with exalted glorie.*

It is the end.

E. K. Now all daſheth in a flame of fire, Pillar, and he, and all, and ſo flieth upward.

A voyce. ..... *He that hath ears, let him hear.*

Another voyce. *It ſhall be.* Amen.

E. K. Now the Curtain cometh before all, as it vvas at the beginning, this day.

A. O Lord, for thy great myſteries declared unto us (this day) we moſt humbly thank thee. But on our parts, there remaineth ſome matter. .... thy hands by ſome of thy good Miniſters, we deſire to have ſome advertiſement: as of the Lord *Alb. Laskie.* Secondly, of *Vincent Seve*, &c.

E. K. A very little Creature appeareth, and ſaith.

The little one. *A word, and away. The hearts of Princes, are the ſecrets of the Lord: Such they are, as unlock the doings of this world.*

A. Of *A. L.* his delay in coming (contrary to our deſire and expectation) I would gladly underſtand the cauſe, *&c.*

The little one. *Thoſe things that are of wickedneſſe, are not of our remembrance. This ſtay ſhall hinder a third part of his glory. But all* your life is not of him: Nor he of you. *If he become good: he ſhall be well rewarded. He is forward*, Vincent *is in* France.

Note. Of *A. L.* and our ſeparating hereafter.

E. K. He is gone ſuddenly. This Creature ſtood betvveen the Curtain, and the forepart of the ſtone, it vvas one of the leaſt Creatures that ever I ſavv.

A. All Honour, praiſe, and thanks be to our God Almighty: now and ever. *Amen.*

Thurſday, *Januarii* 9. The Lord *Albert Laskie* came to *Stetin*, *Hor.* 2½. *à Meridie:*

Fryday, *Januarii* 10. Μαξίμας ωιυξιας υεξοξυμ παση & συμ. *Hora prima incipiebat, & per* 2. *horas durabat.* Stetini.

Sonday, 12. *Januarii.* 1584. Stetin.

A. After Dinner we were talking together of our affairs. A voyce in *E. K.* his head ſaid,

Jam venit hora.

A. After Supper, as I had a deſire to ſhew to *E. K.* ſome places of St. *Johns* Apocalypſis, a voyce ſaid to him,

Equus albus eſt initium Doctrinæ veſtræ, Et eſt verbum Dei.

10. & 9. ſunt Novemdecim.

A voyce. *Equus Albus.*

A. Hereupon ſeeking in the 19. Chapter of the *Apocalypſis*: we found the Text, *Equus albus*, &c. *verſu* 11.

A voyce. *Ne dubites. Sum enim ſervus Dei. To this purpoſe appertain theſe places of Scripture, &c. Theſe are the dayes wherein the Prophet ſaid*, No faith *ſhould be found on the earth.* This Faith *muſt be reſtored again, and man muſt glorifie God in* his works. *I am the light of God.*

Vide *Eſdræ.* lib. 4. cap. 9. *verſu* 7.

A. Then, by like, He is *URIEL.*

..... I am a witneſſe of the light. Theſe are the times when Juſtice and truth muſt take place. Behold, I touched him, and he became a Prophet.

A. Mean you *Eſdras*?

Uriel. Yea, in his ninth Chapter of the fourth book. There you ſhall finde manifeſtly the Propheſie of this time, and this action.

This action in *Eſdras* propheſied of.

A. Alak, we think the time very long, before we entred in the right trade of our true leſſons.

Ur. *When you have the book of God before you, Then I will open theſe ſecrets unto you.*

A. But Alak, the time is very long thereunto, the more is our grief.

Ur. *The Bible it is.*

Δ. I meant ſomewhat of our other book, which is to be written.

Ur. *I will ſpeak of that alſo.*

Δ. This delay is greatly to our grief, and occaſion of many temptations.

Ur. *The temptations of the world are nothing unto the wiſe, happie are they that feel temptations with emptineſſe of the belly. The Timber is not yet ſeaſoned, or elſe thou ſhouldeſt Propheſie. I mean not thee* E. K.

Δ. Vincat manifeſta veritas.

E. K. He is gone.

Honor, Gloria, Laus, & benedictio, ſit Deo Noſtro, qui in ALBO EQUO Juſtitias ſuas facturus eſt. *Amen.*

Monday, *Januarii* 13. *Mane hora.* 9½. Stetin.

Δ. After our long diſcourſe upon the 9th. Chapter of *Eſdræ*, &c. *Uriel* came, and ſtood, he ..... ly. upon E. K. his head, not viſibly.

Ur. *Read the ſixth Chapter. For faith muſt flouriſh. The world is rotten, and is skalden in their own ſins.*

Δ. E. K. Read it, and in the 28. verſe, thus it is. Florebit autem fides, & vincetur corruptela, & oſtendetur veritas, quæ fine fra ..... Diebus tantis, *&c.*

E. K. A voyce ſaith, Open the Shew-ſtone.

E. K. At length appared one in a long vvhite Garment. The Curtain went aſide, and the feet of men appear not now. This man ſeemeth twice ſo high as Δ. He hath nothing on his head, but long hair hanging down behinde him. He is tied, or girded about, as though he vvere tied vvith many girdles.

Vide. URIEL. *I am Uriel* [*ſaid this man*] *The light, and hand of him that created Heaven and Earth: that talked with* Eſdras, *and did comfort him in affliction, and the ſame that hath talked with you:* Yea, from the beginning of this action. *Therefore, gird your ſelves together, and hear the voice of the Lord: Liſten, (I ſay) to ſuch things as are hid, (I ſay) to them that dwell above the Heavens. Behold, this is the laſt ſleep of the world: and the time, that the power of the higheſt hath armed himſelf, ſaying, Come, O ye ſtrength of the Heavens, and follow me. For the earth hath cried vengeance, and hath curſed herſelf, and deſpaireth. Come (I ſay) For I will place the ſeat of righteouſneſſe. That my Kingdom maybe in One: And that my* people may flouriſh: Yea, even a little before the end.

And what is this? E. K. He ſpake theſe four words in another Tune.

E. K. He looketh up to heaven.

A voyce. *Bleſſed art thou, which reſpecteſt thy Juſtice, and not the ſins of man.*

An Angel now taking place. Ur. *This is the voice of the Angel* that now taketh place.

Δ. May we be ſo bold as to demand the name of that Angel?

An Oath. Ur. *No, It is not lawfull. I ſwear by all things that are contained within this holy book: * By the ſeat of God, and him that ſitteth thereon. That the words, which have been ſpoken in this Action, and ſhall be now ſpoken,* by me, *are true: Three years are yet to come;* even in this moneth, *(that beginneth the fourth year) ſhall the* Son of perdition be known unto the whole world: *Suddenly creeping out of his hole like an Adder, leading out her young ones after her, to devour the duſt of the earth.*

* Note, he ſpake this, pointing down to the great Bible of the Lord *Alb. Larkes*, upon which the Shew-ſtone, now, ſtood.

A Propheſie. an. 1587. in *Januario.* Antichriſtus.

Si ſimpliciter, ſic annus eſt intelligendus, ſi non ſeptenarius unus, noſtrorum annorum 24. ſit habendus pro uno anno myſtico: vel 42. menſes, &c. Perpende.

Δ. The ſentence is dark, in reſpect of the time. Conſider well.

Δ. I ſuſpect 42 moneths (now and then) to be underſtood for an year.

Ur. *This moneth in the fourth year, ſhall Antichriſt be known unto all the world. Then ſhall wo, wo, dwell amongſt the Kings of the earth: For they ſhall be choſen all anew. Neither ſhall there any that ruleth now, or reigneth as a King, or Governour of the ..... le, live unto the end of the third year: But they ſhall all periſh.*

Antichriſtus. *Omnes nunc Reges periburt ante tertium annum finitum.* *Their Kingdoms ſhe overthrown.*

The

The earth waſted. The Rivers become bloud, with the bloud of men and beaſts mixed toge ther. In this time ſhall the Turkiſh ſtate be rooted up, and caſt from the earth. And inſtead of him ſhall enter in that Devil: the father of liars, and ſuch as dwell in the houſe of Va-nity. Behold, This * Prince ſhall fly through his Kingdoms, *as the* Greyhound after his ſpoyl: devouring his poſſeſſions, *and cutting down the wicked:* But he ſhall become proud. *The Prophets of the Lord ſhall deſcend* from *Heaven, cloathed with their old Garments very freſh, and not ſtained.* Thy eyes *ſhall ſee them.* Out of theſe books ſhall the true Doctrine *of the Prophets, and Apoſtles be gathered: Which are not to be underſtood, but with the ſpirit of underſtanding, the ſpirit of wiſdom, and truth.* Behold, I will ſay *unto you* my ſelf.

△. They are in Paradiſe, they were carried upward, eſpecially *Elias.*

△. Suſpicor 42. menſes pro anno numerandos Myſtico iſtius Prophetiæ: vel annus v Igaris pro anno myſtico.

Antichriſt. Superbia. A.L. Enoch. Elias. Our ſign.

Come, Hear.

For, the voyce of the Lord is with power. Therefore, be milde, and of humble ſpirit. For lo, the time ſhall come. And I have ſeven *books,* ſuch as ſhall be delivered unto one of you. *And I will meet thee walking in the fields. And will ſtretch* forth my hand, ſaying, *Come: Then ſhall thine eyes ſee thoſe things, that thy* ſpirit *doth. And thou ſhalt* become a man of underſtanding: For I will give thee bread, and thou ſhalt eat it, ſuch, as ſhall be the bread of ſufficient comfort.

7. Libri tradendi ipſi △.

E. K. It thundreth in the ſtone. Of thee, [pointing to E. K.] thus ſayeth the Lord.

Thou art fleſh, and become ſtubborn. Thy judgement waxeth dull, and thy heart ſealed: But I will unſeal thee; and thou ſhalt be partaker: *But (becauſe thou haſt offended me) not with power in worldly things, I will make thee a great Seer: Such an one, as ſhall judge the Circle of things in nature. But heavenly underſtanding, and ſpiritual knowledge ſhall be ſealed up from thee in this world: For, thou art become ſtony, and haſt* cried out againſt my Saints. *Notwithſtanding, your* life ſhall be together. *Thou ſhalt be a workman of nature, looking into the Chambers of the earth:* The Treaſures of men. *Many things* are pluckt from thee, *which* were thine: *But* not from you, becauſe I have promiſed them.

E. K.

What is he, that bridled the windes, △. *At your prayers? Or, who is he that preſerved you from the* bloudy imaginations *of men,* [*and*] *hatreds of the world invincible? Is it not he, that is God of Heaven and Earth? Is it not he, that made both fleſh and Soul? Yea, even he it is, that ſayeth. Fly from the wickedneſſe,* and ſociety with Devils. *Leave off to ſin againſt the Lord: for he is of great power. This is* the laſt time *that any ſhew ſhall be made in this ſtone. For, lo, the promiſe of the moſt higheſt ſhall be fulfilled.*

This ſentence is revoked afterward, and the ſtone dignified.

E. K. Now *I* ſee all thoſe men, whoſe feet *I* ſaw before: And there ſitteth One in a Judgement ſeat, with all his teeth fiery. And there ſit ſix, on one ſide of him, and ſix on the other. And there ſit twelve in a lower ſeat under them. All the place is like Gold, garniſhed with precious ſtones, On his head is a great ſtone; covering his head; a ſtone moſt bright, brighter then fire. Four bring in a man bound. Now all is gone except *Uriel.*

Ur. *The end of words, the beginning of deeds.*
A voyce. *Seal it up: For, it is at an end.*
△. What is your will, that I ſhall do with this ſtone.
Ur. *All is ſaid: and I am ſealed for time to come.*

△. Deo omnipotenti, vero, vivo, & æterno ſit omnis honor, Laus, Gloria, Potentia, virtus & victoria: nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Wedneſday, January 15. we went from *Stetin* to *Stargart.*

Sonday, January 19. we came to *Poſen.*

Eccleſia Cathedralis Poſnanienſis fundabatur anno 1025. *per* Winceſlaum *Regem Chriſtianum factum cujus ſepulchrum in inferiori parte Eccleſiæ extat, lapide egregiè extructum.*

Saturday, January 25. Ὁ κίνδυνος μέγας τοῦ θανάτου διὰ τὰς τοῦ E. K. ἀδικίας μεγάλης ἐναντίον ἐμοῦ. (i. e. *Magnum adii vitæ periculum per iniquitatem* E. K. *contra me.*)

Sunday, January 26. ..... *Inviſebam Bibliothecam Eccleſiæ Cathedralis.*

Monday, January 27. ῥίξαι κυμ οξορε βρεινες. (*Rixæ cum uxore breves.*)

Tueſday, January 28. We went from *Poſen.*

Thurſday, Jan. 30. We came to *Konin* Town, over the long and dangerous Bridge, with much cumber at one broken place, by reaſon of the huge Cakes of Ice, which lay there.

Satur-

Saturday, Februarii, 1. We paſſed the dangerous way of Ice, having 25 men to cut the Ice for our Coaches to come through above two Engliſh miles long: but for all that great help, we could not get to *Vinew* City that night, by reaſon of the great water and Ice hard by the Town, which was broken over the banks into the medows very deep.

Sonday, Februarii 2. We came over the great water, the Ice being moſt part (with that nights winde) driven away out of our paſſage.

Monday, Feb. 3. We came by *Shadek* to *Lasko* Town, and there were lodged in the Provoſt his fair houſe by the Church.

Prima Actio apud Lasko.

Tueſday Februarii 11. *Stilo veteri, aſt* 21. *Stilo novo.*

Δ. After our prayers of the 7 Pſalms, and my particular invitation and calling for God his help, and the miniſtery of his good Angels: After (I ſay) more than half an hour ſpace attendance; *E. E.* ſeemed and thought that he felt a thing about his head, as if it clawed with Hawks claws. It continued no long time. And toward the Eaſterly corner of my great Study above, ſeemed to *E. K.* clouds to appear, far off, as at a quarter of a mile diſtance. Then appeared a Sea, endleſſe one way, and a Haven mouth with a River which fell or ran into that mouth. And beſides that River doing down into the Haven, did another River appear by running into the Sea, without any Haven making or having. The water of this Sea, is not like Sea-water, but rather like Quickſilver. Now cometh a mountain, and ſwimmeth upon that main Sea. Now that mountain ſeemeth to reſt and ſtand before that River mouth, that is by the Haven.

A voice. ..... *Meaſure me.*

E. K. Now ſeemeth a great thing like a man to ſtand, with one leg in the foreſaid River, and with the other in the ſaid Sea, by . having a corner of the ... id between his ſaid legs. *His* right leg is in the River, and his left in the Sea. *His* right leg ſeemeth gold, and his left leg lead. The mountain ſtandeth before him. *His* legs are like two poſts, of the ſubſtance of the Rainbow. *He* is very high: he hath a face, but with many eyes and noſes, but not diſtinctly to be diſcerned. *His* body ſeemeth to be red Braſſe. *He* ſtandeth with his arms abroad, and no hands appear. *His* right arme is of the colour of ſilver; *His* left arme ſeemeth to be black, twinkling. *His* head is much of the colour of that Sea wherein his left leg ſtandeth. Now beginneth a right hand to appear; a fair right hand.

A voice ſaid to this man. ..... *Meaſure the water.*

He anſwered. ..... It is 250 Cubits.

A voice. ..... *Meaſure that foot of earth.*

E. K. He pointeth to the mountain.

Anſwer. ..... It is a cube twice doubled in himſelf in a ſtraight line.

E. K. One ſpeaketh behind me, ſaying.

..... *Meaſure the Sea alſo.*

Anſwer. ..... It is 750. Cubits.

E. K. *He* now ſtoopeth to it, and taketh of it in his hand.

He ſaith..... The fourth in the third, *and three in himſelf ſquare. The age of Nature.*

E. K Now all is gone, all is clear, and nothing appeareth.

3. *in* 4. *efficiunt* 12. *&* 3. *&in ſe efficit* 9. *Nunc* 9. *in* 12. *efficiunt.* 108.

Δ, At length after this, *E. K.* heard from the foreſaid corner of the Study, the noiſe, as of a Ship toſſed and jolted of the waves of the Sea. After that *E. K.* ſaw one that ſtood all covered in a white cloud by the Eaſterly corner of the Table, above the Table in the Air. He ſaid.

....., *Beati ſunt, quibus veritas, ſpes, & conſolatio eſt: & quibus luminaria majora inſerviunt, in fortitudine & potentia æterni & Omnipotentis Dei.*

E. K. Now the cloud covereth him, and abideth.

E. K. Now he cometh out of the cloud, and ſtepeth three ſteps forward

ward, and the cloud ſtandeth behind him, like a garment ..... At length he ſaid.

..... *Then is their bleſſedneſſe, eternal life.*

E. K. I never ſaw him before: He is covered with a red Purple Robe, ſuch as my Lord, here, uſeth; but made ſomewhat like a Surpleſſe. His head is covered with feathers like Down: His face is like a childes face: His neck is bare: His legs are ba.... moſt white: His garment cometh not but to the ſmall of his leg. He ſtandeth upon a white great round Table, like Chryſtal, all written with letters, infinitely. On the middle of the Table is a great ſwelling or pommel of the ſame ſubſtance the Table is of. Upon that pommel he ſtandeth. He hath nothing in his hands; neither can his hands be diſcerned. His Robe hath no ſleeves.

He ſaid..... *Non poſſum diutius videri: Servus ſum Altiſſimi: Novi Terram in paradiſo. Spiritus ſum SAPIENTIÆ: Nomen meum eſt NALVAGE.*

E. K. He maketh a croſſe upon the place vvhere he ſtandeth.

Nal..... *Beatus Pater: Beatus Filius: Beatus Spiritus Sanctus. Bea...tu...t Menſuratio rerum & ſubſtantiarum omnium viſibilium & inviſibilium, verus & ſanctus eſt* Deus *in* promiſſis ſuis *& veritas ejus, Talis eſt.*

E. K. Hereupon he ſhevveth a round Globe.

..... *Cœlum, Mundus, Angelus, Homo, Nihil, & non nihil, & omne quod eſt, vel erit, Nihil eſt niſi ſplendor, Gubernatio, & unitas Dei: Quæ a Centro formata eſt reformata eſt, ab initio ad tempus menſuratum, & in perpetuum, Laus tibi in Cœlo, Laus tibi in Terra, Triumphus tibi in inferno, ubi non eſt Laus, nec Gloria. Quæ jam infuſa ſentio, doceo: Sed modo, lingua, & ideomate prædicto.*

E. K. He turneth round when he ſpeaketh.

Nal..... *Omnis Caro maximè eſt ſibi applicabilis, in natura & perfectione ſua. Igitur revelanda ſunt Myſteria Dei, non ut audiantur, ſed ut intelligantur.*

E. K. Now cometh a great ſmoak: now I ſee nothing: now he is gone.

A voice. ..... *Hear.*

[*E. K.* I ſee no body.]

E. K. Methinketh that two ſpeak, or elſe this voice giveth an eccho.

..... *The unpatient and troubleſome ſpirits of indignation, wrath, blaſphemy, and diſobedience, continually contend, bear arms, and ravenouſly run wilfully, againſt thoſe that are the.... Meſſagers and Angles of the Dignified and Triumphant Glory: which is now the Miniſtery of him that is Dignified in his Father: To the honour and glory of thoſe that are humble and faithful in obedience. Yea thoſe wicked ones keep open wars againſt God, and his Annointed* in Heaven *and Earth, onely for the ſafeguard and true keeping of ſuch as love God, and follow his Commandments, rejoyce in Truth, and are viſited in Righteouſneſſe.*

Dark ſpeeches to the fleſh: but words mixed with humane underſtanding; wherein briefly I will manifeſt the envy between the wicked (in reſpect of their enviouſneſſe) and thoſe that are juſtified in Heaven; which fight in the government of mans ſoul in the Creatures of God: Not in that they know they ſhall overcome: But in that they are envious and proud from the beginning.

Their contention is evidently amongſt you, which are joyned in the ſervice of God: Not as Deſervers, but as Choſen; whoſe veſſels and power, are beſt known unto God.

E. K. One ſtandeth on my left ſhoulder and ſaith.

Siniſter..... Doſt thou not hear, how like a fool he ſpeaketh, without all reaſon? Thou art a ſpirit of lying. Thou art one fartheſt from the glory of God. Thou art a ſower of lyes, and a teacher of falſe doctrine.

E. K. Thus ſaith he on my left hand.

Siniſter..... Speak, for I have power over thee. Canſt thou deny it?

Dexter..... *Thou thinkeſt ſo, becauſe thou hadſt power: But the brightneſſe thou hadſt, is turned into iniquity. True it is, thou hadſt* power *to baniſh the wicked out of Paradiſe: But me thou knoweſt not; becauſe thou haſt not baniſhed me. In reſpect of thy dignification (which ſprang with power) I ſay with the Hallelujah: But in reſpect of thy fall, Thus ſaith the Lord;* Poſui tenebras a tergo meo.

Siniſter..... Fy upon God, that ever he created me.

Dexter.

Dexter. ..... *Even thus, do they ſeek continually to enter into the weakeſt veſſel: of envy, not to triumph; for they know they ſhall not: but they hinder the time with man, wherein they may offend his conſcience.*

E. K. I hear howling and lamenting.

To *E. K.* Dexter..... *Such are thoſe of whom thou ſeekeſt aid and comfort: Thoſe that appear unto thee, have ſought thy ſoul; And the fruit of them, is according to their deſtruction. Believe them not. It is ſaid before, Thou dealeſt with devils. What reward ſhall he reap, that fighteth againſt the Higheſt? Or taketh part with ſuch as are baniſhed from Righteouſneſſe? Much more ſhall his puniſhment be, which ſeeketh help of thoſe that are diſhonoured. For diſhonour ..... to imperfection, and is become a monſter for deſtruction.*

It is written .... Nothing can ſtand before the Lord, that is imperfect; Much more that imperfection weakened, which obeyeth the imperfect. Leave, for the kingdom of Righteouſneſſe is at hand, And thou muſt vow. Hear the Lord, That thy ſins may be forgiven thee: For the Propheſies of the Lord are not uttered to the world, with the ſeales of the wicked. Therefore become holy, that thou mayeſt augment the benefit of God beſtowed amongſt you; and render it to the world, as the meſſage of truth, with thanksgiving. Meum eſt pauca dicere.

Δ. Sed quis ſis, Neſcimus, an non idem Naluage, qui nobiſcum prius egiſti hodie?

Nal. ..... I am.

E. K. Why call you thoſe Devils, with whom I deal; not offending my conſcience, but intending to do good to my ſelf and my neighbours? If you be of God, where is the fruit of your doctrine? *&c.*

Nal. ..... *If they were not Devils and enemies of truth, they would praiſe and honour God in his Meſſengers of truth. But becauſe theſe Actions are true, and the truth of them ſhall be the deſtruction of their kingdom; Therefore deviliſhly and enviouſly they reſiſt the will of God. Denying the power; Blaſpheming his truth, and infecting his veſſels.*

Devils.

This Doctrine what it teacheth. *In our Doctrine there is nothing taught but the ſtate of the world, here, and to come. The propheſies of time, and the knitting up of God his myſteries, opened from time to time, to thoſe that are his ſanctified: as teſtimonies in the Creation and Operation of his Creatures; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apoſtles in Chriſt his Kingdom, were made partakers of the myſteries to come, of the ſtate of mans ſalvation; and ending of this combat, which is in that day, when all Creatures ſhall receive their reward. The Church of God is alwayes garniſhed and furniſhed with ſpiritual Revelations: as a Manſion or Dwelling-place of the Holy Ghoſt.*

Theſe latter dayes, and end of harveſt muſt have alſo Labourers: For no Age paſſeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, the World may conſent unto him in Glory. So that this Doctrine, is the myſteries of the word of God, ſealed from the beginning, now delivered unto man, for that Reformation which muſt be in One unity eſtabliſhed unto the end. *The very part of* that Circle, *which comprehendeth the Myſteries of the Higheſt, in his* Prophets, Apoſtles, and Miniſters yet to come, *which* are alive, *and ſhall bear witneſſe of eternal Comfort.*

Reformation. Note this Circle.

The fruit of our Doctrine is, that God ſhould be praiſed. For of our ſelves we ſeek no glory: But we ſerve you to your comfort, teaching you the will of God, in the ſelf ſame Chriſt, that was crucified; ſold and died in the Patriarchs, *and publiſhed to the World by his Diſciples, and is now taught unto you, in the remiſſion of ſins ....* greateſt in the World, for the end of all things. *The very key and entrance into the ſecret myſteries of God, (in reſpect of his determination on earth) bringing with it reward in the end of eternal glory, which is the greateſt Treaſure. Thoſe that tempt thee, do it in reſpect of the fear they have of the power of God, ſpringing in thee.*

Let this ſuffice. The World is vain in reſpect of eternal joyes. Heaven and Earth paſſeth away: The reward of the Righteous endureth.

E. K.

Nal. ..... *What do you ſee imperfect, in all that hath been delivered?*

Δ.

Nal. ..... *You have 49 Tables: In thoſe Tables are contained the myſtical and holy voices of the Angels: dignified: and in ſtate diſglorified and drent in confuſion: which pierceth Heaven, and looketh into the Center of the Earth: the very* language *and ſpeech of Children and Innocents, ſuch as magnifie the name of God, and are pure.*

Δ. *Infra, in libro Cracovienſi, Aprilis 21. dixit hanc linguam nunquam fuiſſe revelatam.*

Wherein, the Apoſtles underſtood *the diffuſe ſound of the World, imperfected for mans tranſgreſſion. Theſe Tables are to be written, not by man, but by the* finger of her which is mother to Vertue [Δ. Madimi *ſaid her mother would write them,* An. 1583.] *Wherein the whole World, (to fleſh incredible) all Creatures, and in all kinds, are numbred, in being, and multitude. The meaſure and proportion of that ſubſtance, which is Tranſitory, and ſhall wax old.*

Let theſe two places be reconciled. *Theſe things and myſteries are your parts, and portions ſealed, as well by your own knowledge, as the* fruit of your Interceſſion.

The

The knowledge of Gods Creatures.

Unto me are delivered five parts of a time: Wherein I will open, teach, and unſover the ſecrets of that ſpeech, that holy myſterie. To the intent the CABALA *of* NATURE, *in voyce, ſubſtance of bodie, and meaſure in all parts may be known. For there is nothing ſecret, but it ſhall be revealed, and the ſon of* GOD *ſhall be known in* POWER, and eſtabliſh a Kingdom with righteouſneſſe in the earth, *and then cometh the end.* Five parts of a time.

For the earth muſt come under ſubjection, and muſt be made pure. That death may *be ſwallowed in his own Kingdom, and the enemy of righteouſneſſe finde no habitation. The word of God endureth for ever. His promiſes are juſt. His ſpirit is truth. His judgements inſcrutable. Himſelf Univerſall. He it is of whom you labour. The promiſes of God in this earthly Noble man ſhall be fulfilled.* Salomon *uſed the places of honour, and was exalted.* *Regnum Chriſti futurum in terra.*

Thus ſayeth the Lord.

I have ſealed him againſt hatred; and have made his ſeat open. *Let him therefore ariſe up, that the people may ſee him. For mortal men have places of honour, and in their own Courts, they come to be exalted: Who is he that made the earth, and dignified him with a living Soul? Even he it is that exalteth, and in whoſe hands the Kingdoms of the earth are ſetled.*

Behold, the fifth time ſhall come, (*in reſpect of the parts of time*) *and it is the day, that hath been promiſed. Then ſhall your eyes be open. Then ſhall you ſee.*

A voyce. *Stay there.....*

Nal. *I obey.*

E. K. Now *I* ſee him paſſe away over the Chriſtalline Table, which is round like a Catt wheel, having a great knop in the middle.

Δ. As concerning our ordering of the Table, and the reſt of the furniture, we are deſirous to know, what is now to be done: ſeing, now we are come to the end of this firſt journey.

A voyce. *Be it thy charge. I will put to my hand.*

Δ. Mean you it to be my charge to order theſe things, as my imagination ſhall be inſtructed, by God his favour.

A voyce. *It is ſo ſaid before.*

Δ. Gloria, Honour, & gratiarum actio Deo omnipotenti Deo noſtro Domino & Patri Noſtro: nunc, & in ſempiterna ſeculorum ſæcula. *Amen.*

Tueſday, *February* 18. *a Meredie hora* 3. Lasko. *Stylo veteri, aſt* 28. ... *Die ſtilo novo.*

Δ. After ſome prayers made, *E. K.* ſaw (as he thought) *Nalvage* ſtanding at my left hand.

Δ. In nomine Jeſu Chriſti Redemptoris noſtri, Eſtis vos *Nalvage*?

Nal. *Tu dicis.*

E. K. The lower part of him is in a Cloud: but all his upper part is out, he hath a thing like a Pall hanging down behinde him from his head; He hath like a round . . . of boane in his hand, he ſeemeth to be as farre as the Church. And I ſee him, as well winking as directing my open ſight on him.

Nal. *What is it you require?*

Δ. The expoſition of the time delivered to you in five parts.

Nal. *Read it.* Δ. *Folio precedente.*

Δ. I read, and when I came to the place, that death may be ſwallowed, *&c.* *Nalvage* ſaid as followeth.

Nal. *That is the laſt Conqueſt. Go forward.*

Δ. In reading?

Nal. *I.*

Δ. I read to the end.

Nal. *The finger of the higheſt peruſeth nature amongſt you by himſelf, and in her own motion. Through which action things become, that were not (by Generation:) And in the ſame time vaniſh, as though they were not (by corruption.) A year it is; Wherein nature looketh with many eyes through..... dwelling places: unto ſome as a Nurſe: and to the reſt as a ſtep-mother. And ſo it is meant in the Scriptures. For*, a time is an year, purpoſed by determination in the judgement of God; which is not known *to man, how, or when it ſhall happen. Another year is a time eſtabliſhed, and preſently delivered, as the preſent judgement of God. This is that I ſpeak of. A time is an year. The parts are known amongſt you.*

E. K. *I never heard any ſpeak ſo leiſurely.*

Nal. *Now look to your underſtanding. I ſpeak of two years. One appointed in the judgement and determination of God to come, and unknown to man. The other the time of the judgement of God (and before determined) now preſent: Notwithſtanding, before determined. There is difference between an year myſtically promiſed, and unknown: and the time that is myſtically promiſed and known.* Annus myſticus ſumitur dupliciter: Unus, qui eſt Tempus cognitum Deo, & hominí non revelatum: Tempus, hoc dicitur, apud Deum. Annum nos illud computamus. Aliud eſt præfinitum, cognitum Deo & Angelis, & revelatum homini: & Annus eſt præſens. *This laſt is the year I ſpeak of.*

E. K. He ſpeaketh a language to me unknown, and looketh ſomewhat on one ſide.

Δ. What are your parts of that year?

Nal. *March, April, May, June, July, Auguſt.* ....., In illo autem die, invenietis Chriſtum. *The words of this Doctrine muſt agree, and times.*

E. K. When come you with the reſt of your words?

Nal. *As it is given me, ſo I give it unto you.*

A great unparience.

[Δ. He was thus interrupted by *E. K.*] --"Muſt end their courſe in the promiſe of God: "[In] Theſe weeks are the fruits of my labour to be known, For I muſt unfold unto you, and "open the ſecrets of this myſtical, and *Delivered* ſpeech: Whereby you may talk in mortal "ſounds with ſuch as are immortal: And you may truely know the nature, and uſe of God his "Creatures. Therefore, be diligent in hearing, and *Receiving*. For the courſe of man is con-"trary: But the determination of God moſt certain.

Cabaliſtical in reſpect of the receiving.

You are anſwered.

..... Mean you theſe Lenten weeks, or the weeks of all the fore-reherſed moneths?

..... *Of my whole appointed time.*

E. K. He ſtandeth higher up.

..... *May we (without offence) require your.....at all times, as our caſe requireth?*

Nal. *Your labour is my readineſſe.*

..... *You ſee I have an Ague: What is your counſel therein?*

Nal. *I have to counſel you (from God.)*

Δ. Bleſſed be the Fountain of counſel, and of all goodneſſe.

E. K. He ſheweth an houſe, and ſix, or ſeven on the top of it with Torches: They are like ſhadows.

..... *In the name of God what may this mean?*

E. K. Theſe ſhadows go up and down the ſide of the houſe, thruſting their Torches into the ſides of it. The houſe is like this very houſe. They go round about the houſe. There are eight of them. They have claws like Eagles. When they ſit, they are like Apes. They ſet a fire on it, and it burneth mightily; Now your wife runneth out, and ſeemeth to leap over the Galery rayl, and to ly as dead. And now come you out of door, and the Children ſtand in the way toward the Church. And you come by the yern door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. You look up to heaven ſtill, and kneel upon one of your knees. The ſtone houſe quivereth and quaketh, and all the roof of the houſe falleth into the houſe, down upon the Cheſts. And one of theſe baggage things laugheth. The houſe burneth all off. Your wife is dead, all her face is battered. The right ſide of her face, her teeth and all is battered. She is bare-legged, ſhe hath a white Peticote on. Now the apparition is all gone.

Marie ſeemeth to be pulled out of a pool of water, half alive, and half dead, her hair hanging about her ears. They hold her up. Now they carry her out at the Gate. You ſeem to runne in the fields, and three, or four men after you. You run through waters. All diſappeareth; And now *Nalvage* appeareth again. He ſeemeth to have wept.

Δ.

Nal. ..... *God*

Nal. ..... *God giveth you warning that you may eſchue them.*

Δ. And how ſhall I eſchue them?

Nal. ..... *Thus ſayeth the Lord. Behold, I have ſealed thee for my ſelf: for my people, and for my ſervant. Therefore ſhalt thou not periſh; No, not the leaſt hair of thy bodie. Fear not, be ſtrong in faith. For I come ſhortly. Hearken therefore to my voyce, I ſay, therefore hearken to my voyce: For the ſpirits of wickedneſſe, and confuſion have riſen up againſt thee: If therefore they prevail againſt my purpoſes; Then ſhall it be no world: Neither are there any heavens. But, this place is not for thee; yet, if thou wilt, be it unto thee. I will ſeal deſtruction, both for a time and for ever. Be mighty therefore in me. All the earth rageth in wickedneſſe. And ſinne ſmelleth thee ready now to creep out of his hole. If thou move thy ſeat, it ſhall be more acceptable. For, even this year ſhalt thou ſee the beginning of many troubles: And the entrance of this* LASKO, *into the bloudy ſervice of the world.*

E. K. He ſeemeth to ſpit fire, and ſo vaniſh away.

O Jeſu Chriſt, we have committed our ſelves into thy hand; and do ſubmit our wills to thy government. What ſhould this mean of terrible deſtruction threatned to my wife and maiden? And as it were frenzie, to light on me for ſorrow. Theſe things cannot well agree with our former aſſured protection.

E. K. I ſee a little wench on the bench, all in white, ſhe ſayeth.

..... *How do you ſir?* ...,. [*making curſie to* Δ.]

Δ. Better it is known to you then to my ſelf, how I do.

..... *Sir, I have been.....land, at your houſe, where they are all well.*

Δ. Thanked be God.

..... *Amen.... The Queen ſaid: She was ſorry that ſhe had loſt her Philoſoper. But the Lord Treaſurer anſwered: He will come home ſhortly,* a begging to you.

They were black. Sir, Herry Sidney died upon Wedneſday laſt.

Δ. Note, at *Prague*, Aug. 24. I underſtood that Sir *Henry Sidney* was not dead in February nor March, no nor in May laſt: Therefore this muſt be conſidered, Doctor *Hager* his ſon told me. You may alſo mark how the Devil at this time did miſ-inform *E. K.* and ſo it is poſſible that this being a lye, was his, *CRACOVIA.*

A privy enemy of yours.

..... I ever took him for one of my chief friends.

..... *But this it is: Truely, none can turn the Queens heart from you. I could not come into your Studie: The Queen hath cauſed it to be ſealed up. You have been uſed to good Cities: It were good, you did conſider it.* Little words *are of great matter.*

Δ. Where, I pray, would you wiſh me to ſettle my ſelf firſt?

..... *My mother would give you counſel to dwell at* LASCO.

Δ. Do you diſſent from your mother?

..... *I.*

Δ. Upon what.

..... *Jeſu, you think that I am an unwiſe maiden. The Devil bringeth the ſound of my mouth to thy ears.* E. K. *For I ſaid* CRACOVIA, *and he ſpake* LASCO. Note the envy & power of the Devil.

Δ. Seing your mother would wiſh me to dwell at CRACOVIA, at what other place would you wiſh me to dwell?

....., *Lux ante faciem, Tenebræ poſt tergum.*

E. K. Now *I* feel a huſſing thing go from my head.

..... *I pray you be not offended with my ſimplicity:* My mother and I am all one. *In us is no diſcord: I pray you bear with me, if I ſay, I be the Concord of time. Theſe are my words.* The Concord of time. My mother would have you dwell *at* CRACOVIA. *And I conſent unto it. Let them that be wiſe underſtand. Alwayes pray that* you may hear truely, and receive faithfully.

Δ. May I before I go any further demand if you be *Madimi?*

..... *I am ſo, Sir.*

Δ. As concerning this terrible Viſion here ſhewed, what, is either the intent, or verity of it?

Mad. *Sir, will it pleaſe you to hear me?*

Δ. The verity is moſt acceptable to me alwayes.

Mad. ..... *I think your book ſaith, This man his way is prepared,* &c.

L. vid. Anno 1583. Jun. 16. *Super, ante duo folia.*

Δ. I trow, the words are, His ſeat is made open, or made manifeſt.

Mad. ..... *It is ſo. Bear with me, I think, it is ſo.*

Δ. What will you ſay thereof?

Mad. ..... *And upon earth Princes have h . . . in their own Courts. I remember, He was ſealed at* Mortlake. Contra omne malum. *Then cannot the King of* Poland, *nor the Chancelor, prevail againſt him. Yet* Vendiderunt animam ejus.

Δ. Lord be merciful unto . . .; What Trayterous dealing? I beſeech you to ſay . . . e. in that caſe; He is our great friend, and for the ſervice of God furthering.

Mad. ..... *You met a man by the way: He is an Iriſh man.* (*But as . . . me, he ſaid he was a French man*) *I heard the King, when . . . . him to go into England. But he could not poiſon him there . . . Therefore he followed him, all the way. But if he return again: They ſay, We will exalt him. But ſend* thou *thy Army, and we will ſend him. Wherefore hath the King abſented himſelf, but to betray his Kingdom? Truely, I can tell no other cauſe.*

Conſpiracy of the K. of *Pol.* with the *Turk* againſt *A. L.*

My Mother ſaith within theſe few dayes, after be . . . . calleth it) a little talk, Let him go to Cracovia . . . . *himſelf as* David *did before* Saul: *It may be the people will like well of him.*

Tuſh, Tuſh, Timor innatus, *will never prevail. Although he hate him, he cannot hurt him.*

E. K. She ſaith ſo, turning her head back to one that ſpake to her.

Sir, if you tarry here, you will have great grief in this houſe.

A. How long (I pray you) would you wiſh me, to tarry here: or how ſoon to be rid hence?

Mad. ..... *Hark ... He,* E. K. *marvelleth what I will ſay now.*

E. K. So I did indeed.

Mad. ..... *The Phyſitian ſaith, infected air is to be avoided in haſt. Many Princes ſhall be acquainted with you, and Learned men. The good are oftentimes ſtirred up to offend God, whoſe offences are both wilful and raſh: For temptation is a Touchſtone, and is one of the black fellows chiefeſt weapons.*

A. I beſeech you, to ſay ſomewhat of the time of our going hence.

Mad. ..... *Tuſh, I pray you,* Go hence as ſoon as you may.

A. To *Cracovia,* you mean.

Mad. ..... *I ... I will now and then viſit you there: And will become friend with you,* E. K *now: for you are become a good man.*

A. As concerning that terrible ſhew, what can you ſay of it?

Mad. ..... *As a warning to beware that, that ſhould be. This is the laſt Spear.*

A. But, if I go to *Cracovia,* no ſuch thing ſhall happen, I truſt.

Mad. ..... *So, Sir. Therefore, This is your warning.*

A. Is it not, then, the will of God, that I ſhall ſet up the Table here, as you ſee, we have prepared.

Mad. ..... *Be contented. This Wilderneſſe, is not* 40 *years. My Mother ſaith,* It muſt not be here: yet at your requeſt, *it may be.*

E. K. How can that be?

A. At mans commandment, the Sun can ſtand.

Mad. ..... *He ſaith true, Believe him. ... Therefore I will not urge any thing herein, but defer till we come to* Cracovia.

A. At *Cracovia,* ſhall I ſet it up? And ſhall I require *Pernns* houſe there? Or what houſe elſe, is, in God his determination, for me and mine?

..... *As wiſe as I am, I cannot tell, what, yet, to ſay. It is the Town, where the Sabbath day ſhall be celebrated.*

A. But now, as concerning the houſe, What is your word?

Mad. ..... *You will not be deſtitute of an houſe. Will you believe me;* For I am your true friend *MADIMI. Here ſhall be the end of your turmoil. Be of good cheare.*

A. Did you not will us to have my cheſt from *Torn* before we go?

Mad. ..... *I, when the black m . . . hath called home his waters.*

A. Aſſoon as . . . . n have it from *Torn* hither, then we are to be going.

E. K. How will my Lord agree to this?

Mad. ..... *Now you are become a new man, both we may dwell in one houſe. Sir, I promiſe you of my credit, you ſhall be to learn nothing of theſe things by* Auguſt.

A. By *Auguſt* next?

Mad. ..... *Yea ... Next.*

A. Perhaps my Lord his furniture of money will not be ſuch, as to ſerve for our carriage anew, *&c.* Beſides that, I would wiſh *Keſmark* to be redeemed, before he ſhould come to *Cracovia*: Perhaps then with the people, his credit would be greater.

Mad. ..... *Thoſe that become Kings, care nothing for Farm-houſes.*

A. I would that needleſſe coſt, here beſtowed, had been ſaved: or that you had told us this ſooner.

Mad. ..... *Silence now, is my beſt anſwer.*

A. Do you know, (O Lord, what ſay I?) Have we had any name of *NALUAGE,* heretofore in our Tables or Books expreſſed?

Mad. ..... *What have you written, that have you written. He is a near kinſman to my Mother. We call him, with us,* Fuga terreſtrium.

Nalvage.

A. We beſeech God, that all intermedling, and ſaucineſſe of the wicked in theſe Actions may ceaſe. You know how one clawed him, here, on the head, as with Eagles claws.

Mad.

Mad. ..... *He may rejoyce, they clawed not his ſoul. You are content to let me go.*

E. K. She goeth away ſomewhat bigger, and in a long Gown.

Δ. Soli Deo Gloria. *Amen.*

Friday, Februar. 21. *à Meridie,* Lasko. *Martii* 2. *Stylo novo.*

Δ. As I had talked of *Madimi*, and *IL.* to *E. K.* about Treaſure hid in *England*: and I was deſirous to have ſome advertiſement by *Madimi*, ſhe appeared.

Mad. ..... *I anſwer your inward man. I am come again.*

E. K. She is bigger than ſhe was.

Mad. ..... *I am a little grown.*

Δ. As concerning a medicine for my Ague, I would gladly . . . And as concerning the wife of our dear friend, the Lor . . .

Mad. ..... *I pray you, bear with me at this time: I am as willing to anſwer you (when light cometh again) as you to ask me. You may conſider of many things, I can anſwer them briefly. Such bleſſing as my Mother beſtoweth on me, ſuch I give you.*

E. K. She ſmileth.

Δ. God grant that his good Creatures may ſmile on me.

Mad. .....*When you know me well, you will find, I have been very charitable.*

E. K. She goeth away naked; her body being beſprent with blood; at the leaſt that ſide of her toward *E. K.*

Δ. Laudetur Deus Trinus & unus, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Saturday, Februarii 22. 1584. *ante meridiem.* Lasko. [*Martii* 3. *Stylo novo.*

Δ. The queſtions needful to be required of *Madimi.*

1. Good counſel for my health recovering, and confirming.

2. If the Pedeſtal (for the holy Table) being here made, ſhall be carryed with us to *Cracow*, rather than to make a new there: both to ſave time, and to have our doings the more ſecret?

3. What is your knowledge and judgement of *A. L.* his wife, in reſpect of her life paſt, preſent, and to come; for we doubt ſhe is not our found friend?

4. It is our very earneſt deſire, that the Daniſh Treaſurer in *England*, in the ten places, (ſeiſed on by *E. K.*) might be brought hither, very ſpeedily: whereby *A. L.* might redeem *Keyſmark* and *Lasko* lands, morgaged: and alſo pay his debts in *Cracow*, and about *Cracow.*

For, elſe, neither can he come with any credit, to *Cracow*, (as he is willed) neither can he come to us, there, ſo commodiouſly, and oft, as our conferences may be requiſit. And thirdly, the day of *Keyſmark* forfeiting (without the Emperour his favourable help) draweth nigh: as in *April* at St. *George* his Day next.

Δ. And by your ſpeech of *England*, you give me occaſion to enquire whether her Majeſty doth cauſe my rents to be received, by my Deputy aſſigned or no?

Whether her Majeſty, or the Council, do intend to ſend for me again, *into England* or no?

And as concerning the red p . . . . which *E. K.* found with the book in *England*, what it is: And what is the beſt uſe of it, and how that uſe is to be practiſed or performed?

Δ. after theſe Queſtions written, and a little our praying to God for his light, verity, and help, and to ſend *Madami*, according as ſhe willed me to note many things, for that ſhe could anſwer them briefly. we uſed ſilence a while; . . . ath ſhe appeared on my right hand between me and E. *K.*

..... *Bleſſed be his name that in truth, and for the truth, ſendeth his Miniſters to inſtruct them that love Truth.* .... *Even ſo* ..... *Be not pierced too much with ſight of me.* [to *E. K.* for he looked mervallouſly earneſtly on her.]

E. K. She ſeemeth more bright than ſhe was, And to . . . and to ſtand in a more bright place.

Mad. ....., *All honour be to him that liveth in Heaven and in Earth, and is mighty in all places.* Amen.

1. ..... *Your health.*

E. K. Now ſhe is gone to the place on the Cuſhions on the bench, where ſhe ſtood yeſterday. She doth now as young children do, playing with her

coats,

coats; and at length ſitteth down on the Cuſhions.

Mad. ..... *Even as ſpiritual and dignified illuminations*, from aſcenſion, *and by deſcending, work the will of God, determined in all Creatures, diverſly, according to the meaſured purpoſe of the Higheſt, in diſperſing his will upon and into every one, particularly; whereby ſome become wiſe, one in this, another in that degree; other ſome mighty in works, whereby health and help, comfort and joy, is given to the faithful: Even ſo, aſcending, doth Hell infect, ſometime with error, and ſometime with infirmities: So that from Heaven ſpringeth health, from below infirmities of body and ſoul. Whereby we find two immediate powers, bringing forth two properties, The one Comfort, with Joy; The other Infection with ſorrow.*

Two immediate powers.

But this may be objected: Hath it not been ſeen, that the wicked cure diſeaſes? and reſtore health? Whatſoever is of death, is ſorrow; which is the ground of ſpiritual and bodily infection ſo that evil cannot work good. How can it therefore be that the dead revive, or reſtore health? The cure therefore of all ſpiritual infection (I mean the infections of ſuch, as are ſpiritual is in reſpect of his weakneſſe, and not of his ſtrength; Becauſe Satan infecting, may become weak (whereby he cannot prevail) and ſo give health, by reaſon of weakneſſe: Otherwiſe, with power, bringing death all manner of wayes.

△. *E. K.* thought a thing, whereunto ſhe anſwered. . and he ſaid . . . my thought: ſhe anſwered .... in my degree, thoughts .... known to me. I, than an .. .. ſhe is of God and in God, tha.... the thought of man.

E. K. She . . . I hear . . . a buz. . . care.

..... *Theſe two immediate and ſupernatural properties are ſo dignified in Creation and Determination, that the good Angels cannot cure, or help ſuch infirmities, as are brought in by the ſubtile infection of the wicked themſelves: Unleſſe in body the immediate power of the ſecond Perſon in Trinity be adjoyned in the aid and cure of the infected body; which is the true Phyſitian. And as he took upon him man his frailty, ſo he is chief Governour over the ſame in all degrees.*

If the ſoul be infected, the Angels have no power to . . . it or make it clean: but by the will of the Father which is the Holy Ghoſt, deſcending through the Angels into the propriety of the Church: whereby the Diſeaſe is cured. Therefore, conſidering, thou art infected, not naturally, but by ſpiritual and wicked inflammation, ſtirring up thy body unto infection. We that are good Angels, cannot miniſter help unleſſe we feel the immediate power of him which is the ſecond, and the water of Life. Notwithſtanding, as we know how the infection grew, either locally or really: So can we find contrary places and things for comfort.

When Herod *was infected by the Devil to kill very Chriſt the Son of God; His purpoſe was not altered by contradiction to the Devil, but by the foreknowledge of God, which appointed* Egypt *for his ſafeguard. So it is ſaid unto thee, It is thought good thou ſhouldſt reſt at* CRACOVIA; *for it is a place ſanctified, both in fore-determination, and now. Therefore uſe the Sabbath, and reſt from labour: Reap now, and eat the fruit of thy labour; Preſſe the Vine, that thou mayeſt drink, and be comforted: For the promiſes of God, are not in vain; Neither are the Heavens fruitleſſe. For as it is ſaid,* Thou art not bound, *but for the ſervice of God: Neither ſhalt thou be enriched by Princes: but ſhalt enrich them. Fleſh may ſpeak vainly, and be without comfort: But the promiſes of God, ceaſe not, neither become uncertain.*

Cracovia.

Riches.

This year to come, *is of great blood-ſhed: prepared to ſtop the mouth of the Earth, which gapeth for ſorrow. Therefore* thou *muſt* be ſeparated, *that the promiſes of God may be fulfilled: which cometh (not at your requeſt, but at his Determination) moſt abundantly.*

Theſe Boords need not, The paviment ſhall ſerve; for it is neither the Earth, nor mans hands, (but the Finger of him that liveth,) that provoketh.

Behold .... That the power of God might be known, therefore he hath choſen thoſe that are not regarded, to the intent, it may be ſaid: Lo, This is of God. .. Haſt therefore, and ſtay not, for thy warning is great.

Thoſe that are wiſe (to ſin) in their fleſhly imaginations, are deceivers of themſelves: Which with us are not to be accuſed, but rather unknown. *For the Kingdom of Heaven is divided from Hell: and thoſe that are of Hell, are unknown from us. For as . . . and . . ., naturally, know not, one another, ſuch, and ſo it is of us.*

Sit tibi ſatis quod illam non novimus, neque virtutem ullam deſcendentem ab illa vidimus.

A. L. *Neither is the power of God in him, for his own ſake: but for the* Spirit *that God hath planted in him. For we have known him, and again have forgotten him. And yet we underſtand him But (I teach thee a Myſtery) by irradiation into him: and not by reflexion from himſelf. As the heavens fly from the ſtink of the infected powers, even ſo, fly thou.*

△. *Cacodæmon ipſius Palatinæ.*

Ganiſlay, Ganiſlay. E. K. She calleth one, who is now come here.

Gan. ..... *What wilt thou with me? what wilt thou have?*

E. K. He ſeemeth to have his face half like a man, and half like a woman, his body being all covered with hair, rugged.

E. K. This

E. K. Madimi ſhaketh her Coates, and bruſheth her Coates with · · · · ·

Mad. ..... *Thus ſayeth my Mother. Beware of wilde hony, and raw fruit: The one clarified, the other ripened may become good. Thoſe that know not wine become drunken, but to ſuch as know it, it bringeth health. Even ſo, this Doctrine. For, unto him that it is taſted, being ripe, or ..... or becometh comfort, and the Key of a pr. .... But unto him that taſteth it wildly, and ..... Worketh ſorrow. Your knowledge is not* to have, *but to* learn to..... *So that you may be, both having and learned. Small are the Treaſures of this world, in reſpect of the wiſdom that judgeth* NATURE. *For unto him that judgeth truely, what ſecret is hidden? Thoſe that ſeek the world ſhall be contemned of it: But he that flieth from her, ſhall uſe her as a ſlave, or as the ſecond mother doth her daughter. Notwithſtanding, of my ſelf, I will be more appliable unto you, then you ſhall be followers of me. For, for that* cauſe am I become childiſh. *Therefore ceaſe: He is truely wiſe, that ſayeth, God knoweth at all times what we have need of. Be not tempters. Be patient.* Why God in his Miniſter, as a Childe dealeth with us.

5. *Even as thy deſire is, ſo are all things in* England. *Nothing* kept *back. But for thy ſake, ſuch as are thine, are with them friendly uſed*

6. *If thou ſhouldeſt not be called home, how ſhouldeſt thou enjoy the benefit of God his promiſe, which hath ſaid: Thou ſhalt call her back*, &c. *to her preſervation. But*, firſt theſe things muſt come to paſſe. *The* Countrey ſhall be divided, *one riſe up againſt another. Great treaſons be wrought. Yea, and one cut anothers throat: And when the greateſt troubles are, Then ſhalt thou ſave her life. Then ſhall the wall be broken down: And free paſſage ſhall be made: And ſuch as are ſkorners, and aſcend up the narrow ſteps, or ſhew themſelves on the walls, ſhall be trodden down and defaced. Here is underſtanding, ... That which thou,* E.K. *haſt, is a part of four, and is become the fifth: Yet it is none of the four,* dignified *in a Cube, whoſe root is* * 252.

..... *I will know it ſhortly. Thou haſt no power (for time is not yet come.) But muſt be brought forth ſhortly; that it may be known. ..... Made it,* was * *Holy (but it was made by thoſe that. .... It: which* is not man, *neither any thing of wickedneſſe) which for* his ſins died, *leaſt he ſhould have been deſtroyed in the ſecond death. Revealed unto thee,* neither for thine own ſake; *nor* at thy requeſt: *But by the will of God, for a time to come.*

E. K. I pray you to tell me plainly what it is.

Mad. .... *Be content. ..... I ſpeak thus, leaſt thou ſhouldeſt ſin, God the father, the Son, and the holy Ghoſt bleſſe you.*

E. K. Now ſhe is gone, *as a mighty tall woman.* Note. *Madimi* as a tall woman now.

Δ. Veritati æternæ, ſit æterna Laus Gloria & Benedictio.

E. K. Amen.

Wedneſday, *Martii* 4. *Mane.* 1584. LASKO. *Martii* 14. *Stylo Novo.*

Δ. After my Petition made to God (at the inſtance of *A. L.* not preſent now) to know of *Moldavia* Kingdom, the ſtate to come: that is, when *A. L.* and by what means he ſhould enjoy the ſame (being before at *Mortlak*, promiſed unto him.) And at my requeſting that *Madimi* might be the Miniſter of his will therein: At length appeared *Madimi.*

Δ. Gloria Patri, & filio & ſpiritui ſancto: ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Mad. Amen. *A certain rich man, father of an houſhold, returned, and found all things out of order: And lo, he looked up, and ſaid unto his ſervant: Ariſe, and be ready, for I will ſet my houſe in order. Go to* Aſſon, *and I will meet thee there: And he aroſe up, and went unto* Aſſon: *But his maſter came not: At length he ſaid unto him. Behold, I will not dwell h..... Remove my houſhold unto* Banal, *and he did ſo. And the ſervant prepared a feaſt: But his maſter came not. And he ſaid unto him the third time; why art thou ſorrie, or why art thou angry? ..... Oh unto me, for I am thy maſter. And he ſaid: Riſe, go unto* Molſchecks, *and thou ſhalt meet me there. But lo, thus ſayeth the ſervant, my maſter forgetteth. ..... and hath commanded me twice, and I have prepared for him, and he came not, and he ſaith unto me the third time, Ariſe, go, and I will meet thee: Thou ſhalt finde me there; But he will there alſo deceive me: And he ſent before, and behold, his maſter.... But immediately after that, the ſervants meſſenger. .... The father of the houſhold came, and he looked but his ſervant was not there. And he ſent for him, and commanded him to be .... and to be brought with violence: But the ſervant ſaid, deal not thus with me, for it is violent: But the maſter anſwered, and ſaid: What I command thee. ..... ghteſt: For ſervants have no freedom of themſelves. And it came to paſſe that after the maſter had gathered together his friends: He ſaid unto them, Ariſe up, and finde me one that is* FAITHFULL *with* OBEDIENCE. *Then he ſtretched out his hand, and he ſaid unto his ſervant. Hold, take thy reward: For, from me thou art baniſhed. How ſay you, was this Juſtice, that he did unto his ſervant?*

Δ. O Lord, we appeal to thy mercies, and we acknowledge thy judgements alwayes to be moſt juſt and true, *&c.*

Mad. *The*

Mad. *The Ark of the Lord was the Covenant of* OBEDIENCE. *Happy are thoſe that enter.*

E. K. There ſpringeth a thing before her like a Reed, but withered.

Mad. *Unto thee,* [E. K. pointing to the Reed,] *thus ſayeth the Lord, Becauſe thou canſt not endure the end of winter, Spring on, and grow: But in the midſt of* [thy] *beauty, in the midſt of ſummer, ſhall thy deſtruction be.*

A. L. *I will anoint thee before thy time, for my promiſe ſake: That thou mayeſt fall in the midſt of thine own time, for thy weakneſſe is great.*

E. K. She ſtandeth and holdeth up her hands toward heaven, and ſaith nothing that I can hear.

Mad. *Go, make haſte: All fleſh is abominable.*

E. K. She ſpeaketh another way, not toward us.

Mad. *I am ſealed, neither can I ſpeak any more.*

E. K. Now ſhe goeth away like a three cornerd Cloud.

Δ. Oh Jeſu have mercy on us. Oh King of Jews have mercy on us. Oh Conquerour againſt Hell, death, and the Devil have mercy on us.

E. K. Now is he here, who was laſt here. Are you *Nalvage*.... In the name of Jeſus. Lord be mercifull unto us, &c.

.... *Is ſealed: I am excepted.... I am commanded, and my Office is to teach.*

E. K. He turneth about with a great ſwiftneſſe, at length he ſtandeth,

Δ. O Lord, and our deſire is to be taught of thee, in thee, and for thy ſervice.

Nal. *To him to whom it is ſaid, G O: Thus, I ſay, let him be going. For God hath ſtretched out his hand, and he ſayeth, I will not pluck it back, but with vengeance.*

E. K. He turneth again.

Δ. O God, to whom is that *G O.* ſayed?

Nal. *Thou mortal man, who is the Lord of health?*

Δ. The God of Heaven and Earth.

Nal. *The Lord is angry, and he ſaid unto thee.*

Be gone.

Lo, there is a day paſt. And if his own Angel had not made interceſſion for him, he had been nothing: Seal theſe things, make haſte.

Be going.

For the Lord is angry.

Δ. O God, &c.

Nal. *Thus he ſayeth.....* Lasky *hath rejoyced with an Harlot, and hath meaſured me, which am unknown: But he ſhall be rewarded.*

Δ.

A. L. *To thee it is ſaid: Make haſte, and be gone. I will* fulfill my promiſe in him for thy ſake: *But he ſhall fall, being none of thy acquaintance.*

Δ Pronounce favour and mercy on me: who in my ſin..... and ſingleneſſe of heart rejoyce to do what I can poſſibly perform.

Nal. *Thus they have ſaid againſt thee. Let him not go. Of them thus ſayeth the Lord. They ſhall tarrie where they would not. Ceaſe, write no more.*

Δ. Soli Deo, omnis honor & Gloria. *Amen.*

Δ. I was ſick of an ague, and thereupon did ſomewhat differ, awaiting alſo for the Lord. *A. L.* His help, chiefly, with Coach, Horſe, and Money.

Δ. Vide Job. cap. 33. *ecundum conjecturam meam de tribus modis Divinæ Miſericordiæ, erga homines, &c.*

Monday, Martii 9. Hora 9. Mane receſſimus a ..... & prima nocte fuimus apud Petr.....

Tueſday, 10.

Wedneſday, 11.

Thurſday, 12..... At *Michow* we lodged at night.

Friday, Martii 13. We came to *Cracow*, circa tertiam a Meredie, and were lodged in the Suburbs by the Church at..... Where we remained a ſeven night, and then (I and my wife) we removed to the houſe in St. *Stephens* ſtreet, which I had hired for a year, for 80 gylders (of 30 gr.) And Maſter *Edward Kelly* came to us on Fryday in the Eaſter week (by the new *Gregrian* Kalendar) being the 27 day of *March*, by the old Kalendar: but the ſixth day of *April*, by the new Kalendar, Eaſter day being the firſt day of *April* in *Poland*, by the new *Gregorian* inſtitution.

CRACOVIA. Martii 13. An. 1584.

Omnis Honor, Laus, Gloria & Gratiarum Actio, ſit Deo Noſtro Omnipotenti, Trino & uni nunc & ſemper. Amen. Δ.

MEN-

MENSIS MYSTICUS SAOBATICUS,
Pars prima ejuſdem.

Tueſday morning, Anno 1584. *Aprilis* 10. *ſtilo novo Gregoriano.*
CRACOVIÆ.

AFter our divers prayers and conteſtation of our humility, obedience, and credit in theſe Actions: and being come now to *Cracovia*, the place ſanctified, whereunto we were willed to make haſt, *&c.* At lenth appeared *Nalvage*.

E K. He hath a Gown of white ſilk, with a Cape with three pendants with taſſels on the ends of them all green: it is fur, white and ſeemeth to ſhine, with a wavering glittering. On his head is nothing, he hath no berd. His phyſiognomy is like the picture of King *Edward* the ſixth; his hair hangeth down a quarter of the length of the Cap, ſomewhat curling, yellow. He hath a rod or wand in his hand, almoſt as big as my little finger: it is of Gold, and divided into three equal parts, with a brighter Gold than the reſt. *He* ſtandeth upon his round table of Chriſtal, or rather Mother of Pearl: There appear an infinite number of letters on the ſame, as thick as one can ſtand by another. the table is ſomewhat inclined on one ſide: he ſtandeth in the very middle; his garment covereth his feet: his breaſt ſeemeth ſmooth as the down remaining of a Swan, when all the feathers be off, ſo is his neck, *&c.* He is lean and long-viſaged.

Δ. The infinite mercies of God be on us: and the light of his countenance ſhine on us; and his favourable countenance be on us.

Nal. ..... *Amen, unto him that is, and was, and liveth for ever.*

E. K. He looketh earneſtly on his table, and turneth him to view it.

Nal. ..... *All things are in order. Thus ſaith the Meſſenger of him, which is the God of Wiſdom. Is your worthineſſe ſuch, as you can merit ſo great mercy? or are your veſſels cleanſed, and made apt to receive and hold the ſweet liquor, pure underſtanding it ſelf?*

Δ.

Hath the Sun entred into your bowels, or have you taſted of the night-dew? Where are your wedding Garments; or after what ſort do you provide for your marriage? Unſeaſoned you are and withered fleſh, partakers of thoſe things which make you holy: through which partaking and the ſecret providence of him that is the Higheſt, you became dignified to the end, and are ſufficiently waſhed for the time of entrance. O ſtiff-necked people you deſerve nothing, and yet you have the hire of ſuch as labour. But, what, can corruption be partaker of thoſe things that are incorruptible? or man, which ſavoureth in himſelf, can you ſavour alſo of the Almighty.

O you weaklings, O you of no faith, O you Cankers of the earth; Where is the ſhame you have; Where are the tears you let fall; Where is the humility you are taught to? Nay you are ſuch as ſay in your hearts; if the Spring be fair, the Harveſt is like to be good: If theſe thing come to paſſe, it is the finger of the Lord. But ſuch is your imperfection, ſuch are the fruits of the fleſh, and the vanity of mortality.

Notwithſtanding, conſider that you are ſervants: Do therefore the will of your Maſter. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counſel of him that ſitteth and ſeeth, and ſaith I am. *Therefore be ſober, faithful, and waver not, for the inheritance of your Father is great: your freedom is without recompence, and your Maſter the King of Juſtice.*

Where are the people, or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of God? Unto whom have thoſe myſteries been opened: Is it not ſaid, of thoſe that are ſanctified, The Lord appeared unto them in a viſion: *But he cometh* to you when *you are awake: Unto them he came unlooked for, unto you he cometh requeſted. Ariſe up therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there any thing aſſured, but by the end.*

The End maketh all.

It was ſaid unto Abraham, *And I will deſtroy them. He believed it; but he asked not,* when. *Great is the reward of Faith; for it giveth ſtrength:* But thoſe that are faithful are not of this world. *Notwithſtanding, you have ſaid, (as it was ſaid by the Diſciples to Chriſt, when they were yet unpure, and blind)* When ſhall theſe things come to paſſe? *Lord, what is meant by this, or that? Simple Faith excelleth all Science. For, Heaven and Earth ſhall periſh in their corruption: But the voices of the Lord, much more his promiſes, are become Angels for ever: For as the Sun begetteth in the earth, and is father of many things that live in corruption and have end: So is the God of Heaven, the bringer forth and begetter of things celeſtial with life and for ever. For why,* Dixit & factum eſt, *Every Idea in eternity is become for ever, and what is* thought, is become a living creature. *I teach you a myſtery.*

Faith.

When Faith.

Idea.

As the tree in ſappy life, watering her ſelf throughly, bringeth forth the ornaments of her own beauty: So the ſpiritual part of man being good and dignified, burniſheth himſelf, with his ſound and faithful thought: *I mean the glory and ſhew of his own beauty; for the ſoul of man groweth, either with beauty to ſalvation, or with diſhonour and filthineſſe, to damnation.*

I have done my Commandment. I have as a Schoolmaſter warned you, and as a friend counſelled you: I will alſo teach you.

[*E. K.* He ſpeaketh in a thin ſmall voice.]

△. He uſed a great pauſe, and ſilence.

E. K. He ſtandeth and pointeth with his rod to the letters of his Table, as if he made ſome account or reckoning. He went out of the middle, and meaſured how many ſteps it is about.

Nal. ..... *Pater, Filius, Spiritus Sanctus: Fundamentum, ſubſtantia, & principium omnium.*

[*E. K.* Thought in his minde, *rerum*, and he anſwered his thought, ſaying, What need I ſay *rerum*? The Grammarians will be on my ſide. *Omnium*, is more than to ſay *omnium rerum*.]

E. K. This ſeemeth to be ſpoken by ſome other, in my imagination.

Nal. ..... Omnium, *is the thing that is my charge.*

E. K. *He* ſtill conferreth place to place, *&c.*

So. *E. K.* Now he ſtandeth ſtill.

Corpus omnium .... *E. K.* He pointeth to the whole or round table which he ſtandeth on.

1. *The ſubſtance is attributed to God the Father.*

2. *The firſt circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.*

3. *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghoſt. Lo, the beginning and end of all things.*

E. K. He ſtill counteth and conferreth places and letters together.

Nal. ..... *Lo, it is divided into 4 parts: whereof two are dignified: one not yet dignified, but ſhall be: the other without glory or dignification.*

E. K. He ſeemeth to point to ſome diviſions.

Nal. ..... *Underſtand God, as the ſubſtance of the whole, (as above ſaid.)*

E. K. He counteth again.

Nal. ..... *The ſubſtance of this part is called* Vita.

E. K. He pointeth to the uppermoſt part.

Nal. ..... *Called* Vita Suprema. *See here three ſmall lines.*

[*E. K.* Thoſe three ſmall lines appear in the uppermoſt parcel.]

Say ... *Gaudium*, [pointing to the uppermoſt line.

Say ... *Præſentia* [pointing to the ſecond.]

..... *Laudantes* or *Triumphantes* [pointing to the third.]

E. K. Now

E. K. Now he beginneth to account in the ſecond portion,

Nal. ..... *The Continent*, Vita. [He counteth again.

E. K. The four portions are of equal wideneſſe, but not of equal clearneſſe; and that about the center is of fuskiſh or leadiſh colour.

E. K. Now he ſheweth three ſmall lines in the ſecond portion. *He* ſeemeth to ſpeak to himſelf ſomewhat.

Nal. ..... *Say* ..... Poteſtas .... *to the firſt line pointing.* Motus ..... *to the ſecond*; Miniſtrantes ..... *to the third.*

E. K. Now he proceedeth to the third circular portion.

Nal. ..... *This Continent is alſo* Vita [*pointing to the third portion*] non dignificata, ſed dignificanda.

Nal. .... *See* .... E. K. *There are alſo three lines,* Actio ..... *in the firſt line.* Factum ...: *in the ſecond.* Confirmantes ..... *in the third.* *Sirha, this is true Logick.*

[A. He ſaid ſo to *E. K.* who now gave himſelf to ſtudy Logick diligently.]

E. K. Now he ſtandeth trembling.

Nal. ..... *Oh qualis eſt Juſtitia inter miſeros?*

A. .... Sed, mors eſt quæ peperit hanc vitam.

Vita eſt etiam hæc, ſed quæ peperit mors.

Say ..... *Luctus* .....
Diſcordia .....
Confundantes ..... } Here ſeem three lines alſo.

Thoſe that do their duty ſhall receive their reward. *Let my diligence teach you diligence.*

Be not angry, becauſe you do not underſtand: Theſe be means to underſtand. E. K. confeſſed that he was very angry. To E. K.

Nal ..... *Pray unto God, for I am reſiſted.*

A. Deus in adjutorium noſtrum intende, *&c.*

Say .... *Vita Suprema.* [pointing to the uppermoſt line of all.] *I find it (by addition) in this Language,* I ad, *but written thus, toward the left hand, in three angles*

I d
a

Say ..... *Gaudium* .... *Moz.* *I find it is a name aſcending and anſwereth to the two extremes of* I ad *in this manner.*

I d z
a o
m

A. I pray you, is *Mozod*, a word of three letters, or of five?

Nal. ..... *In wrote three, it is larger extended.* [A. z extended is *zod.*]

A. Will you pardon me if I ask you another queſtion of this extenſion?

Nal. ..... *Say on:* Moz *in it ſelf ſignifieth Joy; but* Mozod *extended, ſignifieth* the Joy o God.

A. No word in his radical form is extended.

Nal. ..... *Theſe doubts will at length grow eaſie.*
Præſentia .... I find it called *Zir.*

So ..... I d z
a o i
m z r

This Leſſon is greater than any that was learned in *Cracovia* this day.

Nal. ..... *Potentia* .... But ſay, *Vita ſecunda.* I ad *but thus.*

I d z s a i
a o i g o d
m z r v r r
b n a
d a z a
i a B d i

I will teach you here after the diſtinction of them.

△. You mean of *I ad* diverſly ſignifying.

Say ..... Poteſtas ..... *I find it* Bab. *It doth aſcend from the right hand to the left.*

Motio ..... *I find it* Zna.

They will not fall out ſo, but they will fall out well enough.

Nal. ..... *Vita tertia.* ..... I ad.

△. I pray you, what is of *Miniſtrantes?*

Nal. ..... *Look you to your Charge.*

Actio ..... Sor

Factum ..... Gru

..... Vita, quæ etiam eſt mors.

I ad

Luctus ..... Ser

Diſcordia ..... Off

f o s
s e a
r d i

If the order of the Table be ex ſpiritu Sancto,
The ſubſtance of the Father; How ſhall we gather the Circumference, which is the Son?

The Son is the Image of his Father: Therefore, in his death, he muſt be the Image of his father alſo.

If ſubſtantia *be in* forma Crucis, *then the Son is the Image of his Father.*

..... *Laudantes* ..... *Luach.*

△. The reſt I pray you to deliver us.

Nal. ..... *Bear with me, for it is eaſie for you, but hard for me.*

Miniſtrantes ..... *Lang.*

Confirmantes ..... *Sach.*

△. Now.

Nal. ..... *When I know, you ſhall.*

△. As *Sach.*

God be merciful to man.

It is ſo terrible, that I tremble to gather it.

Confundantes ..... *Urch.*

h c r v
i d z s a i
l a o i g o d h
v m z r v r r c
a b n a f o s a
s d a z s e a s
i a b r d i
l a n g

Thus I have made plain this body *generally: The* particulars are long, hard, and tedious.

Thy name be bleſſed, O God, which canſt open a means, whereby thy powers immediate may be opened unto man. Power, glory, and honour, be unto thee, for thou art the true body of all things, and art life eternal.

E. K. Now he is ſuddenly vaniſhed away with the Table.

Deo noſtro ſit omnis laus & gratiarum actio nunc & in ſempiterna ſeculorum ſecula. **Amen.**

Thurſday, Mane, Aprilis 12. 1584. *Cracoviæ.*

△. Some delay upon our prayers made, at length appeared *Nalvage* in ſhape and attire as laſt before: He ſtandeth ſtill.

Nal. ..... *Benedictum ſit nomen Domini in æternum.*

△. Amen.

Nal. ..... Audite mei fratres patienter.

The Godhead in his ſecret judgement keeping in his Almighty boſom, the image and form of all things, univerſally, looked down upon the Earth; for he ſaid, Let us now go down among the ſons of men: He ſaw that all things grew contrary to their creation and nature; either keeping their dignities and ſecret vertues ſhut up in obſcurity, or elſe riotouſly periſhing, through the imbecility and frowardneſſe of ignorance: So that it was ſaid, Behold, I delight not in the World: The Elements are defiled, the ſons of men wicked, their bodies become dunghills, and the inward parts (the ſecret chambers of their hearts) the dens and dungeons of the damned: Therefore I will draw my ſpirit from amongſt them, and they ſhall become more drunken, and their ignorance ſuch as never was: No, not ſince the fall of heavens.

Antichriſtus. *For, lo, the time is come,* And he that is the Son of Unrighteouſneſſe, is and liveth: *Unto him therefore ſhall be given ſtrength and power: and the Kings of the Earth ſhall become mad: yea, even raging mad; yea even in the third madneſſe, and that in the depth of their own imaginations; and I will build my Temple in the Woods, yea even in the Deſert places; and I will*

become

become a Serpent in the wilderneſſe : for I have tucked up my garments and am fled away, and ſhall mourn on the Mountains without comfort. In the wilderneſſe.

Lo, the Thunder ſpake, and the earth became miſty, and full of fogge, that the Soul of man might ſleep in his own confuſion. The ſecond Thunder ſpake, and there aroſe ſpirits, ſuch as are for Sooth-ſayers, Witches, Charmers, and Seducers: and they are entred into the holy places, and have taken up their ſeats in man. [Woe be unto the earth therefore: For, it is corrupted. Woe be unto the earth, for ſhe is ſurrendred to her adverſary: Woe be unto the earth, ſhe is delivered into the hands of her enemy: Yea, Woe be unto the ſons of men, for their veſſels are poyſoned. But even then ſaid the Lord, Lo, I will be known in the wilderneſſe, and will Triumph in my weakneſſe.

And lo, he called you, and you became drunken, and fooliſh with the ſpirit of God: And it was ſaid Deſcend, for he calleth, and hath called: and Raphael *that brought up the prayers deſcended: and he was full with the power, & ſpirit of God: and it became a Doctrine,* ſuch was never from the beginning: *Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of fleſh: but ſimple, plain, full of ſtrength,* and the power of the holy Ghoſt: *which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This ſelf-ſame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates:* even above the Gate of Innocency, *wherein you are taught to finde out the Dignity and Corruption of nature: alſo made partakers of the ſecret Judgements of the Almighty to be made manifeſt, and to be put in execution. Which knowledge in you is to be made perfect: two wayes, by power, mediate, and immediate. Immediately from God, in reſpect of his will, and ſecret Judgements, as unto the Apoſtles. By means and tradition, as from us, opening the ſubſtance* and body of nature, according to our own image, which is the thing I have now in hand. *I am therefore to inſtruct and inform you, according to your Doctrine delivered, which is contained in* 49 *Tables. In* 49 voyces, *or* callings: *which are the* Natural Keyes, *to open thoſe, not* 49. *but* 48. *(for One is not to be opened) Gates of underſtanding, whereby you ſhall have knowledge* to move every Gate, and to call out as many *as you pleaſe, or ſhall be thought neceſſary, which can very well, righteouſly, and wiſely, open unto you the ſecrets of their Cities, & make you* underſtand perfectly the contained in the Tables. *Through which knowledge you ſhall eaſily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compaſſe of Nature, and of all things which are ſubject to an end.*

Raphael. This Doctrine.

48 Keyes, or calls, and their uſe.

But behold, this charge of mine is tied unto time: *Therefore be diligent to learn, diligent to hear, and that with patience: For it is neither a free School, nor a School of continuance. For as power is not given unto me* beyond the firſt day of *Auguſt* next, *ſo have you* no ſtrength to learn *after*, becauſe I am the ſtaff of your Doctrine.

Note. Take time while time is, for time will away.

Nal. ..... *I am for the comfort of the world, and not for the hindrance: Thus ſayeth the Lord. To them that have Harveſt let them reap, and unto ſuch as have labour let them work. As for me, I am tied to time,* and am ready at all times: *For I meaſure not your night, nor day.*

A. guſt next.

A. Thanks be unto the higheſt.

Nal. ..... *Ceaſe now with me, for no more deſcendeth.*

Soli Deo Honor & Gloria.

After-noon, the ſame Thurſday. ..... After ſome ſhort Ejaculations of prayers to God, there appeared a great black maſty Dogge: with whom I would have nothing to do, but expect *Nalvage*. He ſaid, that he was *Nalvage*. We rebuked him as an Hell-hound. At length he departed, and *Nalvage* appeared; but brighter then to day.

An illuding wicked ſpirit.

Nal. ..... *Have you thoſe things I told you to day?*

A. We have them in record and minde.

Nal. ..... *Read them.....*

A. I did read them.

E. K. He laugheth, ha, ha, ha, &c. a great laughter: He hath alſo a Table, but ſeemeth not to be like the former Table of *Nalvage*. There are ten, or eleven diviſions in this Table, as was not in the former Table.

A. If thou art *Nalvage*, proceed in the Doctrine of wiſdom, if thou art not *Nalvage*, depart in the name of Jeſus.

..... *I have free will, and therefore I will be here.*

A. Now I doubt nothing, but thou art a deceiver. [*Audite:*] The ignorance of the wicked becometh duſt: which ſhewing it ſelf is ſwept out of doors, and thrown on the Dung-hills.

A voyce on the one ſide.

E. K. Now appeareth one like true *Nalvage*.

Nal. ..... *Even ſo is it of the* [ ] *for thou haſt opened thy blaſphemy: and being diſcovered, art become more accurſed: Therefore becauſe thou art accurſed, thou art not dignified; but become* a Veſſel of iniquity: And therefore haſt no *free-will. For, free-will either is, or is in ſtate to be dignified. Therefore, as duſt I ſweep thee out: and caſt thee into that Dunghill, which is the place of the greateſt woe: the Dunghill, and the reward of the unrighteous. And, becauſe*

Free-will.

thou

thou haſt thruſt thy ſelf into the Judgements of the Lord : and haſt heard the ſecrets of the Almighty : Therefore I ſeal thee tanquam truncus in Infernum.

E. K. He ſtriketh him with an yern, like a pair of tongs; in form of a Mould to caſt Pellets in : griping his brain and underchaps, and ſo he fell down and diſappeared : and in his place came *Nalvage*.

E. K. Nalvage maketh curſie toward the four quarters of the world.

Nal. ..... *My* Us *is as good as thy* Um.

E. K. In his heart thought that it might be, that *now one Devil maſtered another*, and thereupon ſaid *Um*.

E. K. He is now accounting again on his Table as he did before.

Nal. ..... *Vnto this Doctrine belongeth the perfect knowledge, and remembrance of the myſticall* Creatures. *How therefore ſhall I inform you, which know them not ?*

△ *Forte Characters.*

△. Mean you as *Babyon Boboyel*, &c.

Nal. ..... *The Characters, or Letters of the Tables.*

△. You mean the myſtical Letters, wherein the holy book is promiſed to be written : and if the book be ſo written and laid open before us, and then you will from Letter to Letter point, and we to record your inſtructions : Then I truſt we ſhall ſufficiently underſtand, and learn your inſtructions.

Nal. ..... *Alſo in receiving of the calls, this is to be noted : that they are to be uttered of me, backward : and of you, in practiſe, forward.*

Backward. These calls.

△. I underſtand it, for the efficacity of *them* ; elſe, all things called would appear : and ſo hinder our proceeding in learning.

Nal. ..... *D P C E T E I R S M S S S*
24. *E S A I I M M N S E S.*

E. K. All this was in one line; in the lowermoſt portion : and lowermoſt line thereof.

Nal. ..... *I E E E E T N O E D M E T M M M*
27. *M M D M A E T S E A M.*

E. K Now he ſtandeth ſtill.

Nal. ..... *A E R T I S A N S S E A S D M M S E A O A*
43. *V I I I I A O A O 1 I V I T S E I T T*
EVIIII. *S D A I N.*

E. K. Theſe ſeemed to be taken out of divers lines, in the three lower portions ; but none out of the uppermoſt, or fourth.

Nal. ..... *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81. *T S E E E E E R S E S E O R S M E T*
D. R. F E D E T S E E E R S E
)(E E R
I or F. *S I S E H E N O E S M E F S F E E D I* [I/E] *O E*
[I/E] *S S S I S E O E S H E*
D S D F T E I E O R S O E D H T E T
Whereſoever O followeth, it may be E or I. *O E S H E O T R T E R E O E H S E R*
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N.

The reſt of this *Leſſon, the next morning.*

△. After the correcting of certain places before in the Letters he ſaid. I feel no more.

△. Thanks and honour be to the higheſt for ever. *Amen.*

Fryday morning, *Hora* 8½. *Aprilis* 13. Cracoviæ.

Not long after my Invitation, *Nalvage* appeared, *Nutu Dei.*

Nal. .... *Our peace, which is* Triumphing patience, *and glory be amongſt you.*

△. Amen.

Nal. ..... *It*

Nal. .... *It may be ſaid, can there be patience in the Angels, which are exalted above the aire? For, ſuch as were of errour have their reward: Yea, forſooth my dear brethren. For there is a* Patience. continual fight between us and Satan, *wherein we vanquiſh by patience. This is not ſpoken without a cauſe: For as the Devil is the father of Carping, ſo doth he ſuttlely infect the* Seers *imagination,* mingling unperfect forms with my utterance: *Water is not received without aire, neither the word of God without blaſphemous inſinuation. The ſon of God never did convert all, neither did all that did hear him, believe him. Therefore,* where the power of God is, is alſo Satan: *Lo, I ſpeak not this without a cauſe, for I have anſwered thy infection.*

Δ. E. K. Had thought that Angels had not occaſion of any patience, and ſo was his thought anſwered.

Nal. ..... *I finde the Soul of man hath no portion* in this firſt Table. *It is the Image of the ſon* The firſt Table. *of God, in the boſome of his father, before all the worlds. It comprehendeth his incarnation, paſſion, and return to judgement: which he himſelf, in* fleſh, *knoweth not; all the reſt are of underſtanding.* The exact Center excepted. The Center Table.

A (*Two thouſand and fourteen, in the ſixth Table, is*) D

86. 7003. *In the thirteenth Table is* I.

A *In the* 21th. *Table.* 11406 *downward.*

I *In the laſt Table, one leſſe then Number. A word,* Jaida *you ſhall underſtand, what that word is before the Sun go down.* Jaida *is the laſt word of the call.*

85. H 49. *aſcending* T 49. *deſcending,* A 909. *directly,* O *ſimply.*

H 2029. *directly, call it* Hoath.

225. *From the low angle on the* right ſide. Continuing in the ſame and next ſquare.

D 225. [*The ſame number repeated.*

A *In the thirteenth Table,* 740. *aſcending* in his ſquare.

M *The* 30th. *Table,* 13025. *from the low angle in the left-ſide.*

84. ..... *In the ſquare aſcending.*

Call it Mad.

O *The* 7th. *Table,* 99. *aſcending.*

C *The* 19th. *deſcending* 409.

O *The* .. 1. *from the upper right angle, croſſing to the nether left, and ſo aſcending* 1003.

83. N *The* 31th. *from the Center to the upper right angle, and ſo deſcending* 5009.

Call it Noco.

Be patient, for I told you it would be tedious.

O *The* 39th. *from the Center deſcending, or the left hand,* 9073.

D *The* 41th. *from the Center aſcending, and ſo to the right upper Angle,* 27004.

R *The* 43th. *from the upper left Angle to the right, and ſo ſtill in the Circumference,* 34006.

I *The* 4 th. *aſcending,* 72000.

82. *In the ſame Table deſcending the laſt.*

Call it Zirdo.

P *The* 6th. *aſcending* 109.

A *The* 9th. *aſcending* 405.

81. L *The* 11th. *deſcending* 603. .....

Call it Lap. Δ. Her, he ſtroke the Table on Saturday action following at my reading over of it backward.

E *The* 6th. *from the right Angle uppermoſt to the left,* 700.

G *The* 13th. *deſcending,* 2000.

R *The* 17th. *from the Center downward,* 11004.

80. O *The* 32th. *deſcending from the right Angle to the Center,* 32000.

Z 47th. 194000. *deſcending. Call it* Zorge. [*Of one ſyllable.*]

A 19th. *from the left corner deſcending,* 17200.

79. A 24th. *from the Center aſcending to the left Angle,* 25000.

Q *The ſame Table aſcending,* 33000.

Call it Q A A. [*Three ſyllables with accent on the laſt* A.]

E *The ſecond Table,* 112 *aſcending.*

L *The* .....th. *deſcending* 504.

C *The* 19th. *Table deſcending* 1013. [*That* C. *is called* C *Minor.*]

I *The* 13th. *deſcending,* 2005.

C *The* 14th. *deſcending,* 2907. *Call it Cicle.* 7877.

E. K. Now is he kneeling, and praying with his Rod up

76. O *The* 4th. *aſcending to the left Angle,* 390.

D *The* 5th. *deſcending* 812.

O *In the ſame deſcending,* 902. *Call it* O D O. Δ. Here he ſtriketh again on Saturday.

N *The* 9th *deſcending* 804.
A *The* 11th *deſcending* 2005. ..... *This* A *may be an* A *or an* O.
75 R *The* 14th *deſcending* 5006.
M N *The* 16th *deſcending* 12004 : *be corrected it* M.
A *The* 20th *deſcending* 17006. Zamran.
Z *The* 32th *deſcending* 40006. *Call it* Zanran.

I give it faſter unto you, than I received it. E. K. *thought it.*

T *The* 4th *deſcending* 212 ..... *This may be* T *or* D.
74 O *The* 6th *aſcending from the center to the left corner* 1907.
Call it O D ..... *or* O T.

73 A *The* 9th *aſcending* 500
C *The* 10th *deſcending* 602 *Call it* C A, [Δ. *two ſyllables.*]

R *The* 16th *aſcending* 22006. E *muſt come after* R : *but without number, and ſo, it is* Zacare.
A *The* 19th *deſcending* 23012.
72 C *The* 30th *aſcending* 30006.
A *The* 39th *from the left angle deſcending* 42012.
Z *The* 46 th *aſcending* 312004. *Call it* Zacar.

Uſe your time of refreſhing, and return Deo gratias reddamus immortales.

The ſame Friday after Noon, *circa 3. horam.*

After a ſhort requeſt made by me to Chriſt for wiſdom, and verity to be miniſtered by *Nalvage*; he appeared and ſpake much to *E. K.* which he expreſſed not to me: but a length confeſſed that he gave him brotherly counſel to leave dealing as an Idolater or Fornicator againſt God, by asking counſel of ſuch as he did.

E. K. confeſſed that he had been that day, and ſome dayes before, dealing by himſelf after his manner, to underſtand of my Lord *Laskie*, and of other matters of *Lasko*, and left his queſtions in his window written. *Nalvage* told him the devil had now taken away his queſtions. *E. K.* went down to ſee if it were true, and he found it true.

Nal. ..... *Pray* ..... Δ. We prayed.

There is an error in the laſt, not in the Number, but in the Letter. I will firſt go through the Letters, and after come to the Numbers. How many words have you received this day?

Δ. Thirteen, whereof *Iaida* was ſaid to be the laſt of the call.

Nal. ..... *They be more worth than the Kingdom of* Poland. *Be patient, for theſe things are wonderful.*

N (*The number muſt needs go to*) *the ſixth, deſcending* 309.
A *The* 7th *aſcending* 360.
71 O *The* 9th *aſcending* 1000.
O *The* 13th *aſcending* 1050.
V *The* 17th *aſcending* 2004. *It is* Vooan. *It may be ſounded* Vaoan.

Adde thoſe laſt Numbers
Δ. ——

309	Vooan *is ſpoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have loſt the dignity of their ſounds.
360	
1000	
1050	
2004	
4723	

Δ. They make 4723.

Nal. ..... *It is called the Myſtical roote in the higheſt aſcendent of tranſmutation.*

Δ. Theſe phraſes are dark; when it ſhall pleaſe God they may be made plain.

Nal. ..... *It is the ſquare of the Philoſophers work.*

Δ. you ſaid it was a roote.

Nal. ..... *So it is a roote ſquare.*

Δ. The ſquare thereof is 22306729 ....

Lapis philoſophorum magna projectionis.

The word is, by interpretation, Iguis vera mater. *The vain Philoſophers do think it doth beget bodies: but in truth, it conceiveth, and bringeth forth.*

70 D *the fifth, aſcending,* 4.
O *the* 39, *aſcending,* 7806. *call it* O D. [Δ. *drawing the O long.*]

E L 17 (*not* 17 *the firſt, but* 17 *and the thirdth: for it is of the thirdth: and* 17 *it*
L et *may be of them both*) *aſcending*, 419.
69 O O *the* 18 *aſcending* 2017 .... *this* O *muſt be ſounded as* A.
T M M *the* 24 *from the center to the left angle, aſcending*,
5069 ... T *muſt be inſtead of* M.
L A A 30 *deſcending*, 9012.
A I I *the* 35 *aſcending*, 15079.
B P P *the* 43, *from the center to the left angle, deſcending* 159068. Averſed.
Call it Piamo el. *It is* Piatel Baltale *to be ſounded.*

As the ear is the chief ſenſe; ſo, being infected, it is the greateſt hindrance. Many there be that thruſt themſelves between you and me: *and they are increaſed.* Power is given again to the Shew Stone; and thou ſhalt not be hindred. Note Interrupters.

A. Shall I preſently bring it forth?

Nal..... *As thou wilt.*

A. I brought forth the Stone, and it ſeemed marvellouſly brighter than before it was wont to appear.

E. K. He ſeemeth to pray.

E. K. There appeareth to me in the Stone *Michael* as he was wont to appear, with his ſword in his hand, and in a long white garment, *&c.*

Mich. ..... *I am the ſtrength of the Higheſt, and the mighty arme of him that is Almighty: your fellow ſervant, and the meſſager of the Higheſt: The powers of the earth have riſen up againſt you:* But you ſhall prevail, and this Doctrine ſhall be delivered as is promiſed, and according unto time. *But pray earneſtly; for lo, the whole hoſte of Angels, ſuch as are bleſſed, have cryed unto the Lord, ſaying; Not ſo Lord: Thy bread is torn in pieces, or reproachfully eaten.* God his promiſe ſhall be performed.

Thus therefore ſaith the Lord, Be patient, for the place is holy, *and the power of the Higheſt is amongſt you. Receive willingly:* for he that is offended is ſmitten. *Be comforted, and beware of deceivers: for the power of the wicked is increaſed, and is become mighty:* But into this veſſel ſhall enter no unclean thing, not for this time onely, but for ever. The dignification of the Stone.

Unto thee Nalvage *thus ſaith the Lord, gather up thy wings and enter: Do as thou art commanded,* and be multiplied. *Be comforted; for* Gabriel ſhall aſcend *and ſtand before the Lord, and ſhall have power and deſcend: and he ſhall be yoked unto thy loynes, and thou ſhalt become mighty; that thou mayſt open the wonders of the Lord with power.* Be multiplied, Gabriel.

E K. Now is *Nalvage* come into the Stone.

Mic. ..... *Be comforted, be comforted, be comforted my brethren in the God of Hoſts: for your* comfort is and ſhall be of the Holy Ghoſt. *Therefore let peace be amongſt you, and be no more babes; for wiſdom dwelleth not amongſt children. The peace of God be amongſt you: And thus much I have comforted you.* The holy Ghoſt.

E. K. He is gone.

E. K. Now here is another.

A. It is *Gabriel* that came to *Daniel.*

Gabr. ..... *I did ſo, and I am that* Gabriel, *and the World beareth witneſſe of my coming.*

You rebellious windes, you deceivers of the righteous, you naked ſubſtances and things lighter than the windes, know not you that the God of your creation hath rewarded you, know you not your own weakneſſe, know you not your ſtate of no return? *I ſay headlong you all* (*without reſiſtance*) *fall down to your places: Be gone, ſink, for I am of* power, *and do* prevail.

Behold he hath placed darkneſſe behind him, *and hath made the lights of heaven as the Lamps of his beauty. Go you that are confounded without return;* for the name of our God in his determination is invincible.

This night is a Sabbath, and a ſcourge to the wicked.

Nal. ..... *I promiſed to expound you a word, the firſt you had to day, but the laſt. It ſignifieth,* of the Higheſt.

E. K. *His* Table now appeareth very evidently to me, as that I could paint it all.

Ceaſe for this time, for it is a time of ſilence, for the wicked are confounded: in the morning early you ſhall be taught plentifully: for my power is become a hundred and fifty; and I will finiſh my charge, long before the time appointed. Note.

Gabr. *We are alwayes preſent until the promiſe be ended. Reſt in peace.*

E. K. *Gabriel* ſeemeth *to be all in compleat harneſſe, like ſkales of a Fiſh from*

Note this form of *Gabriel* at this occaſion.

the arm-pits downward; with a Spear in his hand, all of fire, about a two yards long.

△. The peace of God, and his mercy, be on us now and ever. *Amen.*

△. If it ſhould not offend you, I would glady ask your knowledge of the Lord *Albert Laskie* our great worldly friend, and that for the ſervice of God, if he be paſt the chief danger of his preſent infirmity, *&c.*

Al. Laskie. ..... *When we enter into him, we know him; but from him, he is ſcarce known unto us: as of him of whom it is ſaid*, he hath conſented with an Harlot: *we know not the end of God his juſtice which is upon him.*

His prayers are come to the ſecond heaven, neither hath any received remembrance of him: But we will pray unto God to be merciful unto him, and that for thy ſake; *Becauſe thou ſhalt not* be made a laughing-ſtock to the wicked. *Pray thou for him, that thou mayſt* work in him that which he worketh *not for himſelf.* Hold up thy hands for him; *for it is a lawful and a charitable thing:* For God hath granted thee a force in prayer: But be patient *and humble.*

Prayer for *A. L.*

God his gift to △ in prayer.

We with thee, give thanks and laud unto the Lord.

Ceaſe.

△. Laudes Deo noſtro inceſſanter reddantur. *Amen.*

Saturday, *Aprilis* 14. *Mane.* Cracoviæ, 1584.

△. Oratione Dominica finita, & brevi illa oratione Pſalmi 33. inſpecto Chryſtallo apparuere utrique *Gabriel* & *Nalvage.*

E. K. They kneel, as though they were in confeſſion one to another, and .... about half a quarter of an hour.

Gabr. .....) *after me.*

Prayer. *O beginning and fountain of all wiſdom, gird up thy loines in mercy, and ſhadow our weakneſſe; be merciful unto us, and forgive us our treſpaſſes: for thoſe that riſe up ſaying there is no God, have riſen up againſt us, ſaying, Let us confound them: Our ſtrength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy: help therefore O eternal God of ſalvation: help therefore O eternal God of peace and comfort. Who is like unto thee in altars of incenſe? before whom the Quire of Heaven ſing*, O Mappa la man hallelujah: *Viſit us O God with a comprehending fire, brighter than the Stars in the fourth heaven. Be merciful unto us, and continue with us; for thou art Almighty: To whom all things of thy* breaſts *in Heaven and Earth, ſing glory praiſe and honour, Saying, Come, Come, Lord for thy mercy ſake. Say ſo unto God kneeling.*

△. I repeated it, kneeling, and *E. K.* likewiſe kneeling.

E. K. They both kneel down again, and put their foreheads together: *Gabriel* ſeemeth to ſit in a chair on the one ſide of *Nalvage* about 30 yards off, on *Nalvage* his left hand. *Nalvage* ſtandeth.

Gabr. ſtanding ſaid. ..... *Thus ſaith the Lord, Who is he, that dare reſiſt invincible ſtrength: Seale up the Eaſt, ſeale up the South, Seale up the Weſt: and unto* the North put three Seales.

E. K. Now ſitteth *Nalvage* in a Chair aſide from his round Table, the Table being ſomewhat before him.

Nal. ..... *Name that I point to.* [To *E. K.* he ſaid ſo, as concerning the Letters.

E. K. He flung like a thin brightneſſe out of the Stone upon *E. K.* he hath his rod, which he took out of his own mouth.

...*ev*... *He* holdeth up his rod, and ſaith, I am all joy, and rejoyce in my ſelf.

E. K. *He* ſmit the round Table with his rod; and it whirled about with a great ſwiftneſſe. Now that which before ſeemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth.

Globe.

Nal ..... *Say the laſt.*

△. Piamo el.

E. K. *He*

E. K. He ſtriketh the Table now, and though the body ſeem to turn, yet the Letter ſeem to ſtand ſtill in their places.

E. K. Now he plucketh out five Books, as if from under his Chair, and ſetteth them down by him; the books be green, bright, and they be three corned, ▷ a claſp.

Sal. ..... Read backward ... [to E. K.] *Every thing with us teacheth. Read backward. Letter without number.*

Nal. ..... *Read backward,* letter without number, *the letters thou hadſt yeſterday.*

Δ. After all read, he proceeded thus:

P *The fourth aſcending,* 97.
A *The ſixth aſcending,* 112.
68 I *The eighth aſcending,* 207.
P *The ninth aſcending,* 307. PIAP.

E. K. Now he ſtriketh it again, and it turneth.

A
67 T TA.

The numbers after.

I
66 A
A AAI. *The firſt* A *may be an* A *an* O *or an* E.

Thoſe are two words.

E. K. Now he ſtriketh again, and turneth: his Rod ſeemeth to be hollow like a Reed.

65 APGOB. *Call it* Bogpa.

E. K. Gabriel falleth down on his face, and lieth proſtrate, and *Nalvage* holdeth up his Rod all the while.

Alſo T *DOS.* He pointed beyond him in the upper Circle, it ſeemeth like a Roman C.

64 LAMAOP. *Poamal Od, put out the* S.

Make it two words. ..... It may be all one word with S. *or* T. *but it would be hard for your underſtanding.*

Make a point between Poamal *and* Od.

E. K. Gabriel lieth proſtrate all this while.

63 XVDMOZ. *Call it* Zome.

..... With great difficulty this Letter was diſcerned : Nalvage *himſelf ſaid, he knew it not yet; but it ſeemed to* E. K. *to be an* X. Nalvage *denied it to be an* X. *and ſaid he knew not yet the myſtery: ſay the Lords prayer, for I cannot open it. Although my power be multiplied, yet I know not this Letter. At length he ſaid it was* V.

E. K. I can remember that word well.

Nal. ..... *Thou ſhalt not remember it.*

62 PEV. *It is called* Vep.

Make a point there. Δ. A full point? Nal. ..... *No, no, a ſtroke,*

61 OLOHOL. *Call it* Loholo.

Long, the firſt ſyllable accented.

E. K. Now he ſtriketh the Table.

60 SD. *It is the uppermoſt of* *Call it* DS.

59 SIMAPI. *Pronownce it* IPAMIS. *Make a point at* S. *the* A *pronounced ſhort.*

58 LU. *Call it* UL. Δ, With ſuch ſound to U. as we pronounce yew, whereof bows are made.

57 MAPI. E. K. *It ſeemeth to be an e.*

Labiis clauſis, [*Span*] [*um um*] ... *He hummed twice, ſignifying two words more, which were not to be pronounced till they were read in practiſe.*

DO. OD. *As you had before.*

E. K. Now *Gabriel* riſeth from his lying proſtrate.

56 HOTLAB. *Call it* BALTOH. *There is a point.*

PAIP. *Call it* Piap.

E. K. *Gabriel* ſteppeth up, and ſeemeth to ſtorm angerly againſt ſomewhat.

A. Belike ſome wicked powers would intrude their illuſions, or hindrances in theſe actions.

E. K. *He* hath thrown his Dart from him: and it cometh to him again.

Gabr. .... *Count the number of the words you have received to day.*

A. Sixteen, if *Poamal*; *Od* be made two words.

Gab. ..... *Be packing, and ſo many plagues be amongſt you more then your plague was before.*

E. K. *He* ſeemeth to ſtorm ſtill.

Gab. ..... *Come in.*

E. K. Now there come four more.

Gab. ..... *Art not thou* Adraman? *Which haſt fallen, and haſt burſt thy neck four times? And wilt thou now riſe again, and take part anew? Go thy way therefore, thou Seducer, enter into the fifth torment. Let thy p wer be leſſe then it is, by as much as thou ſeeſt number here.*

E. K. Now they all four fall down into a pit, or *Hiatus* of the foundation of the place where they ſtood.

E. K. *Nalvage* lieth all this while upon his face.

Gab. ..... *Count now again.*

A. Sixteen.

Gab. ..... *It is not ſo. There is an errour.*

Nal. ..... *I am deceived from* Ipam.

OD *the next is falſe, and ſo are the reſt: And ſo is that that followeth.*

ABOS. SOBA.

A. I had *Baltoh.*

Nal. ..... *And* Piap.

Nal. ..... *What is this?* [*to* E. K.] E. K. .....G.

Nal. ..... *No, it is an* H.

55 HOT. TOH.

There is a point, ſhewing a ſtroke, called Virgula.

54 MOH. HOM.

53 SD. DS.

52 LIPDAI. *Call it* IADPIL *accent ad.*

51 ONOG. *Call it* Gono.

Gab. ..... *Move not, for the place waxeth more holy.*

Nal. ..... *Pointeth* S.D. D S. *This was corrected on Monday following to be too much.*

50 ANDA. *Call it* ADNA.

E. K. Gabriel did throw a brightneſſe upon *E. K.* after he had ſtroked his own face firſt, *E. K.* ſtarted at it.

49 AZRNZ

49 AZRNZ *Call it* Zurza. △. As...*Znurza.*

E. K. Nalvage kneeleth down before the Table, and uſeth many inclinations,and geſtures of reverence,as Prieſts uſe to do at the Alter.

48 MZRAF FARZM.

47 HALIP *moreover* PILAH. *Three ſyllables.* P Is diſtinctly pronounced by it ſelf.

46 HANDAI *the Ark of knowledge* IADNAH. [*yadnah.*

E. K. Nalvage cometh and kiſſeth the Table and kneeleth down, and ſeemeth to pray.

45 MRE *with* ERM

44 BAC *a Rod* CAB

E. K. He kneeleth down again,and uſeth ſuch geſtures as before.

GSN *a rod*

E. K. Nalvage ſaid, *Adjuva me, O mi Deus.* He holdeth up his hand and kiſſeth the Table, and uſeth wonderfull reverence. He ſaith again. *Fer opem, O mi Deus.*

43 ERNOZ *delivered you* ZONRENSG

42 SD *and* △ *which* DS

41 RIP *the holy ones* Pir, *there is a point*

40 ABAC *govern* *Call it* Caba.

39 ALEROHO, *I made a Law* *Call it* Ohorela, [

Nal. ..... *There is a ſtop, ſhewing a ſtroke made ſtraight down thus* [

38 MRASAC *to whom* Caſarm] *a ſtop.*

E. K. Now he kiſſeth the Table again.

37 MASRG *with admiration* GRSAM *a ſtop at* M. △. *as* Gurſam.

36 HELOBO *your Garments* OBOLEH

35 SBRU *beautified* URBS

34 SD *and* △ *which* DS

E. K. Now he uſeth the former reverent geſtures again.

33 IDLA *of gathering* ALDI

32 EGRP *with the fire* PRGE *as purge.*

31 PNONG *I garniſhed* GNONP

Nal. ..... *Adjuva me, O mi Deus.*

30 LIHT *ſeats* THIL *a point here.*

29 ABOS *whoſo* SOBA

28 NEIZ *of my hands* ZIEN *here a point.*

27. HOL-

27 HOLBON *the palms* *Nobloh.*

26 AT *as* *T A.*

25 HAMMOC *truſſed you together* COMMAH A point.

24 DO *And* *As before O D.*

23 ZMIZ *of my veſtures* *Zimz.* A point.

22 AOHTON *in the midſt* *Nothoa.* Here is a point before the word. A point.

21 AAQ *your garments* *Q A A.* Three ſyllables.

E. K. Now he uſeth reverence to the Table again.

20 QLOH *meaſureth* *H O L Q* △. as *Holquu.*

19 SD *which* *D S*

Nal. Adjuva me mi Deus.

18. GRPLAM *a through thruſting fire* *Malprg, as Malpurg.*

17 AT *as* *T A.*

Now he prayeth as before, his arms extended.

16 AARG *and the Moon* *G R A A.* A point.

15 DASPZAN *a Sword* *N A Z P S A D.*

E. K. Now he prayeth again.

14 AT *as* *T A.*

13 I *is* a word by it ſelf.

12 ROR *The Sun* *Ror.* Here a point.

11 LOZ *hands* *Zol ... zod* △, as *ol*: A point.

30 ARBOS *in whoſe* *Sobra.*

9 OHPNOV *of wrath* *Vonpho.*

8 ZLAC *above the firmamets* *Calz.*

7 HSNAL *in power exalted* *L A N S H as Lonſh.*

Adjuva me O Deus.

6 TLAB *of Juſtice* *Balt.* Here is a point.

5 DAI *the God* *Iad, as Tad.*

4 OHOG *faith* *G O T T O.*

3 GSROV *over you* *Vorſg.* Here a point.

2 FNOS *Raign* *Sonf.*

1 LO *I* *Ol.*

E. K. Now

E. K. Now he ſitteth down in his Chair. This is the end of the mighty and firſt Call. The firſt Call ended.

..... *Pray that you may underſtand what it is.*
A. Mean you preſently?
Nal. ..... *I, preſently.*
A. I pray to that intent.

E. K. All the Stone ſheweth fire, and all is on fire, nothing elſe appearing: not like common fire, but clear, thin, &c.

Now it waxeth clear.

E. K. And now *Nalvage* is on the top of the Globe, and his ſeat remaineth in the former manner of fire. Now *Nalvage* holdeth up his right hand, and the ſame ſeemeth to be many hands. There is on one of his fingers an I. It vaniſheth away; and ſo on divers fingers are words as follow.

I
Reign
over
you
ſaith
the
God
of
Juſtice,
in
power
exalted
above
the
firmaments
of
wrath,
in
whoſe
hands
the
Son
is
as
a
Sword,
and
the
Moon
as
a
through
thruſting
fire
which
meaſureth
your
garments
in
the
midſt
of
my
veſtures,
and
truſſed
you
together
as
the
palms
of
my
hands,
whoſe
ſeats
I
garniſhed
with
the 60
fire
of
gathering
and
beautified
your
garments
with
admiration
to
whom
I
made
a
Law
to
govern
the
holy ones,
and
delivered
you
a
rod
with
the
ark
of
knowledge,
moreover
you
lifted
up
your
voices
and
ſware
obedience
and
faith
to
him
that
liveth
and
triumpheth
whoſe
beginning
is
not,
nor
end
can
not
be
which
ſhineth
as
a
flame 60

in	Move		*I*	
the	therefore		*am*	
midſt	and		*the*	
of	ſhew		*ſervant*	
your	your		*of*	
Palace,	ſelves,		*the*	
and	open		*ſame*	
raigneth	the		*your*	
amongſt	myſteries		*God,*	
you	of		*the*	
as	your		*true*	
the	Creation,		*worſhipper*	
Ballance	*be*		*of*	60
of	*friendly*		*the*	60
righteouſneſſe	*unto*	49	*Higheſt.*	49
and	*me;*			169
truth.	*for*			

E. K. Now all the fingers be gone.

△.

Nal. ..... *It is the ſenſe in your tongue of the holy and myſtical Call before delivered: which followeth in practice for the* moving of the ſecond Table, the Kings and Miniſters of government: *The* uttrance *of which, is of force,* and moveth them to viſible apparition: moved and appeared, they are forced (by the Covenant of God delivered by his ſpirit) to render obedience and faithful ſociety. *Wherein, they will open* the myſteries of their creation, *as far as ſhall be neceſſary:* and give you underſtanding *of many thouſand ſecrets, wherein you are yet but children;* for every Table hath his key: *every key openeth his gate, and every gate being opened, giveth knowledge of himſelf of entrance, and of the myſteries of thoſe things whereof he is an incloſure. Within theſe Palaces you ſhall find things that are of power, as well to ſpeak, as to do for every* [(1) Palace] *is above his* [(2) City] *and every City above his* [(3) entrance.]

Second Table.

The covenant of God.

Obedience.

Many keyes.

Note theſe three degrees.

Be you therefore diligent that you may enter in, not as ſpoilers, but as ſuch as deſerve intertainment in the name, and through the power of the Higheſt. For great are the mercies of God unto ſuch as have faith. *This is therefore* the key *of the* firſt ſeven, *according to the proportion of the firſt Creation. No more for this time.*

Faith.

A key of the firſt ſeven.

A ſign alwayes to make an end.

A ſign to make an end.

E. K. He drew a Curtain before the Stone, of white colour.

The ſame Saturday, after Noon, *hora* 3 ½ 4.

The white Curtain remained about half an hour after my prayer to God, and ſome invitation to *Gabriel* and *Nalvage*, at length the Curtain quaked as though wind blew it.

E K. Me thinketh that I hear a ſtir within the Stone. At length they appeared.

E. K. They have very eyes which twinkle as other mens eyes do, and * therefore I ſee them with my external eye, not within my imagination, as ....

* I had diſcourſed ſomewhat with *E. K.* of the manner of skrimges.

Gabr. .... as I think.

..... *There are two kind of viſions, the one by infuſion of will and deſcending, the other by infuſion by permiſſion and aſcending. The firſt is the image of the Will of God deſcending into the body, and adjoyned to the ſoul of man, whoſe nature is to diſtinguiſh things of his own likeneſſe, but ſhut up in priſon in the body, wanteth that power; and therefore being illuminated by ſpiritual preſence, inwardly, ſeeth now in part, as he ſhall hereafter do in the whole.*

E.K. he ſpeaketh hollowly.

But note, that every viſion is according to the ſoul of man in power: and ſo is received of him that ſeeth. The boy of man feeleth nothing ſpiritual until he be of incorruption: Therefore uſeth no ſenſe in and illumination. *The other is to be found out by his contrary.*

E. K. Here is a Devil that derideth theſe inſtructions, and ſaith, you may know his vertue by his wiſdom: he never went to School.

He.

Gabr. ....

Gab. ..... *I know what he is: Power is given to me to reſiſt him, but not to touch him. He* hath aſcended, and begotten him a ſon, wherein the people of the earth ſhall be accurſed. *As thoſe that are in priſon ſhut up from light, and the uſe of the day comprehend not any thing, but that which entreth unto them by permiſſion, or free will, ſo is the Soul of man ſhut up from all light, except that which entreth by the will, or ſuffrance of the higheſt.* Note. Pater Antichriſti.

But as obedience *is the tryal of dignification, ſo are the Ceremonies appointed by God, the witneſſes of juſtification. For he that violated the outward Law was accurſed: But the very end of Juſtice to ſalvation is the obedience, and ſubmiſſion of the Soul. How can it be that the earth and elements ſhall bear witneſſe againſt man in the day of Judgement, but in the perverſe uſe of them, contrary to God his Commandments. He is a ſlow School-maſter, and of ſmall underſtanding.* The wicked ſpirit ſaid.

Gab. ..... *Ceaſe, for the conflict is great, and muſt have judgement of the Lord.*

A. Sall I joyn my prayers with yours to our God, to drive away this wicked ſcorner, and contemner of your miniſtery?

Gab. ..... *Not ſo, you know not the ſecret judgements of the Lord herein. The white Curtain was drawn.*

A. Deo Noſtro ſoli Omnipotenti ſit omnis Laus, Honor, Gloria, & imperium in ſecula ſeculorum. *Amen.*

Sonday, *Aprilis* 15. *Mane Hor.* 7½.

After a few prayers neceſſary, and invitation to *Gabriel* and *Nalvagé* for their inſtructions.

..... *Our inſtructions* ſhall grow moſt plentifully amongſt you. *But give place to time, for this is the voyce of the higheſt. Be holy and righteous in the works of your hands*, and keep alwayes the Sabbath of your Redeemer *hereafter: For even yet, the Serpent is amongſt us. For even yet the Serpent is amongſt my holy ones*, and endeavoureth to cut you aſunder. *Therefore I ſay be holy even in the works of your hands, for he* thinketh to prevail againſt you: *But let your houſes be ſwept clean, that when the ſpy entreth, he finde nothing to feed on.* A voyce out of the ſtone. Sabaoth. The Serpent laboureth to part us aſunder, and hopeth to prevail.

A. We ceaſed and gave our ſelves to the Sabbath: conſidering, intending hence foreward to viſit the Church and Aſſembly, to pray and meditate on God his ſervice.

Solus Jeſus Chriſtus *eſt Triumphator contra mortem & Diabolum, Dominus Noſter & Deus Noſter.* Amen.

Monday, 15. *Aprilis.* *Mane, hora* 6. Cracoviæ.

A. After a ſhort prayer to God for remiſſion of ſins, and ſending of his graces, and his good Miniſters aſſigned for our inſtructions: and for the avoiding away of the great enemy, *&c.* who held conflict againſt *Gabriel*, &c. The white Curtain appeared ſtill drawn before in the ſtone for an hour.

E. K. There appeareth a face ſtanding upon two Pillars, the Curtain yet remaining drawn: The face is fiery, and hath very great teeth. The Pillars are like Marble ſpotted gray, and the ground of the Pillars colour white. He ſaid, the works of the higheſt are become a ſtumbling block, and have entred into the breaſts of a woman, and he is become angry. But when ſhe thinketh her ſelf happy, ſhe ſhall ſtumble, where ſhe would not, and become ſorrowfull without comfort.

E. K. This face and Pillars became a great water ſwelling upward, and ſo vaniſhed away.

A. After about an hour, the Curtain was opened. All appeareth as before: *Gabriel* ſitteth in his Chair, and *Nalvagé* kneeleth.

Nal. ..... *Pray, for the mercy of God. Pray, for thou ſhalt not be heard? So, well ſaid, fy upon him.*

A. This Devil rayled againſt God.

A. *I* prayed divers prayers of God, & help againſt the wicked enemy, yet preſent, and moleſting us as he was permitted.

A. Thy judgement light on this wicked Rebel for this blaſphemy, O God.

Gab. ..... *Move not, for preſence of power is great.*

Nal. ..... *Number the words of the* firſt Key.

A. I have counted them, and they ſeem to be 88.

Nal. ..... *There are not ſo many.*

87 △. Where have I miſreckoned, I pray you? Perhaps *Poamalzod* is to be but one word, and ſo are 87.

E. K. There is a great Croſſe over all the ſtone that is red: Not onely over to be impreſſed through the ſtone.

Nal. ..... *Number the words in thy own language.*

△. I have numbred them, and they ſeem to be 169.

△. While I numbred, the great red croſſe went away: and ſhortly after came in again into the ſtone as before.

Gab. ..... *Move not, for the place is holy.* *You have* Zurza ds Gono *in the Call: the* ſd *is too much.*

△. I will then put it out.

△. I finde *Zurza Adna ds Gono.*

Nal. ..... *That* ds *is too much.* *I pray you, what is then the number of them, of you allowed?*

Nal. ..... 86.

△. Making alſo *Poamolzod* one word? in that account?

Nal. ..... *Set down.*

1	1	44	2--80		
2	1	45	2		
3	2	46	3		
4	1	47	2		
5	2	48	1	 80	
6	2	49	5	*you lifted up your voyces.*	
7	3	50	2	1 .... *and*	
8	3	51	1	1 .... *ſware*	
9	2	52	4	1 .... *obedience*	
10	2	53	1	1 *and*	
11	1	54	1	1 .... *faith*	90
12	2	55	2	.... 102 *to him that liveth*	77
13	1	56	2		167
14	1	57	2		
--15	2	58	3		
16	1	--59	1		
17	2	60	1		
18	1	61	3		
19	4	62	3		
20	1	63	3		
21	1	64	1	*of your pallace*	
22	2	65	1		
23	3	66	2		
24	3	67	1		
25	1	68	2		
26	3	69	2		
27	1	70	1		
28	2	71	1		
29	3	72	1		
--30	1	73	1		
31	1	74	1		
32	2	75	3	*ſhew your ſelves*	
33	3	76	1		
34	2	77	1		
35	1	78	3		
36	1	79	4	*to be friendly unto me*	
37	2	--80	1		
38	2	81	2		
39	2--71	82	2		
40	4	83	1		
41	2	84	5		
42	2	85	3		
43	1	86	3		

Tueſ-

Tueſday, *Aprilis* 17. Cracoviæ.

After divers Ejaculations appropriate to the action, and the Curtain of white water yet remaining. *E. K.* thought divers times that he ſaw through the white Veil, and ſtone and all, nothing appearing therein. *E. K.* immediately fell into a new doubting of the verity of theſe actions, and ſaid he had a Viſion by a good Creature the laſt night, who ſaid theſe Creatures with which we dealt, *would no more appear unto him.* Hereupon he ſaid that both the laſt dayes skorner, and theſe our inſtructors were all Devils: and that he would no more ſit to *receive* A.B.C. And ſo by Letters, any Doctrine of theirs, unleſſe they would otherwiſe expreſly, and lively deliver a plain rule thereof: With many other arguments to diſprove the verity of our Actions, whereupon he ſaid, that *John* your boy can well enough deliver you their Letters, and ſo you need not me, *&c.* I referred all to God, his will, and mercies: For, as I had at his hands onely, and by his order, and for his ſervice *required wiſdom and true knowledge*, ſo do I not doubt but God will, according to his accuſtomed goodneſſe, *provide for me*, that is beſt for my vocation here in earth, *&c.*

E. K. He roſe, and went away: and left me alone in my Study, appointed for theſe actions.

Deus in adjutorium meum intende, Domine ad adjuvandum me feſtina. Gloria Patri & Filio & Spiritui Sancto, ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

Thurſday, *Circa* 9.

As I was in my upper Study, and had gathered the holy words of the ſecond and third call, and had conferred them with their *Engliſh* delivered alſo unto us: *E. K.* came up the ſtairs, and ſo went into his Study, and came out again, and as he was going down the ſtaires I opened my Study door, and ſaluted him: He thereupon came up again, and came into my Study: And there I ſhewed him what I had done; and how I had ſome underſtanding of thoſe holy words, their ſignifications by reaſon of due applying the *Engliſh* to the word Chriſtus, intending thereby to have induced *E. K.* to like the better of the manner of our friends, due, and Methodical, proceeding with us, and told him that unleſſe of this ſtrange language I ſhould have theſe words delivered unto us Letter by Letter, we might erre both in Orthography, and alſo for want of the true pronunciation of the words, and diſtinctions of the points, we might more miſſe the effect expected: But as on *Tueſday* laſt, ſo now again he ſaid, our Teachers were deluders, and no good, or ſufficient Teachers, who had not in two years ſpace made us able to underſtand, or do ſomewhat: and that he could in two years have learned all the ſeven Liberal ſciences, if he had firſt learned Logick, *&c.* wherefore he would have no more to do with them any manner of way, wiſhed himſelf in *England*, and ſaid that if theſe books were his, that he would out of hand burn them, and that he had written to my Lord (by *Pirmis*) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many ſuch ſpeeches, and reaſons (as he thought) of force to diſwade himſelf from any more dealing with them: But willed me to uſe *John* my Boy as my Skryer, for that theſe ſpiritual Creatures were not bound unto him, *&c.* I anſwered unto all theſe parcels and reaſons, as time ſerved declaring *my perfect truſt in God*, that ſeeing I have many years deſired, and prayed for wiſdome (ſuch as theſe Actions import) at his hands, and by ſuch means as to his Divine Majeſty ſeemeth beſt, that he would not either *miſlike* my prayer, or abuſe my Conſtant hope in his goodneſſe and mercy: Therefore *I* concluded that *I* referred all to the mercifull will of God, and doubted nothing at the length to be ſatiſfied of my requeſt, and prayer made unto him. So he went from me this ſecond time.... God lighten his heart with knowledge of the truth, if it be his Divine will and pleaſure.

Note. *Permis* went on laſt Wedneſday morning, and had received our Letters after noon, on Tueſday laſt: But on Monday before the wicked Prince of darkneſſe did what he could to hinder our proceeding.

On Thurſday, *Tabius* (brother to my Lord *Laskie* his wife) brought news to *Cracovia*, that my Lord *Laskie* was coming to *Cracovia* ward. *Emericus* came from *Keſmarke*, and returned back again. *Tabius* rode from *Cracovia* toward *Keſmark*.

Saturday, *Aprilis* 21. *à Meridie.*

After our prayers made, appeared ſhortly *Gabriel* and *Nalvage*. E. K. propounded ſix queſtions orderly, which had bred great doubt in this fantaſie, and requeſted their anſwers.

△. He would have our ſpiritual friends to promiſe him the performance of the Prints.

Gab. ..... *If we were Maſters of our own doings, we might well promiſe: But we are ſervants and do the will of our maſter. But let me ask thee one queſtion:*

Doſt thou not think that all things are poſſible with God?

E. K. I do ſo, and I know ſo.

Gab. ..... *Then is there no cauſe why thou ſhould diſtruſt. Let him that is a ſervant, and is commanded to go, go: and let not the earth riſe up, and ſtrive againſt the plowman. What ſin is it when the creature riſeth up, and ſaith in his heart,* Let the Lord make a Covenant with me, *conſidering he is a bond man?*

[E. K. They ſeem, both the voices at once, to come to my eare.]

None but he that becometh diſobedient, and refuſeth his Maſter.

△..... [△ would do ſo.

Gab. Nal. ..... *Theſe things, that is to ſay, this Doctrine, delivered by us, is of God, and of his mercies granted unto you, which cannot be in vain:* and therefore to be performed; *for the ſecret determinations of God are unknown unto us.*

He never heard of any man that would ask, if God would perform his promiſes.

E. K. By *Auguſt* next?

What if it were a hundred Auguſts? *you may be a weary before* Auguſt *next, as the Children of Iſrael were of their Manna.*

E. K. Why joyn you numbers with theſe letters, and added none with thoſe of the former Table.

Numbers. *Numeri Formales. Pulius.*

Brother, what is the cauſe that all the World is made by numbers? The Numbers we ſpeak of, are of reaſon and form, *and not of merchants.*

△. I beſeech you as concerning the powder whereof he thinketh that he hath made due aſſay of it, as if it ſhould have been the Philoſophers Stone, and ſo affirmed to be, by the miniſter of this action? I beſeech you ſo to anſwer, the thing, as his reaſon may be ſatisfied.

△. They gave no anſwer hereunto, but proceeded in the former matter of Numbers.

Note the property of this Method and Language.

Gab. ..... *Every Letter ſignifieth the member of the ſubſtance whereof it ſpeaketh. Every word ſignifieth the quiddity of the ſubſtance. The Letters are ſeparated, and in confuſion: and therefore,* are by numbers gathered together: *which alſo gathered ſignifie a* number: *for as every greater containeth his leſſer, ſo are the ſecret and unknown* forms *of things knit up in their parents:* Where being known in number, they are eaſily diſtinguiſhed, *ſo that herein we teach places to be numbred: letters to be elected from the numbred, and proper words from the letters, ſignifying ſubſtantially the thing that is ſpoken of in the center of his Creator, whereby even as the minde of man moved at an ordered ſpeech, and* is eaſily perſwaded in things that are true, *ſo are the creatures of God ſtirred up in themſelves,* when they hear the words wherewithal they were nurſed and brought forth: *For nothing moveth, that is not perſwaded: neither can any thing be perſwaded that is unknown. The* Creatures of God underſtand you not, *you are not of their Cities: you are become enemies, becauſe you* are ſeparated *from him that Governeth the City* by ignorance.

Underſtanding, Perſwaſion, Motion.

E. K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Adam.

Gab. ..... *Man in his Creation, being made an Innocent, was alſo authoriſed and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and ſpoke of them properly, naming them as they were: but alſo was partaker of our preſence and ſociety, yea a ſpeaker of the myſteries of God; yea, with God himſelf: ſo that in innocency the power of his partakers with God, and us his good Angles, was exalted, and ſo became holy in the ſight of God until that* Coronzon *(for ſo is the true name of that mighty Devil) envying his felicity, and perceiving that the ſubſtance of his leſſer part was frail and unperfect in reſpect of his pure Eſſe, began to aſſail him, and ſo prevailed: that offending ſo became accurſed in the ſight of God; and ſo loſt the Garden of felicity,* the judgement of his underſtanding: *but* not utterly *the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles: where being as dumb, and not able to ſpeak, he began to learn of neceſſity the Language which thou,* E. K. *calleſt* [1 *Hebrew:*] and yet not that [2 *Hebrew*] amongſt you: *in the which he uttered and delivered to his poſterity, the* neareſt knowledge he had of God his Creatures: *and from his own ſelf divided* his ſpeech into three parts; twelve, three, and ſeven: *the number whereof remaineth, but the* true forms *and* pronuntiations *want; and therefore is not of that force that it was in his own dignity, much leſſe to be compared* with this that we deliver, *which* Adam verily ſpake in innocency, and was never uttered nor diſcloſed to man ſince till now, *wherein the power of God muſt work, and* wiſdom *in her true kind be delivered: which are not to be ſpoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, ſo doth he open it in a tongue of power, to*

Coronzon. Note two be true Languages. *Adam* his ſpeech after the fall. *Litiea 22. Lingua Angelica. Lingua Angelica, vel Adamica in ſuo innocentiæ Statu.*

the

the intent that the proportions may agree in themſelves: for it is written, Wiſdom ſitteth upon an Hill, and beholdeth the four Winds, and girdeth her ſelf together as the brightneſſe of the morning, which is viſited with a few, and dwelleth alone as though ſhe were a Widow.

Thus you ſee there, the Neceſſity of this Tongue: The Excellency of it, And the Cauſe why it is preferred before that which you call Hebrew: *For it is written, Every leſſe, conſenteth to his greater. I truſt this is ſufficient.*

E. K. As concerning the power, What is it?

Gab. ..... *What it is, that it is, for the knowledge of it may lead you to error.*

A. This anſwer offended greatly E. K. and thereupon he left off, and would receive no more at their hands. God make him patient, and a favourer of this Action as ſoon as it is needful that he ſhould be.

A. *Laudetur, magnificetur & extollatur nomen Jeſu Chriſti in omne evum.* Amen.

Note on Tueſday after Noon, *circa horam quartam*, as we two ſat together, E. K. ſaid that he thought upon the matter, *Et quod jam vellet duas horas mihi concedere ſingulis diebus ad recipienda illa, quæ illi tradere vellent. Ego autem illi & maximo Deo gratias egi, quia hanc eſſe mutationem dextra excelſi factam verè judicavi; nam ante prandium rigidiſſimus erat in contraria opinione & ſententia.* 24. *Aprilis.* This after noon.

Wenſday, *Cracoviæ, Aprilis* 25, *Mane, hora* 7.

The Vail appeared as at firſt almoſt. After half an hour *Gabriel* and *Nalvage* appeared, after my manifold prayers and diſcourſes.

A. Two keyes we have received by the mercy of the Higheſt and your miniſters, the reſt we attend, according to the merciful will of the Higheſt.

Gab. ..... *Move not from your places, for the place is holy.*

A. Shew a token O Lord when thy will is, whereby to perſwade thy merciful dealings with us, and the preſence of thy faithful Miniſters.

A. The frame of the Stone gave a crekling, no hand touching it, or otherwiſe any mortal or worldly thing moving it. I heard it very certainly, and to E. K. it ſeemed the ſound of a bunch of keyes, as if they had quickly been ſhaken and ſtrongly. Note.

E. K. *Gabriel* ſitteth, and *Nalvage* ſtandeth.

Gab. ..... *My Brethren hearken to my voice, for I am the true ſervant of the God of* Abraham, Iſaac, *and* Jacob, *the dignity whereof is ſufficient both for the verity of the Doctrine, and the confirmation, and perſwaſion of your mindes: for as God is the Father of the Faithful, ſo he ſheweth himſelf unto the faithful: whereby you may prove the great comfort and conſolation: that you may juſtly gather of the mercies of God, as touching your Election.*

For at what time hath God appeared unto the unrighteous? or where do you read that ever he viſited the reprobate? For the reprobate hath no viſitation, but in the rod of Juſtice:

But you may riſe up among your ſelves, ſaying lo, we are froward, we want faith. An objection.

True it is, the acts of faith, but not the roots of faith. But I ſay unto you, that the power of God in his Election, is the Baſis of mans purity and acceptation. Anſwer.

But here there is a Caveat.

That man imagining *his Predeſtination and perfect Election*, juſtifieth not himſelf; *for whereſoever this is found, or this Doctrine preached amongſt you, either ſimply in man, or publickly in Congregation, it is the ſure ſign and token of their perpetual ignorance and confuſion: For the Will and Power of God belongeth not to our meaſure (for it was the cauſe of rebellion amongſt us) much leſſe among men, which are fighting yet for the Glory of their reward. Behold it is a ſin in him that judgeth of his brothers Conſcience; Much more is it a threefold error,* to form the imaginations of ſin, by whoſe imaginations they are.

Be not proud therefore of the gifts of God, but become humble; Neither juſtifie your ſelf in reſpect that this is the word of God delivered unto you for your own ſelves: But the more you receive, be the more thankful; and the more you be in the ſtrength of God, the more uſe, you the pureneſſe of humility.

Of whom it is ſaid, Behold my Spirit hath entred, yea into my ſervants, and they are become humble and meek in the ſight of men: But if we be the ſervants of the God of Abraham, *then are we the ſpirits of truth and underſtanding, for our faith is dignified in the ſight of the heavens, and we are become mighty in the power of the Almighty. Therefore ought we to be believed.* Good Angels.

Now if you will confeſſe your ſelves to be the children of Abraham, *then muſt you alſo accept of our Doctrine: For the meat whereby* Abraham *lived, is the ſame food we miniſter unto you: of whom it is ſaid, He believed God, and it was counted unto him for righteouſneſſe. Even ſo do you, that*

that you alſo may be righteous, wherein do you differ from Abraham? *Were you not barren? Who hath made you fruitfull?*

A Covenant. *Did God make a Covenant with* Abraham? *Even ſo he doth with you. Did the Lord in his Miniſters appear unto him? ſo doth he, and will do unto you. Were the ſins of* Sodom *(the fifth that periſhed) imported into* Abrahams *boſome, as the ſecret determination of the Lord? Are they alſo not manifeſt into you (even by the ſame God) as touching the time and corruption of this world? Roſe he not up in the morning, and beheld the confuſion, and headlong Ruines of the wicked? And ſhall you not alſo ſee the ruine of him that is the ſon of wickedneſſe. Yes,* unleſſe you hinder your ſelves. For the promiſe of your God is without exception. *Be mindful therefore of your ſelves; and conſider your calling: That you may be ſtill bleſſed in him that is the God of* Abraham, *who is your Father.*

The Keyes. *In theſe keyes which we deliver, are the myſteries and ſecret beings and effects of all things moving, and moved within the world.*

Lingua & ſcientia. *In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither* ſpeech nor ſilence that was or ſhall be *to the end of the world, but they are all as plain here, as in their own nakedneſſe. Deſpiſe it not, therefore .....For unto them that are hungry, it is bread, unto the thirſty drink, and unto the naked clothing: A Serpent it is of many* heads invincible. *Believe therefore, that with him you may be wiſe: that your humility may be ſuch, as may be numbred in the world. I have ſaid.* Nal. *Move not, for the place is holy.*

E. K. What mean you by that ſentence or phraſe.

Nal. *It is of two parts, the firſt in reſpect of the ſpirit and preſence of him that is holy: preſent and teaching. Secondly in reſpect of your conſent, which is obedience, for obedience confirmeth the will of God in man, and the will of God confirmeth mans ſalvation; wherefore it is ſaid,* move not: *and why? becauſe the place is holy. Move neither in mind, neither in body, for obedience is the concluſion, and confirmation of your ſeparations from the Devils. Sacrifice is accepted, but obedience is better. You are ſurely anſwered.*

E. K. I like your anſwer well.

Nal. *Our wiſdom, ſhall prove Rhetorick.*

80	Naaq	*in your creation*	*It is q á an*
79	LEANANA	*of the ſecret wiſdom*	*Ananael.*
78	ILPALP	*partakers*	*It is Plapli.*
77	OGUP	*as unto the partakers*	*It is Pugo.*
76	RAMAUMI	*apply your ſelves unto us*	*It is* Im ua mar.
75	DO	*And*	*Od.*

E. K. This letter turneth ſo about, that I cannot well diſcerne it.

74	GALGINU	*Deſcend*	*Uniglag.*

E. K. This letter alſo turneth round.

73	RACAZ	*Move*	*Zod a car*
72	AIHOG	*we ſay*	*Gohia.*
71	GMRASAC	*in whome*	*Caſarmg.*
70	MOIAA	*Amongſt us*	*A ai om.*
69	ZLOACIM	*mighty*	*Mi ca olz.*
68	RAON	*is become*	*Noar.*

E. K. This Letter moveth.

E. K. Now he maketh a reverend Curſy.

67	NIAOODDO	*and name*	*Od do o a in.*

E. K. This letter alſo moveth *Od is and* it muſt be ſounded with one breath.

E. K.

E. K. Gabriel ſhaketh his ſpeare. *Nalvage.*

66	MOCACAC	*Flouriſh*	*Ca ca com.*
65	ZOSUHEI	*his mercies*	*Jehuſoz.*
64	AMCIM	*Behold*	*Micma.*

E. K. Now he uſeth his reverent Curſies again.

63	NARIMA	*Your ſelves*	*Amiran.*

Nal. *Did I not bid thou ſhouldeſt not move?*

E. K. He hath thrown down his rod upon the Table.

[Δ. I had moved to the dore, becauſe I heard ſome going up and down the chamber without: we had forgotten to ſhut the ſtaire-foot dore.]

Δ. O Lord, I did it not upon any wilfull diſobedience. But pardon this Fault, and by the grace (O God) I will avoid the like fault henceforward.

Nal. *It was a great fault.* Δ. I beſeech the Almighty to pardon it.

E. K. Now he is kneeled down, and all his Face is under the Table. Now he is up again, and taketh his rod in his hand, and maketh a Croſſe with it three times: Eaſt, Weſt, North, and South.

Nal. *Sound your word.* Δ. *Amiran.*

E. K. He pronounceth the i ſo remiſſely, as it is ſcarce heard, and in the pronouncing of the whole word he ſeemeth not to move his lips.

62	SUHOG	*I ſay*	*Gohus.*

E. K. He made long leaſurely reverence.

61	ROLOHOG	*lift up.*	*Goholor.*

E. K. He uſeth reverence again.

Nal. *The next is a name mightier then the power of the ſame.*

60	DAM	*of the ſame your God*	*Mad.*

E. K. He uſeth long reverent Curſy again.

E. K. Now he holdeth up his Rod.

59	PAIOOD	*In the name*	*Do oi ap.*

E. K. He holdeth up his rod again.

38	NAOOVDO	*and truth*	*Od vooan.*
57	TLAB	*of Juſtice*	*Balt.*
56	HALANU	*The Skyrts*	*Unalah.*
55	NAON	*thus you are become*	*Noan.*
54	DLIP	*on the earth*	*Pild.*
53	GSOAC	*continually*	*Caoſg.*

Now he uſeth courteſy.

52	IGRIPLAM	*the fiers of life and increaſe*	*Malpirgi.*
51	RIPNAP	*powring down*	*Panpir*
50	LEEANAN	*my power*	*Na na e el.*
46	NUAV	*you might work*	*Vaun.*

E. K.

E. K. He uſeth reverence. Now he holdeth up his Rod and ſhaketh it about his head.

48	BAATENG	*your governments*	Gnetaab
47	ED	*of*	De, is my name
46	GAONIIM	*the corners*	... i no ag

E. K. He uſeth courteſie.

E. K. Gabriel ſhaketh his ſpeare.

Nal. .... *It may be called* Mi moag *or* Diuph

E. K. Now he extendeth. Diuf

45	DO	*and*	Od
44	POZIZI	*from the higheſt veſſels*	Izizop

Gab. ..... *Move not.*

43	NEFAF	*to the intent that*	Fafen
42	BSACOC	*of time*	Cocasb
41	LIMOH	*the true ages*	Homil
40	ALC	456	Cla
39	SROV	*out*	Vors

E. K. He uſeth moſt reverent Curſie.

38	ILAIMPAC	*ſucceſſively*	Capmiali
37	ASNOL	*power*	Lonſa
36	GRAZMOV	*unto every one of you*	*arg* as in barge Vomſarg
35	AGULD	*giving*	Dluga
34	BAATEN	*of government*	*Netaab*

E. K. Many ſounds are heard in the ſtone. He kneeleth down.

33	SONLIHT	*in ſeats* 12.	*Thilnos*
32	ALAAH	*placed you*	*A A l a*
31	DO	*and*	*O D*
			arg as in *barge*
30	GRAZLAB	*Stewards*	*B A L Z A R G*
29	LOE	*I made you*	*E O L*
28	ILI	*in the firſt*	*I L I*
27	LUZROT	*ſhall riſe*	*T O R Z U L*
26	DO	*and*	
25	ADGRB	*ſleep*	*as burgen to bud* *as Burgda*
24	TSD	*which*	*D S T*

23 NEIZO

23	NEIZO	*mine own*	*OZIEN*
22	M	*except*	*EM it is a word*

E. K. Now he uſeth reverence.

21	EGSIHCI	*to are not*	*Kis* *I Chiſge*
20	SIHC	*are,*	*Kis* *Chis*
19	GROTLOT	*the Creatures of the earth*	*org* as in *georgo* *Toltorg*
18	NIIVQ	*wherein*	*Qui in*
17	HCOLET	*of death;*	*as och* *in hotch pot* *Teloch*

E. K. Now he maketh †.

16	HELP SOMQ	*or the horns*	*Q Mos Pleh* *as two words*
15	NIVPAT	*as ſharp ſickles,*	*Ta pu in* *You may call it* Tapui *alſo*
14	SIHC	*are*	*as Kis*
13	LDNV	*the reſt*	*Vnd L*

E. K. Now he maketh a Croſſe again.
..... Now he ſtoopeth down and kiſſeth.

it may be
Vd L or Vnd L

12	HAPIGIG	*of living breaths*	*Gi gi pah*
11	LIHTO	*the ſeats*	*Othil*
10	SIHC	*are*	*as Kiſſe* *Chis*
9	ZRON	*ſix*	*Norz*
8	HODNOLSO	*12 Kingdoms:*	*Os Lon doh*

A Croſſe again.

[*Os ſignifieth twelve*]
Londoh

7	BAIB	*are*	*Biah* *Biah*
6	NEIZA	*on whoſe hands*	*Azien*

He ſtoopeth and kiſſeth the ground.

5	HLESMOC	*a Circle,*	*Com Selh*
4	RIZ	*I am;*	*Zir*
3	DAIP	*your God*	*Pi ad*

He kiſſeth the ground. He ſetteth his hands on the ground.

2	OHOG	*ſaith*	*Goho*
1	AMCIM	*behold*	Mic ma.

Nal. ..... *This is all.*

Δ. Now, in the Name of Jeſus, as it pleaſed you before, ſo would we gladly have the ſence hereof in *Engliſh*.

Nal. ..... *Let him that hath wiſedom underſtand : For here beginne the myſteries of your world.*

1 *Behold,*
2 *ſaith*
3 *your God,*
4 *I am*
5 *a Circle,*
6 *on whoſe hands*
7 *ſtand*
8 *12 Kingdoms;*
9 *ſix*
10 *are*
11 *the ſeats*
12 *of living breath,*
13 *The reſt*
14 *are*
15 *as ſharp Sickles,*
16 *or the horns*
17 *of death;*
18 *wherein*
19 *The Creatures of the earth*
20 *are*
21 *to are not,*
22 *except*
23 *mine own hand.*
24 *Which*
25 *ſleep*
26 *and*
27 *ſhall riſe.*
28 *In the firſt*
29 *I made you*
30 *Stewards*
31 *and*
32 *placed you*
33 *in ſeats 12 [or] in 12 ſeats*
34 *of government:*
35 *Giving*
36 *unto every one of you*
37 *power,*
38 *ſucceſſively,*
39 *over*
40 456.
41 *the true ages*
42 *of time;*
43 *to the intent that,*
44 *from the higheſt veſſels*
45 *and*
46 *the Corners*
47 *of your governments,*
Gal..... *mighty is the God of Hoſts, amongſt his people.*
48 *you might work*
49 *my power,*
50 *pouring down*
51 *The fires of life, and encreaſe*
52 *continually*
53 *on the earth.*
54 *This*
55 *you are become*
56 *The skirts*
57 *of Juſtice*
58 *and truth:*
59 *In the name*
60 *of the ſame, your God,*
61 *lift up,*
62 *I ſay,*
63 *your ſelves*
64 *Behold,*
65 *his mercies*
66 *flouriſh,*
67 *and name*
68 *is become*
69 *mighty*
70 *amongſt us;*
71 *in whom*
72 *we ſay,*
73 *Move,*
74 *Deſcend*
75 *and*
76 *apply your ſelves unto us,*
77 *as unto*
78 *the partakers*
79 *of his ſecret wiſdom*
80 *in your Creation*

E. E. Now all all his fingers diſappear.

K. K. Now *Gabriel* ſtandeth up.

Gab. ..... *Heark, O ye ſons of men; is the firſt of nature, and the beginning of your being in body: Whereby the things of the world have life & live. Let him that hath wiſdom underſtand. Grow together, for this* hath its fruit in due time. *Albert Laskie hath not done the Commandment of God; he ſhould have* been here by this time.

Δ. Note. There are three calls in the ſecond part of *Cracovia*, and one in the firſt.

Theſe four calls are the ſecond, the 3d. 4th. 5th. for the firſt Table can have no call, it is of the Godhead.

Δ. Gloria, Laus, Honor, & Imperium ſit Deo Noſtro in infinita ſeculorum ſecula. *Amen.*

Remember

A. Remember that on *Wedſday* night, *April* the 25. my Lord *Albert Laskie* came at night to *Cracovia*, and lay in a little woodden building, among guards, by St. *Steniſlaus* Church: and on the *Friday* morning following intended to enter his journey toward *Keſmark*, and the recovering of *Keſmark*: Jeſus proſper his juſt Cauſe.

Wenſday morning, *Aprilis* 1584. Cracoviæ.
Jeſus ———

Nal. ..... *A new Action* ——— *Backward, as before.*

52	DAIOI	*of him that liveth for ever.*	Ioiad.
51	RIZ	*I am*	Zir.
50	PAL	*for,*	Lap.
49	PLERV	*a ſtrong ſeething;*	Vrelp.
48	MZAZO	*make me*	Ozazm.
47	DO	*and*	Od.
46	OZLACIM	*in power,*	Micalzo.
45	NARMAZ	*ſhew your ſelves*	Zamran.
44	DOQONC	*unto his ſervants,*	[as C Nó quod;

Gab. ..... *The place is become more holy, and he is become more meek.*
Nal. .....

43	AC	*therefore*	Ca.
42	RACAZ	*Move*	Zacar.
		[Nal. ..... *Make a ſtop there.*]	
41	LEHOG	*ſaith the firſt,*	Go hel.

E. K. Now the Croſſe is come in again thinner than it was before.

40	UZROT	*Ariſe,*	Torzú
39	NODIAI	*of the all-powerful.*	Ia í don.
38	NINAM	*in the minde*	Manin.
37	QO	*but*	O qua.
36	EGAT	*as is not*	Tage.
35	SROC	*Such*	Cors.
34	FORT	*a building,*	Trof.
33	NAON	*you are become*	No an.
32	PAL	*for*	Lap.
31	NOGNOZO	*then the many fold windes;*	Ozongon

30	AIB	*your voices*	Bia.
29	SIHC	*are*	Chís [the I long.
28	PLACIM	*mightier*	Mi calp.
27	DO	*and*	Od
26	IRRO	*than the barren ſtone*	Orri.
25	DSUL	*your feet*	Lusd.
24	SIHC	*are*	Chis [as Xís.
23	IUIG	*ſtronger*	as Giui.
22	HOTLAB	*of righteouſneſſe*	Baltoh.
21	EGOO	*for the Chamber*	Ooge.
20	SBRVT	*in their beauty*	Turbs.
19	QLSROL	*the flowres*	Lors l qua.
18	ATQ	*or as*	Qun Ta.
17	ADELCARAP	*for a wedding*	Paracleda.
16	OHLAT	*Cups*	Talho.
15	AT	*as*	Ta.
14	GMARBA	*I have prepared*	Abramg
13	AMRASAC	*whom*	Caſarma.
12	HPDAIP	*within the depth of my Jaws*	Piadph.
11	ZAZAZI	*have framed*	Izazaz
10	GRUPLAI	*the burning flames*	I al purg.
9	MABOS	*whom*	S o bam.
8	L	*of the firſt*	A word.
7	VIIV	*O you the ſecond*	Vi iv.
6	DLAS	*your voices of wonder*	Sald.
5	PIAAF	*underſtand*	Fa á ip.
4	MO		Om.
3	GNOZ	*of the windes*	Zong.
2	HAAPV	*the wings*	V pa ah.
	TGDA	*Can*	Adgt.

The firſt word. —— *The firſt is the laſt.*
1 —— *Can*

E. K. Now he holdeth up many hands and fingers as before, and on the very end of the fingers diſtinctly theſe parcels appeared in Engliſh.

2 —— *The ſecond word* —— *The wing.*
Vpaah, is the *wings*, and *Adgt*, is *Can.*
3 —— *of the windes,*
4 —— *underſtand your voices of windes.*
5 —— *O you*
6 —— *the ſecond*
7 —— *of the firſt,*
8 —— *whom*
9 —— *The burning flames*
10 —— *have framed*
11 —— *within the depth of my Jaws,*
12 —— *whom*
13 —— *I have prepared*
14 —— *as*
15 —— *Cups*
16 —— *for a wedding,*
17 —— *or as*
18 —— *the flowres*
19 —— *in their beauty*
20 —— *for the Chamber*
21 —— *of righteouſneſſe;*
22 —— *ſtronger*
23 —— *are*
24 —— *your feet*
25 —— *then the barren ſtone,*
26 —— *and*
27 —— *mightier*
28 —— *are*
29 —— *your voices*
30 —— *then the manifold windes:*
31 —— *For*
32 —— *you are become*
33 —— *a building,*
34 —— *Such*
35 —— *as is not,*
36 —— *But*
37 —— *in the minde*
38 —— *of the all-powerful.*
39 —— *Ariſe,*
40 —— *ſaith the firſt;*
41 —— *Move*
42 —— *therefore*

E. K. All the Stone is become very dark.

The wicked ſaid ..... *Thou ſhalt go no further* .....

A. I prayed *Roffenſis Pſalm* 9. and the *Lords Prayer*, and the Stone became clear, and the fingers appeared again, through the mercy of the Higheſt.....

43 —— *unto his ſervants;*
44 —— *ſhew your ſelves*
45 —— *in power,*
46 —— *and*
47 —— *make me*
48 —— *a ſtrong.* [*See thing,*]
49 —— *for*
50 —— *I am*
51 —— *of him*
52 —— *that liveth for ever.*

This *his* and *him* corrected, were of the wicked his ſubtile ſuggeſtions.

E K. Now

E. K. Now appear no more fingers.

Nal. *Compare them now together.*

E. K. Now he is ſet down in his chaire.

Δ. I have compared the Engliſh Joynts to the myſtical words, and I find 12. of each: ſo that they agree.

Nal. *Thus you have this dayes labour. Now The white ſilk is extended over the ſtone.*

Δ. Soli Deo noſtro, Deo omnipotenti, & Majeſtatis tremedæ, & ſuper omnia amandæ, ſit omnis laus, gratiarum actio, & Jubilatio. *Amen.*

Friday, *Cracoviæ*, Aprilis: *Mane, hora ferè* 9.

Oratione Dominica & aliis

Precibus ad Deum finitis, pro luce & veritate, in hanc formam, Omnipotens, ſempiterne, vere & vive Deus noſter, mitte nobis ſpiritum ſanctum & veritatem tuam, ut ſapienter, fideliter & conſtanter tibi ſerviamus, omnibus diebus *vitæ noſtræ.* Amen.

The white Curtain, or veyle, appeared very long.

Δ. It fell ſo out by the wonderful providence of God, that *E. K.* and I quietly conſidered theſe actions, generally, & the contrary ſpirituall informations given to him, apart by himſelf; (& ſometimes) while we were receiving our inſtructions, by our Schoolmaſters, of which contrary power, ſome would rayle on God, and blaſpheme his Majeſty horribly, as may appear by the record of ſome late Actions; But this was our concluſion, that we both deſired the verity, and that ſo, asbeſt might pleaſe God, in the manner of coming by it.

Note, Arbitrement of God required.

Δ. Be Judge: O Lord, between us, ſending us the verity of the judgment, for the glory of thy name, for as much as they which impugne theſe proceedings, do (to *E. K.*) as it ſeems perfecter, and more wiſe and fruitful then our Schoolmaſters, which I took to be the true and bleſſed Angels, &c.

E. K. Now is the note pluck't aſide.

Δ. About an eleven of the Clock.

Δ. Bleſſed be the higheſt, who is Almighty.

14. *Dies menſis* Sab.

Gab. Danida, *a mighty Prophet (not the leaſt upon the earth) opened his mouth, and ſaid, Behold, there ſhall a Whale come from the Eaſt,* the fourteenth day of this Month, S A B.

E. K. They ſeem to ſpeak both together.

Gab., Nal. *And he entred into the field, and he met with a Merchant, and he ſaid unto him, Thou art not for me:* for thy intent dwelleth in the world. *He went further, and, lo, there was a field of all kind of people, diverſly recreating themſelves in their own pleaſures: and he yet ſaid, Lo, theſe are not for me: and he went on; and, lo, he ſaw, AND IT WAS A NAKED MAN.*

Gab. Nal. *Mark,* [*to E. K.*]

E. K. So I do.

Gab. Nal. *In his hands were divers things; moſſe, leaves, flowers, and herbs; and he wondred, ſaying, Why art thou naked? and he ſaid, Lo, I am old, and am without Garments, and theſe are the things wherewithall I will be clothed. And the Prophet talked with him, and told him of the Whale.*

E. K. They ſpeak both together, that I cannot diſcern their voyce.

And he commanded him to kneel, and he lifted up hands his to heaven and prayed within himſelf; and he ſaid alſo unto him, I am a Prophet, riſe up, I will bleſſe thee in the name of my propheſie: and lo, he took him by the hand, and went forward: and the way was rough, ſtony, and very ſound: and, as they went, they found men, huge and big, monſtrous: and the Prophet ſaid, Theſe pleaſe me not: and, as they talked on the way, they overtook a little child, And the Phrophet ask't him his name, and he anſwered, He was a man: and he ſaid, Thou pleaſeſt me, for thou mayeſt be a man.

A Child

There was a Hill, and they aſcended, and, after a while, the child became weary, and ſate down, ſaying with himſelf, This hill is troubleſome, I am not able to keep company with them; and the Prophet, miſſing him, went back, and found him ſitting. *And he began to weep, ſaying, Whither will you lead me? But the Prophet comforted him, and ſaid: Now thou ſeeſt, thou art not a man. And thus he did, aſcending ſundry times? and, lo, it was the top of the hill, and the Sun was hot and clear in the midſt of the day. The Prophet ſaid unto the child, look to the Centre of the Sun, and ſo he did, ſtedfaſtly.*

A Hill.

Pen, Ink, & Paper.

And the Prophet ſaid unto him, Now I have experience of thee, and I know thou wilt be a man; And he ſaid unto him, that was naked, Here are Pen, Ink, and Paper.

Orients.

And lo thou haſt one that can ſee far off, and he ſhewed him the Seas: ſaying, look unto the Eaſt: and he told him of the Whale and of his coming, and of many myſteries.

But the man anſwered him, ſaying, I am naked, *the ayre is ſharp, and I have no food: How*

can

can I therefore STAY ſo many dayes? and he ſaid unto him, Sit down, and note, untill this Child become a man. Note untill.

Feed by comfort. For the Whale ſhall be thine, in whoſe belly is a Cheſt ſwallowed of great value, and they were contented. Behold, the people of the countrey were rich, and had conquered many Nations, ſo that he was a Monarch in the world; this Monarch was skilfull in all Sciences, and knew all things to come, and he called his Counſell together, and ſaid unto them. *Monarcha mundi & ſui ſubditi.*

Lo, thus it is; the cauſe why I have made thoſe mighty banks, and have drawn my people from the lower places and the Seas, is for that, I fear a Whale: which, if he land in my Kingdomes, will be my deſtruction, and they told him what the Prophet had ſaid, and he began to rage, and was puffed up with anger, and he opened his books THE SECOND TIME; and his eyes were opened, and he underſtood that the Prophet had aſcended unto the top of the mountain, and had taken with him a naked man, and a child: *and he ſaid to his Miniſters, Aſcend, and bring me the child, for I will examine him, and know the Prophets meaning, and he apparelled him richly, and gave him much, but he prevailed not. And he ſaid within himſelf, Aſcend again they ſhall, and bring down that man.*

And the ſervants aſcended, and they found a Marble ſtone, and they were angry among themſelves, ſaying, Is this a man? And lo they came unto the King; and ſaid, Thou ſendeſt us forth, but we found a mighty ſtone not able to be moved. Where is it therefore that thou wilt have us ſeek that man; But he ſaid within himſelf, I will overcome the child, and he took him by the hand, and led him into his Orchard, where he opened unto him the ſecrets of his books, ſo that he became skilful. But, lo, the Prophet aroſe, and, as he walked towards the Hill, to comfort them whom he accounted his friends, he eſpied the child apparalled ſtrangely, and in company with ſtrangers: *and he opened his mouth, and began to propheſie, ſaying.* A marble ſtone. Strangers.

The King hath riſen up againſt himſelf, for he hath *CHOSEN THE CHOSEN, and hath opened the ſecrets of his own Kingdom to his deſtruction, and he ſtretched forth his hand, and ſaid unto the child, Come with me: and he was unwilling, for his pleaſures were great. And he lifted up his voyce and ſaid: and he SWARE, And, lo, he came with him even unto the mountain: and the Prophet ſaid unto him, When thou waſt a child, I led thee, but now thou art become a man. ſtretch forth thy leggs, and labour, and he was unwilling.*

Thus, whilſt they were talking, they that waited upon him were at his feet armed, ſaying, come with us, for we are ſtrong enough to deliver thee.

But the Prophet ſaid unto them, GOE back and tell your King, that I found him on the way, and a ſtranger, and I had pity on him, and I took him for my own. Therefore ſtrive not, for juſtice muſt prevail. And they began to ſtagger as drunkards, for they knew it was true. And the Prophet ſaid, Now come with me, I will yet lead thee: and they aſcended. The Prophet held up his hands, and SAID, I SEE, and behold, he that was naked aroſe: and ſaid, I SEE ALSO.

And the Seas aroſe, and a great tempeſt, and broke down the banks: and entred on the earth, doing much harm to the people of that Kingdom: And, lo, there aroſe a wind the SECOND: and there were four beaſts, ſuch as are in the world, and were never known. And they came ſwimming, and ſo landed on the Hill. And the Prophet ſaid, Ariſe, draw out your ſwords and kill them, and ſo they did. *Maris inundatio cum tempeſtate.* *Ventus.*

Behold, the blood of them vaniſhed into aire, and the fleſh became earth: The entrals of them waſted away with the waters: and their bones burned with a mighty fire. The ſecond wind aroſe, and there were five Crowns: in the midſt of them ſate the Father of life, *with a golden head: whoſe Feet bathed themſelves in due and ſweet Manna: and the Prophet ſaid, Put forth your hands: and they did ſo: But lo they were afraid, for he that ſtood in the midſt of the Crowns, was full of beauty.* *Ventus 2.* *Pater vitæ.*

And the Prophet ſaid, Fear not, come with me; and he opened unto them the ſecrets of the Crown; *for in every one of them was a golden ſentence.* And the ſecrets of the Hill began to ſhake, and there was a great Earthquake. *Myſteria & Coronarum.*

The third wind *aroſe: and the twelve Cedar trees that were never corrupted, came and planted themſelves in twelve places of the Hill, and they brought forth ſtrange fruits, not as Cedar trees do.* *Ventus 3.*

The Prophet ſaid, Gather, for I know you hunger, that you may be refreſhed. While they thus talked, the fourth wind aroſe, and, behold, all the mountain was a flaming fire, and there were five Earthquakes, ſuch as were not ſince the beginning of the world. *Ventus 4.* *5. Terræ motus.*

The Prophet took them up, for they were become as dead. And ſuddenly The Firmament and the waters were *joyned* together, *and* the Whale CAME, *like unto a legion of ſtormes: or as the bottomleſs* Cave of the North *when it is opened: and ſhe was full of eyes of every ſide.* The Whale came.

The Prophet ſaid, Stand ſtill, but they trembled. The waters ſank, and fell ſuddenly away, ſo that the Whale lay upon the Hill, roaring like a Cave of Lions, and the Prophet took them by the hands, and led them to the Whales mouth, ſaying, Go in, but they trembled vehemently; He ſaid unto them the ſecond time, Go in: and they durſt not. And he ſware unto them; and they entred in, and he lifted up his voyce, and cried mightily, Come away, and, lo, they ſtood before him richer then an Emperours Throne, for unto him that was naked, were elothes given: unto him that was a child and a man, were 12 gates opened. And the Prophet cried mightily, and ſaid, This Whale cannot die; and lifted up his voyce again and ſaid: Within this Whale are many Chambers, and ſecret dwelling places, which I will divide betwixt you *on the right ſide (unto the which was a child, and* The Whales mouth.

now

12 } 18 △ Fonte 36 21 A Miracle.

now a man) there are twelve opened, but unto thee that haſt provided ſtrange Garments for thy ſelf, and not ſuch as men uſe to wear, I will give thee head, hart, *and left ſide, whoſe places are* 46. *You ſhall enter, and be poſſeſſed* this *day together: And* behold, *the ſon ſhall return again* 21 *times, and in one year, but not all at one time. You ſhalt depart hence into a dwelling that ſhall be all one: where there is no end, the place of comfort and inſpeakable glorie.*

I have ſaid.

△. As you have delivered us a parable, *ænigma*, or propheſie, ſo I beſeech you, for the ſetting forth of God his honour and glory, to expound what is meant by the

Gab. .... Nal. .... *The Prophet is in his name.* Whale, the naked man, the Childe, *&c.*

The naked man is Dee,
The Childe is Kelly,
The Prince is the Devil,
The Hill is the World,
The waters are the boſome of God,
The 4 *beaſts are the* 4 *Elements,*
The 12 *Trees are the* 12 *parts of the Heavens,*
The Whale is the ſpirit of God,
The Chambers are the degrees of wiſdome,
The Thunders and windes are the ends of God his Will and Judgements.

The reſt are not to be ſpoken:

This I take to notifie to us the judgement and arbitrement of God between us, in reſpect of our Petition to his Divine Majeſty now made, whereby we may be aſſured what to judge of the Creatures which do deal with us in this action, and of the impugners, or diſwaders of the credit of it. This I take to be ſent and delivered unto us, of the meer mercy and providence Divine regarding his own glory, and the ſincerity of my hope and confidence, which I put wholly in him, and alwayes will.

Gab Nal. ..... *You are happy, for you believe,* E. K. *what am I.* △. *as happy if you believe likewiſe.*

△. Are you not to deliver us our leſſons orderly, as we have begun to receive?

Gab. Nil. ..... *Underſtand that, by the Prophet delivering Pen, Ink, and Paper.*

△. As concerning the book writing by the higheſt, what ſhall I expect thereof?

Gab Nal. ..... *There is no point of faith.*

△. *I* believe verily that it ſhall be written *by the power* of the higheſt.

Nal. .... *The power of the higheſt confirmeth me, but not my power, the higheſt.*

△. Be it as the will of God is,

E. K. The white Curtain is drawn.

△. Gloria Patri, & Filio, & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

E. K. Amen.

Saturday, 28. *Aprilis, Mane hora* 8. Cracoviæ.

Oratione præmiſſa ſtatim apparebant.

E. K. They are here.

Gab. ..... *Move not, for the place is holy.*

△. Holy, holy, holy, is he, who ſanctifieth all things that are ſanctified.

Nalvage. *E. K.* He maketh Croſſes with his Rod toward the four parts of the world, and then kneeleth down awhile.

Gab. ..... *Happy is he that hath his* skirts *tied up, and is prepared for a Journey, for the way ſhall be open unto him, and in his joynts ſhall there dwell no wearineſſe: his meat ſhall be as the tender dew, as the ſweetneſſe of a bullocks Cud. For unto them that have, ſhall be given, and from them that have not, ſhall be taken away: For why, the bur cleaveth to the willow ſtem, but on the ſands it is toſſed as a feather without dwelling. Happy are they that cleave unto the Lord, for they ſhall be brought unto the ſtore-houſe: and be accounted, and accepted as the Ornaments of his beauty: But pray with me.*

O thou eternal foundation and ſtrength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name,

Conſider the foundation of our fragility, and enter into the weakneſſe of our inward parts: for we are become empty; whoſe ſalt is not, nor hath any ſavour: Fortifie, and make us ſtrong in thee, and in thy ſtrength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our ſtrength may be in patience, and after this life, that we may aſcend unto thee.

Nal. ... *A-*

Nal. .... *Amen.*
Δ. We prayed the ſame prayer.

E. K. Now *Nalvage* ſtandeth up upon his Table of Letters.

Nal. ..... *It is a ſide-long Letter.*

47	PALOMRON	*the ſons of men*	Nor mo lap.

E. K. Now he kiſſeth the Table.

46	FAA	*amongſt*	A af
45	LITSER	*that you may praiſe him*	Reſt el.

Now he kiſſeth the Table, and maketh moſt humble and low Curſies, having firſt laid down his Rod.

44	GNOSILEBO	*As pleaſant deliverers*	Obeliſong
43	NARMAZDO	*And ſhew your ſelves*	Od Zamran

E. K. Now *Gabriel* ſhaketh his Dart terribly.
E. K. Why ſhake you your dart ſo?

Gab. .... *Scholers ought to give ear to their School-maſters.*

42	RACAZ	*Move*	Zacar.
41	LAAQ	*of the Creatour*	Qa al
40	PIAOOD	*in the name*	Do oa ip
39	ALIPADO	*and liveth*	Od *Api la*
38	ISD	*which is*	D S I
37	DAIANERIZ	*I am the Lord your God*	Zire nai ad

Now he uſeth his accuſtomed Curſie.

36	ELGAB	*for*	Ba gle
35	AGSOAGF	*viſit the earth*	Fgaos ga
34	OD	*and*	Od.
33	IHASARQRON	*you ſons of pleaſure*	Nor qua ſa hi
32	VGROT	*Ariſe*	Torgu
31	ALC	456	Cla
30	OLAT	*as the firſt*	Ta l o
29	SIHC	*are*	Chis
28	NIHSNOLDO	*and their powers*	Od lonſhin

Now he kneeleth.

27	NOAMIPAG	*the number of time*	Capi ma on

26	SIHC	*are*	Kis Chis
25	ILAMIPAC	*ſucceſſively,*	Ca pi ma li
24	TSD	*which alſo*	D S T

Now he falleth ſuddenly on his knees.

23	GEGVDO	*and wax ſtrong:*	as Wedge Od Vgeg
22	SIHC	*are,*	Kis Chis

Now he kneeleth.

21	IZDOORC	*The ſecond beginnings of things*	Cro od zi
20	GMRASAG	*in whom*	the g as in feurge Caſarmg
19	LPRC	*but one ;*	G R P L
18	OPMROG	*hath yet numbred*	Corm po
17	GA	*None*	as agg in nag Ag
16	MABOS	*whom*	So bam
15	MPAM	*9639;*	Map m
14	ILAO	*I have placed*	O a li
13	IMRASAC	*under whom*	Ca ſarmi
12	VIDVIV	*in the ſecond angle?*	Vi v di v

Now he lifted up his hands.

11	ENOSD	*which raign*	Dſonf

E. K. Now he goeth off the Table,and kneeleth Down.

			Pe de
10	DP	33	P D

Now he lifteth.

9	PMROC	*numbred?*	Comp
8	OGAVAVA	*the thunders of encreaſe*	Ava va go
7	EGSIHCG	*Are not*	G Chis ge
6	LOHOG	*ſaying,*	Go hol
5	AHPROD	*have looked about me,*	Dor pha

4	DO	*and*	Od
3	EGABAB	*in the ſouth*	Ba bage
2	IDSAL	*my feet*	Las di
1	LIHTO	*I have ſet*	O thil

E. K. The Table turneth continually to his Rod end, and the Letter ſeemeth to ſtand on his Rods end diſtinctly. That is it. This is this Call.

1 —— *I have ſet*
2 —— *my feet*
3 —— *in the ſouth,*
4 —— *and*
5 —— *have looked*
6 —— *about me,*
7 —— *ſaying,*
8 —— *are not*
9 —— *The Thunders of encreaſe*
10 —— *numbred?*
11 —— *Thirty three*
12 —— *which raign*
13 —— *in the ſecond* Angel;
14 —— *under whom*
15 —— *I have placed*
16 —— *9639.*
17 —— *whom*
18 —— *None*
19 —— *hath yet numbred*
20 —— *but one*
21 —— *in whom*
22 —— *the ſecond beginning of things*
23 —— *are,*
24 —— *and wax ſtrong*
25 —— *which alſo:*
26 —— *ſucceſſively, [or by ſucceſſion]*
27 —— *are*
28 —— *the number of time,*
29 *and*
30 —— *their powers*
31 —— *are*
32 —— *as the firſt*
33 —— 456.
34 —— *Ariſe*
35 —— *you ſons of pleaſure,*
36 —— *and*
37 —— *viſit the earth;*
38 —— *for*
39 —— *I am the Lord your God*
40 —— *which is*
41 —— *and liveth.*
42 —— *In the name*
43 —— *of the Creator*
44 —— *Move*
45 —— *And ſhew you ſelves [or appear]*
46 —— *as pleaſant deliverers,*
47 —— *that you may praiſe him*
48 —— *amongſt*
49 —— *the ſons of men.*
50 ——

E. K. He hath now plucked the Curtain to.

Δ. Note.

Δ. Thanks be to God, now, and ever. *Amen.*

Δ. Remember to requeſt information of ſuch a word, as (ſaith the Lord) is not here to be underſtood, ſome where.

Note, the ſecond Angel.

Monday *Cracoviæ, Aprilis* 30. *Mane hora* 6 ½.

Oratione Dominica finita, & precatiuncula pro proſpero ſucceſſu *A. L.* (jam apud *Keiſmark*, queritantis & petentis jus ſuum hereditarium, & aliis breviſſimis ejaculationibus, pro proſpero ſucceſſu in hac actione tandem poſt ſemi horam apparuerunt.

E. K. Now they are here: and *Gabriel* is all full of glory, he ſeemeth to light all places.

Δ. O the mercies of God encreaſed, though his determination be all one

E. K. Now he is as he was before: and in the time of this his glorious apparition, *Nalvage* kneeled down, ſomewhat regarding towards *Gabriel.*

Gab. ..... *Give unto him that hath his basket open: But from him that is not ready, depart.*

B L R A H I C A V N H D L

E. K. There appear here, 7 other like Prieſts, all in white, having long hair hanging down behind: their white garments traile after them: having many pleits in them. Me think that I have ſeen one of them before, and upon that creature appeareth a B upon his cloathes, an L in another place, an R upon his other ſhoulder, another A upon his other ſhoulder. There is an H upon his breaſt; there is an I upon his head, and a C upon his ſide on his garment; and an A under his waſt behind: The Letters ſeem to go up and down enterchangeably in places. There ſeemeth an V on him, alſo an N, a D.

Now cometh a tall man by, all in white, and a great white thing rowled about his neck, and coming down before like a tippet. They all in the Stone (being 9) kneel down unto him.

The tall man ſaid ..... *Take this* Key, *and power: aſcend and fill thy veſſel, for the* River *is not pure, and made clean.*

E. K. Now he is gone (that ſaid this) in form of a great Millſtone of fire.

An Hill. *E. K.* Now they go up a Hill, with a great Tankard, as it were, of Bone tranſparent; Now he openeth one door, he, I mean, that had the Letters on his back.

1. There appeareth a Partridge, but it hath one leg like a Kite: This Partridge ſeemeth to ſit on a green place under the gate, one leg is much longer than the other, being like a Kites leg. This Partridge ſeemeth to halt.

He biddeth one of his Company take it up. There goeth a bridge to the top of that Hill, all upon arches, and under it goeth a River.

He taketh the Partridge and pulleth all his feathers, and they fall into the River: He cutteth off the longer leg juſt to the length of the other. They about him cry, O juſt judgement.

Now he turneth him off over the Bridge, and he flyeth away, for the feathers of his wings were not pulled.

2. He goeth on, and cometh to another gate; and there the third man unlocketh it, as the ſecond next him unlocked the firſt Gate; he himſelf having the Key firſt delivered him, as above is noted. There appeareth a thing like a Kite, all white, very great, it hath a fowl great head, he ſeemeth to be in a very pleaſant Garden, and flyeth from place to place of it, and beateth down the Roſe trees and other fruit trees. The Garden ſeemeth very delicate and pleaſant. They go all into the Garden: and he ſaith, Thou art of the Wilderneſſe, thy feathers and carkaſe are not worthy the ſpoil of the Garden.

Now the Kite ſcratcheth and gaſpeth at this man; but he taketh the Kite and cutteth her carkaſe in two equal parts, from the crown of his head, and throweth one half over one ſide of the Bridge, and the other half over the other ſide, and ſaid, Fowles muſt be devoured of Fowles. The reſt ſay, *O juſtitia divina*, clapping their hands over their heads.

3. Now

3. Now the next in order openeth another Gate (going up upon the ſame Bridge ſtill.) The reſt of the building from the Gate inward, ſeemeth very round and bright: yet there appear no windows in it. It is a frame, made as though the 7 Planets moved in it. The Moon ſeemeth to be New Moon.

There ſtandeth Armour, and this man putteth on, all white Harneſſe. He ſeemeth to kick down the Moon, and her frame or Orb; and ſeemeth to make powder of all; For *there is no mercy here, ſaith he.*

4. Now another of them goeth forward to another Gate, and openeth the Gate, and goeth in; there appear an infinite multitude of men.

There ſitteth a man cloathed like a Prieſt, having a great Crown on his head: here are many preaching in this place. He goeth to that Crowned Prieſt, and he taketh away divers patches of the Veſture which he had, and the patches ſeemed to be like Owls, and Apes, and ſuch like.

He ſaith ..... *A King is a King, and a Prieſt is a Prieſt.*

He taketh from the reſt their Keyes and Purſes, and giveth them *a Staff and a Bottle* in their hands. He goeth from them. He putteth all that he took from them in a houſe beſide the Gate, and writeth on the door, *Cognoſcat quiſque ſuum.*

He wrote *Cognoſcat.*

Now they proceed to another Gate, and another of them opened that Gate. The Bridge continueth ſtill, aſcending upward. Now there appeareth (that Gate being opened) a marvellous great Wilderneſſe.

There cometh a great number *of naked wilde men to him.* He ſhaketh that Gate with his hands, and it falleth in pieces, one falleth on one ſide into the River, and the other falls on the other ſide into the River,

..... *Let both theſe places be made one. Let the ſpoil of the firſt, be the comfort of the laſt: For from them that have ſhall be taken, and unto them that have not ſhall be given.*

6. *E. K.* Now he goeth, and the laſt of his Company openeth another Gate; he is longer in opening of that Gate, than any of the reſt.

There appeareth a buſhy place, and there runneth a great River on the very top of the Hill, and a great Gate ſtandeth beyond the Hill, and a very rich Tower all of precious Stones, as it ſeemeth.

Here he filleth his Tankard in the River, and holdeth his hands up, and maketh ſhew as he would return.

He ſaid ..... *This was my coming, and ſhould be my return.*

E. K. Now they appear ſuddenly before the firſt Gate, and there the *Principal man diggeth* the earth, and putteth ſtones and brambles, and leaves aſide. There he taketh out a dead carkaſe, and bringeth it to a fire, and ſtroketh it: a very lean carkaſe it is; it ſeemeth to be a dead Lion; for it hath a long tail with a buſh at the end.

He ſaith ..... *Come let us take him up, and comfort him; for it is in him.*

Now the Lion ſeemeth to ſit up and lick himſelf, and to drink of the water, and to ſhake himſelf, and to roar. The man taketh of the ſegs

or flags by, and ſtroketh the Lion as he would make his hair ſmooth.

Now the Lion is become fair, fat, and beautiful.

He ſaith ..... *Tarry you here, till I bring you word again; for I muſt follow the Lion into the Wilderneſſe.*

E. K. Now all they are gone, except the two our *School-maſters, Gabriel and Nalvage.*

Gab. ..... *This is the Judgement* of God this day. *Happy is he that hath judgement to underſtand it.*

A. Thou O Lord knoweſt the meaſure of our judgement: Give therefore light, underſtanding, and the grace to uſe thy gifts duely.

Gab. ..... *Liſten unto my words, for they are a Commandment from above. Behold (ſaith he) I have deſcended to view the Earth, where I will dwell for ſeven dayes, and twice ſeven dayes: Therefore let them be dayes of reſt to you. But every ſeventh day, I will viſit you, as Now I do.*

E. K. He ſpeaketh as if he ſpake out of a Trunck.

A. I underſtand that this reſt is, that every *Monday*, for three *Mondayes* elſe next after other, we ſhall await for our leſſons, as now we receive, *and that we may all the reſt follow our affairs of ſtudy or houſhold matters.*

Gal. ..... *It is ſo*, for one day ſhall be as a week: *But thoſe dayes you muſt abſtain from all things that live upon the Earth.*

A. You mean on theſe three *Mondayes*, enſueing next.

Gab. ..... *You ſhall cover this Table with a new linnen cloth.*

E. K. Pointing to the Table we ſat at.

A. Moſt willingly.

Gab. ..... *Moreover a new Candleſticke, with a Taper burning.*

A. Obediently (O Lord) it ſhall be done.

Gab. ..... *And the Candleſticke ſhall be ſet on the midſt of the Table betwixt you two.*

Note ..... That a day may become a week, and a week as many years.

Gab. ..... *For I have put on my upper garment, and have* prepared to enter, *and it is ſhortly: and not yet.*

E. K. Now he hath plucked the Curtain, as if he had pulled it round about the Stone; and it ſeemeth full of little ſparkes like Stars.

Gloria patri & filio & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

Vide libro ..... Γ pro ſæquentibus.

LIBRI

LIBRI MYSTICI APERTORII
CRACOVIENSIS SABBATICI, *An.* 1584.

Saturday Cracoviæ, 7 *Maii*, *Mane*, *hora* 6.

After prayers, appeared *Gabriel* and *Nalvage*, with the Table, and *Gabriel* with his Dart in his hand. Moreover there appeared the like furniture of Table with a white Cloth, a Candleſtick, and Taper on it, with a Desk and Cuſhions (which I had cauſed to be made with red croſſes on them:) alſo *E. K.* himſelf and I appeared in the ſame Stone. In effect, all things as we had before us, after half a quarter of an hour, that ſhew of our furniture, and our ſelves, diſappeared.

E. K. Gabriel ſtandeth up, and ſpeaketh as followeth.

..... *A mighty City was built on the top of a mountain, in the which dwelt many thouſands. Round about the Hill, ran a freſh River, which was the onely comfort of the Town: for, of it they drank, their wives, their children, their man-ſervants, their maid-ſervants, their camels, horſes, mules, and all the beaſts of their fields. The beginning of which River was a Spring, which was unknown to the City, by reaſon of the . . yth from whence it deſcended. It came to paſſe, that a Serpent groaned for her time, and lo, ſhe brought forth: and . . . were ſuch as her ſelf: and ſhe lifted up her head and leaned upon her twice writhen taile: and beheld the Sun ſtedfaſtly, (for her envy was toward that City) and ſhe ſaid within her ſelf: My children are yet young, the time grew, and they became big: and ſhe went unto the Spring, and ſmiled and ſaid with a laughing voice, The Earth is fallen into thee, thou art choked: but hearken unto my voice, Thou ſhalt receive comfort: But ſhe would not. And ſhe lifted up her voice and roared; for ſhe was full of craft and deceit. And ſhe ſaid unto the ſhingles, through the which the Spring runs (or rather ſyeth) Thou art full of emptineſſe, and void places. Let my children (therefore) bide themſelves within thee for a ſeaſon: and they were contented; And ſhe departed willingly, and ſaith within her ſelf: Now I know I ſhall be Lady of the City.*

And after a few years, the young Serpents became great; ſo that the one half of their bodies dwelt within the Shingles, the reſt troubled the paſſage of the Spring: So that the Spring groaned; for, the injury that was done againſt her, was great.

A great miſery, for the Hill is become deſolate without the water, and the City and the beaſts periſh for want of drink; for the people groan, and are full of ſorrow.

This City and Serpents are 60.. now, and judgement muſt be had, betwixt the Shingles and the Spring. for between lieth the life and death of the City.

Thus ſaith the Lord unto thee [pointing to *E. K.*]. *Gird up thy ſelf, and ſit down, Conſider both parts, and give judgement: for thy mouth ſhall this day be the judgement of the Lord.*

E. K. Do you mean me?

..

E. K. As the Lord hath put the Authority of Judgement into my hands, ſo I beſeech him to give me wiſdom and underſtanding to judge right: And becauſe the judgement hereof is committed to me, I ſuſpect ſome other myſtery to lie hidden in this my judgement required: But if it ſhall pleaſe God that my friend here, Maſter *Dee* ſhall give me his adviſe, I ſhall think my ſelf well ſatisfied.

..... *Conſider with your ſelf* (*ſaith the Lord*) *and give judgement againſt the Shingles, for the fault is plain. Conſider two points, the neceſſity of the Spring, that it muſt come that wayes: and ſecondly, the health of the City.*

E. K. My judgement is that the Shingles and Serpent ſhould be removed away by an Earthquake from the place which they encumber and let, that there may be a fit new place, and courſe for that Spring, to the relief of that City as before it was.

..... *Be it ſo as thou haſt ſaid, for it is a juſt judgement.*

Now hearken, what the Lord ſaith. The people and City of the Hill, is the world, which are from time to time by the mercy and ſpring of Gods wiſdom, relieved .. quenched: according to the extremity and neceſſity of their thirſting: But the people and City are ſuch as are of the Temple and Church of God, which drink of his mercy to their comfort. The Camels and other beaſts are the people of the Earth, which delight in ſin, and in their own imagination, which alſo are relieved with thoſe that are of the City: but the diverſities of their bodies, doth cauſe the diverſity of the ends of their comfort. The Hill wherein the Spring is, ſignifieth his Prophets, and ſuch as are drunken in the Lord: *Through whom, inwardly the mercies and will of God and of the Higheſt are open from time to time, according to the* ſecret will and determination *of ſuch as are within the City of his Elect. But the frailties and affections of their fleſh and outward man, are their fond imaginations and looſe Shingles wherein the Serpent, the old Devil, hath harboured her children the ſpirits of darkneſſe and deceit, which alwayes reſiſt the Will of God, and are put between the mercies of God and his people.* Moſes, Daniel, Eſdras, *all the reſt of the Prophets: Chriſt his twelve,* Paul *the Meſſenger of God, they did all hurt the Congregation of the Faithful in their fleſh,* until *they gave ſentence againſt themſelves (as thou haſt done) with amendment of life: for who is worthy to know the ſecrets of our God, but he that delighteth in righteouſneſſe, is obedient, full of faith, and the ſpirit of underſtanding? Be it therefore unto thee as thou haſt ſaid. Let the Shingles and Serpents be ſeparated, that the Fountain may feed as before. All the traſh that thou haſt of the wicked, burn it.*

E. K. I do not know, they are wicked.

..... Their doings with thee, are the hindrance of the Will of God, and therefore they are wicked.

..... *Thou haſt given judgement againſt thy ſelf: Take heed thou offend not thy own ſoul.*

A. Send down thy Spirit O Lord, and illuminate *E. K.* his heart with perceiving of his wrong opinion, *&c.*

E. K. If *Moſes* and *Daniel* were skilful in the Arts of the Egyptian Magicians, and were not thereby hindred for being the ſervants of God, Why may not I deal with theſe, without hindrance to the Will of God?

..... *Darkneſſe yeilded unto light: the Greater excluded the leſſer. The more a man knoweth wickedneſſe, the more he ſhall hate it, being called back. The more they knew the ſhadow, ſo much more they delighted in the body: For the doings of the* Egyptians, *ſeem, and are not ſo. The doings of the Lord are, and continue; for as the Painter imitateth the geſtures of man in his faculty, ſo doth the Devil the ſubſtances and things created and made by God.*

Stand up and look into the whole World, into her youth, and middle age, for they are paſt. Where are the monuments that Satan hath builded?

E. K. Hath Satan builded any monuments?

..... *Yes: Hath he not builded him a Fort upon the whole Earth? Hath he not the victory over the Saints? Dwelleth he not in the Temple of the Higheſt? Triumpheth he not in the Cities of the whole World?*

Yes..... But without comfort, are his victories: without pleaſure his dwelling places. For he knoweth his time is at hand. He that now giveth freedom, ſhall become bound; And unto whom the whole World is as a Garden, ſhall there be no one foot left. Therefore are all his pleaſures vanity: all his Triumphs ſmoak, and his Authority, nothing indeed, but a meer ſhadow: For that that is not, cannot be; where, it is ſaid of the Lord, it ſhall not be. Neither can truth, light, or wiſdom, aſcend from the Earth, but deſcend from the Heavens.

Compare the Earth, (into the which the Devil is thruſt as into his dwelling) with the Heavens, which are provided for the holy. Conſider the pain of the one, and the pleaſure of the other: The ſeat of Gods Juſtice, and Fountain of his Mercy: The Cave of Darkneſſe, and the Diadem of Light. And then cry, wo, wo, wo, unto ſuch as erre, and whoſe lives are but ſhadows: For their felicity is ſuch, as from whence it came; and their reward is all one, with the ſpirit and prince of Darkneſſe.

Compare fond knowledge, with true wiſdom, Thy ſpirits of lying with us, that are the voice of truth: *The vanity that they* lead thee *into, and the reward of our meſſage: And ſay within thy ſelf,* peccavi. *Wilt thou be perſwaded by experience? Conſider thy impriſonments, thy affliction and ſhame of body. Conſider the love of a few, and envy of a multitude. Weigh with thy ſelf the vanity of thy life; Thy raſh foot-ſteps, All that happned unto thee, by the ſociety, and (as thou thinkeſt) comfort; but indeed the ſtinging pricks of thy enemies*

His life .. ned.

..... *Since,* we came *into thee, (ſent from the Lord, and calling thee, to God) thou haſt been delivered from them; from a place full of fornication, and the wrath of God: exalted to the* skirts of worldly honour; *and haſt been ſatisfied for the neceſſities of this World. Holy is the money that is gotten righteouſly; but accurſed are the evils that are reaped with wrong.*

All

All which things thou haſt by us in bleſſedneſſe, and in the knowledge of the will of God, above all men. *Beſides our continual preſence with thee, to the comfort of thy Soul. Even theſe things are of us, and of our God. Which ſware unto Abraham, and dwelleth in the Temple of righteouſneſſe. Now, therefore let experience be a Judge betwixt us and them.*

But, this ſayeth the Lord. I deal with you as a Childe: But the veſſels that I muſt uſe, muſt be pure and clean. Pure veſſels.

△. Cleanſe thou us, (O Lord) *Cor mundum Crea in nobis; Crea.*

Gab. ..... *They that are* incredulous *believe not the Lord, but drive away his ſpirit: But where a grain is, it becometh as a mountain. The Lord is upon the earth: Take heed thou ſweep thy houſe clean, for unto him that is naked, ſhall there be Cloathes given: But he that is covered already, ſhall be made bare.* Increduli.

Conſider with thy ſelf: for the Lord ſpeaketh not once more, till thou *haſt fulfilled thy own judgement.*

E. K. I will be contented to bury them in the field, and not to uſe them, or come at them: and that I will ſwear upon the Bible to perform: and if they be earthly, I will commit them to the earth: and ſo ſeparate thoſe ſhingles from the place near the ſpring: and in this manner fulfill my own judgement: For, *I will not be obſtinate, but commit all things to the end.* His own judgement is to be fulfilled.

Becauſe thou art content to bury them; and withall, upon faith in the promiſes of God, to abjure *them in ſimplicity of heart, and external uſe.... ſimply, as a true meaning before the face of the higheſt: The Lord accepteth it, and it ſhall be ſufficient.*

Further, thou haſt 27. *Confirmations of ſin,* and conſent with the Devil, *which your intention calleth* Characters, *whereby thoſe ſeven and twenty, (like unto their mother) are become familiar and pleaſant with thee,* they muſt *be brought before the Lord: and offered into his hands.* For ſo long as they are, the wicked alwayes vex thee: For the Obligation burnt, the condition is void. *Theſe muſt be buried with the reſt.* Characters.

[*E. K.* Which reſt?]

..... But *muſt be brought,* and burnt here before the preſence of *God: That, the cauſe diminiſhed, the effect may periſh.*

E. K. I will be contented to bury them likewiſe, beſeeching the Almighty to accept of my intent herein, as of the reſt before ſpecified.

..... *He is contented; but let one be burnt. You may ſuffer one* to teſtifie the diſcredit of the reſt. *It is but according to the grounds of* thy own Magick.

E. K. I do not underſtand your meaning herein.

Gab. .... *Radius partis,* may be *ſicut totius Corporis.*

E. K. I underſtand not that, alſo.

Gab. ..... *Magick worketh effect in things abſent, that* it doth in their parts, *being preſent.*

The wicked kill the body abſent, but the garment preſent: ſo are all of one confederacie, diſgraced by the confuſion of one. Thou art contented to bury them all, *upon the confidence, and ſure hope of the promiſes of the God of light, and to bring one as a confirmation of thy promiſe to teſtifie* thy obedience as concerning the whole: *which one* burnt and abjured, *may be a teſtimony to the Angels, that thou* art obedient for God his ſake, and for his teſtimony and truth. *But this you ſhall burn with Brimſtone onely. Whoſe aſhes ſhall be kept as a teſtimony,* till the reſt be alſo conſumed. *This you ſhall* do the next Monday at the riſing of the Sun. That the number of the time may be of one bigneſſe. *For, before Auguſt ſhall* thoſe Keyes be delivered unto you: which give entrance, yea, even into the privy Chambers of wiſdom, whereof you ſhall have 14. the next Monday. *And this dayes action is not the leaſt amongſt them. Glory be to God, and* obedience *unto man.* △. I doubt that I miſheard ſomewhat. One burnt, and abjured obedience. ...ence.

E. K. The Curtain is drawn.

△. We are deſirous to know whether thus, this dayes action ſhall be finiſhed: and whether we ſhall faſt ſtill as was preſcribed.

Gab. ..... *Detract not from the day, that, which is commanded.*

△. We are very deſirous to underſtand of the preſent eſtate of the Lord *Albert Laskie*: for as much as we were willed to go with him, and he linked to us in ſome par f our actions: To underſtand of his ſtate, would be to our great comfort. t o

Gab. ..... *It needeth not, for the world her ſelf is at hand.*

△. Verily, I underſtand not that ſpeech: Is he coming back again? What, We are commanded

we know : *And further then our Commandment is errour.* He is in his hand that knoweth how to uſe him.

E. K. I ſee a man climing over a Hedge, and as he clammereth over the ſtakes break, and he falleth down. Now he is going up between two Trees into a Medow-ward. Now he hath both the boughs in his hand, ſtanding ſtill on the ground. Now he goeth lower, there is a gap, and through that he is gone into the Medow ..... *ſo it is of Laſkie* ..... ſaid a voyce.

A. This is dark : it may pleaſe you to give ſome light.

..... This is more then enough for the matter.

Ceaſe to ask theſe things here, where it is ſaid, no impure thing ſhould enter.

A. Gloria, laus & honor Deo Noſtro Omnipotenti, Patri, filio & ſpiritui Sancto, nunc & ſemper. *Amen.*

A. Note, at this preſent was one come, and in the houſe (of whom we underſtood not till he was gone:) whom the Lord *A. Laſkie* had ſent to certifie us, that firſt he was in ſome cumber and hindrance. Secondly, how *Fabius* (his brother in Law) and another had given him counſel, very raſhly to proceed: But leaving that. Thirdly, by the gap and open way with eſtate of the Commons, or Citizens, by their great Zeal, and favour that he obtained his purpoſe. This (in effect) we underſtood at the Meſſager his return after noon. Which marvellous exactly did anſwer to the former ſhew.

May. Remember that on *Saturday* after noon, the Chancelour came to *Cracow*, with 60 Coaches in his Company and train: he bringing in a cloſe Coach (covered with red) the Lord *Samuel S. Boroskie* Priſoner, whom he took on Friday night before, at his ſiſters houſe, being ſeparated from his Souldiers and ſervants, *&c.*

Saturday, 14 Maii, *Mane hora 6 Fere.* † Cracoviæ.

Orationem Dominicam ſudimus, &c. *Mitte lucem tuam & veritatem, O Deus*, &c.

A. *E. K.* Said, he had done that with the traſh ſpecified, as he thought would be acceptable to the Lord: And as concerning one of the 27. Characters he had left it with me, ever ſince the laſt action, to be burnt at this dayes action, and it lay ready by me.

E. K. Our inſtructours appeared at the very firſt looking of E. K. into the ſhew-ſtone.

A. Will you that I ſhall now execute this burning of the Character here as a ſacrifice (to the higheſt) of our humility and obedience?

Gab. ..... *Not as a ſacrifice, but as a victory.*

A. Shall *I* then do it, *I* pray you? As with the conſent of my yoke-fellow, and ſo all one to be taken as his action.

..... *He that doth righteouſly offereth up a ſacrifice.*

Nal. ..... *It is true, that he that is* obedient, *and doth well, is accepted with the Lord.*

E. K. I did take ſacrifice to be onely with bloud.

Gab. ..... *This is a ſacrifice, becauſe it is done righteouſly.*

E. K. You ſaid, Not, as a ſacrifice, but as a victory.

Gab. ..... *He that overcometh his enemy rejoyceth not for friendſhip ſake, but for victory. The friendſhip toward God is* obedience. *He that obeyeth God, is a friend unto himſelf. God needeth not the love, or friendſhip of man. Therefore you rejoyce with God, who overthrew them, and thereby comforted. For he that dwelleth in the Lord is comforted.*

Thou openeſt thy mouth, and ſayeſt before the Lord. The ſpirit of God hath deſcended.

A. He noteth ſome ſecret diſcourſe, meditation, or prayer, and alſo action of E. K. as I conjecture.

A. Gloria Patri, *&c.*

And he hath entred into judgement with me, and I am condemned. But where Juſtice dwelleth, dwelleth alſo mercy. For, my Idolatry is forgotten before the Lord.

E. K. Have you committed Idolatry?

E. K.

A. He ſpeaketh in your behalf Maſter *Kelly.*

..... *I will therefore open my mouth, ſaying, I have erred. I will open my mouth alſo, and confeſſe my ſins: And,* I will vow unto the Lord againſt the wicked. And I will ſay unto the Lord. *Lo, here are the ſpoils of the bloudy blaſphemy. Behold, O you Angels, a blaſphemy, and againſt the higheſt. Behold, the wickedneſſe of* Alcendam.

Bear

Bear witneſſ with me, for I have fulfilled his Commandement. Bear witneſſe with me, that I return not, and rejoyce; for ſuch are the ſpoyles of the wicked.

Gab. *Art thou contented to conſent hereunto?*

E. K. What I have done with the reſt, God, and they (if they be of God) know: upon the foreſaid conditions I am contented to have this Character to be burnt. Let it be burnt.

△. I burnt it immediately, with the flame of brimſtone, and brought the burnt black coal or cinder thereof to the Table, and laid it on a paper.

Now O Lord, darkneſſe is confounded, let thy light ſhine in us, and thy truth prevaile.

Gab. *It is well.* △. Bleſſed be the name of the higheſt: whoſe mercies are infinite. Oh, a ſweet and comfortable ſentence.

E. K. Now *Nalvage* turneth round, as he was wont.

Gab. *Move not, for the place is holy.*

E. K. Now *Nalvage* putteth down his rod to the Table, he maketh a croſſe upon the Table reverently.

Nal. All things go forwards, *Let us go F O R W A R D alſo.* △. In the name of Jeſus. *Hor. 7.*

Gab. *Move not, for the place is holy.*

E. K. Nalvage prayeth.

Nal. Not *B A C K W A R D*, as you were wont to do, but *F O R W A R D.*

E. K. Now he maketh three reverent Curſies, as he was wont to do, before the Table.

SAPAH	*Sá pah.* *Sapeh.*

E. K. Now he is on the top of the Table.

ZIMII	*Zi mii.*
DUIV	*Du iv.*
OD	*Od.*

E. K. He maketh curſy.

NOAS	*Noas.*
TAQANIS	*Taquanis.*
ADROCH	*as otch* *Ad roch.*
DORPHAL	*Dorphal.*
CAOSG	*Ca ósg*
OD	*Od.*
FAONTS	*Faonts.*
PIRIPSOL	*Piripſol.*
TABLIOR	*Táblior.*
CASARM	*Caſarm.*
AMIPZI	*Amip zi*
NAZARTH	*Nazarth.*
AF	*Af.*
OD	*Od.*
DLUGAR	*Dlugar*

L. *Lask.*

OD.

E. K. Now he maketh curſy round about to all parts of the Table, he kneeleth down.

ZIZOP	*Zizop.*

Zod lida.

It is a Word and a Letter.

E. K. He ſheweth it not in the Table yet.

Nal. *Now I ſee the word of five Letters together, following letter by letter.*

ZLIDA	*Zid-lida.* *Z lida.*

Stay tqere.

CAOSGI	*Ca ós gi.*
TOLTORGI	*Toltórgi.*

He maketh now Curſy.

OD	*Od*

E. K. He ſeemeth to read as *Hebrew* is read.

ZIZOP	*Zizop.*
ZCHIS	*Zod chis*

Nal. *It is better than the other, I mean that Zod-chis being of one ſignification, with Zizop that Zod-chis is better to be uſed.*

ESIASCH	*E ſiach.*
L	*L.*
TAUIU	*Ta ui u.*
OD	*Od.*
IAOD	*Iâ od.*

E. K. Now he maketh curſy again.

THILD	*Thild, one Syllable.*

Now he ma

DS.	*ds.*
HUBAR	*Hubar.*
PEOAL	*Pe ó al.*
SOBA	*So ba.*

Camps 1. 69. 5. *Julii* ſo expounded.

E. K.

CORMFA	*Cormfa.*
CHISTA	*Kiſta.* *Chis ta.*
LA	*La.*
VLS	*Uls.*
OD	*Od.*

QCOCASB

QCOCASB		*Qcócasb.*
CA		*Ca.* *Sa.*
NIIS		*Ni is.*
OD		*Od.*
DARBS	*Obey*	*Darbs-one Syllabe.*
QAAS		*Qá as.*
S. FETHARZI		*Feth ár zi.*

K. E. Curſy.

E. K. He hath drawn the Curtain.

It is not to be ſeen what he doth.

Δ. .....of 4 minutes of time the Curtain was drawn.

E. K. He is now otherwiſe apparelled, all the outſide of his Gown is white Furre, on his head is an attire of furre, wreathed or wrapped as the Turks uſe; his head is now like a mans head, with ſhort hair.

OD		*Od.*
BLIORA		*Bli ó ra* Cor. 1.
IAIAL		*Ia ial.*
EDNAS		*Ed nas.*
CICLES		*Ci cles.*
BAGLE		*Bá gle.*
.....		*ie in as ien tle iad-as iade.*
.....		*Ge jad.*
		i l.

That is one Call.

.....b.....*Move not, for the place is holly.* .....b.

GAH		*Gah.*
SDIU		*es di u* *S di u.*
--HIS		*Chis.*
EM		*Em.*
MICALZO		*Micálzo*

E. K. Curſy, and he kiſſeth the Table.

PILZIN		*pilzen.* *Pilzin.*

E. K The Curtain is now plucked again, for three minutes or four. Now the Curtain is opened again. Now is he changed. Now he is His apparel.

all

all in black ſarcenet, very plentifull of ſtuffe, girded to him, and with the coller high to the midſt of his face.

SOBAM	*Sobam.*
EL.	*el*
HARG	*argenton.* *Harg.*
MIR	*Mir.*
PIZIN	*Pizin.*
BABALON	*Babâlon.*

Put out the laſt Pilgin.

E. K. Why did you give us them?

Nal. .....*If it ſtand.*

OD	*od.*
OBLOC	*ob loc.*
SAMVELG	*Samvelg.*
DLUGAR	*Dlugar.*
MALPURG	*Mal purg.*
ARCAOSGI	*Ar ca ós gi.*
OD	*od*
ACAM	*A cám*
CANAL	*Sanal.* *Canal.*
SOBOLZAR	*Sobol zar*
A or e. TBLIARD	*Tbli ard.*

It is better if the T be made an F, and pronounced F bli *ard.*

CAOSGI	*kaosgi.* *Ca os gi.*
ODCHIF	*kif.* *Od chif.*
ANETAB	*Anè tab.*
OD	*od.*
MIAM	*Miam.*
TAVIV	*Taviv.*
ODD	*Odd.*
DARSAR	*Darſar*
SOLPETH	*Sol peth.*
BIEN	*Bi en.*
BRITA	*Brita.*

The

The Curtain drawn again. Now it is opened.

He is altered in apparel; one half under the girdle is red, and above the girdle white.

OD	*Od.*
ZAC .. AM	*Za cam.*
GMICALZO	*G-ni cálzo.*
SOBHAATH	*Sob há ath.*
TRIAN	*Trian.*
LUIAHE	*Lu i a he.*
ODECRIN	*O de crin.*

Curſie.

MAD	*Mad.*
QAAON	*Q a a on.*

That is the ſecond.

Δ. Bleſſed.

⅓ RAAS	*Ra as.*
ISALMAN	*I Sal man.*
PARA .. IZ	*Pa ra di zod.*
OECRIMI	*O écri mi.*
AAO	*A A ó.*
	Yal.
IALPIRGAH	*I A L pir gah.*

E. K. The Curtain drawn again, and ſo remaind about 6 minutes.

E. K. Being weary of ſitting, I would gladly have leave to walk a little. His Apparel all one as it was.

Nal..... *You may; but to ſit, it more* obedient.

Δ. *E. K.* walked awhile.

E K. Now, when it pleaſe you.

Gab. ..... *I feel a ſtaggaring minde.*

Δ. That God which created you and us, make us to have conſtant mindes in all vertuous purpoſes.

Gab..... *I ſwear: Move not; for the place is holy.*

QUIIN	*Qui in.*
ENAY	*Enay.*
BUTMON	*But mon.*
OD	*Od.*

INOAS

INOAS	*In ó as.*
NI	*Ni.*

E. K. He prayeth.

PARADIAL	*Pa ra di al.*
CASARMG	*Ca ſarmg.* The *g* as *dg ſarmg.*
VGEAR	*V gẽ ar.*
CHIRLAN	*Kir.* *Chir lan.*
OD	*Od.*
ZONA ..	*Zo nac.*
LUCIFTIAN	*Lu cif ti an.*
CORSTA	*Cors ta.*
VAULZIRN	*Vául zirn.*
TOLHAMI	*Tol hã mi.*
SOBA	*Soba.*
LONDOH	*Lon dóh.*

The Curtain is drawn again : and after 6 minutes open.

Now he is all in a blew long veſture, with a long train ; and hath a little Coronet of Silver on his head.

ODMIAM	*Od mi am,* or *Od Nuám.*
CHISTAD	*Kis* *Chis tad.*
ODES	*O des.*

Curſie.

VM: DEA	*V mã de a.*
OD	*Od.*
PIBLIAR	*Pib li ar.*
OTHILRIT	*O thil rit.*
ODMIAM	*Od mi am.*
CNOQUOL	*Kol.* *Cno quol.*
RIT	*Rit.*
ZACAR	*Za car.*
ZAMRAN	*Zamran.*

OECRIMI

OECRIMI	*O é crimi.*
QADA:	*Q á dah.*
OD	*Od.*
OMICAOLZ	*O mi ca ol zod.*
AAIOM	*A A I om.*
BAGLE	*Ba gle.*
PAPNOR	*Pap nor.*

Curſie he maketh.

IDLUGAM	*Id lú gam.*
LONSHI	*Lon ſhi.*
OD	*Od.*
VUPLIF	*Vmp lif.*
VGEGI	*V Ge gi.*
BIGLIA..	*Big li ad.*

Nal. ..... *This is at an end.*
A. Bleſſed be he that is the beginning and ending of all things.

E. K. The Curtain is pluckt.
Now it is open, and he is all in green, with a Garland on his head.

BAZMELO	*Baz me lo.*
ITA	*I ta*
PIRIPSON	*Pi rip ſon.*
OLN	*Oln.*
NAZAVABH	*Na za vábh.*
OX	*Ox.*
CASARMG	*Caſarmg.*
G or V RAN	*V rán.*
CHIS	*Chis.*
VGEG	*V geg.*
..SABRAMG	*Dſa bramg.* [g *not as* dg.]
BALTOHA	*Bal to ha.*

E. K. The Curtain is drawn, for a while.

Now is in a Robe like a Marble colour ſpotted, white, gray, and black.

GOHOIAD — *Go hó i ad.*

SOLAMIAN — *So lá mi an.*

Fire came ſuddenly out of the Stone, that made *E. K.* ſtart.

TRIAN — *Tri an.*

E. K. Now he kneeleth.

TALOLCIS — *Ta lol cis* or *ſis.*

ABAIUONIN — *A ba i uó nin.*

OD — OD.

E. K. He ſetteth his foot on a letter, pointing to it. He throweth fire on *E. K.* again.

He putteth his feet on all theſe letters.

AZIAGIAR — *A zi á gi er.*

RIOR — *Rior.*

IRGILCHISDA — *Ir gil chis da.*

DSPAAOX. — *Dſpá a ox.*

BUFD — *Bufd.*

CAOSGO — *Ca*, or *Ka ofgo.*

DSCHIS — *Ds chis.*

ODIPURAN — *Odi pu ran.*

TELOAH — *Té lo ah.*

CACRG — *Ca curg.*

OISALMAN — *O i ſal man.*

LONCHO — *Lon cho*, or *ko.*

OD — *Od.*

VOUINA — *Vo ui na.*

CARBAF — *Car baf.*

NIISO — *Ni i ſo.*

BAGLE — *Ba gle.*

AUAUAGO — *A uá ua go.*

GOHON — *Go hón.*

NIISO — *Ni i ſo.*

BAGLE — *Ba gle.*

▲. He caſteth fire on *E. K.*

MOMAO — *Mo ma o.*

SIAION — *Si a i on.*

OD — *Od.*

MABZA — *Mab za.*

E. K. He maketh a curſie, he ſayeth *Mabza* again.

IADOIASMOMAR — *Iad o i as mo mar.*

POILP — *Poilp*; *one ſyllable.*

NIIS — *Ni is*, *ſmall ſound of i.*

ZAMRAN — *Zam ran.*

E. K. The Curtain is drawn, white, and reddiſh, more red then white: Now it is away, and all open again: Now all his Gown is yellow and yellow furre in it; and on his head, a Hoode of yellow like Velvet, &c.

E. K. Why change you your Apparel thus:

E. K. He ſpeaketh very ſpeedily to *Gabriel*, but I cannot perceive him.

CIAOFI — *C i A O fi.*

CAOSGO — *Ka.*
Ca of go.

OD — *O D.*

BLI....S — *Bli ors.*

OD — *O D.*

COR.... — *Cor ſi.*

TA — *Ta*

ABRAMIG — *A bra mig.*

This is the end of that.

E. K. Now he pulleth the Curtain: Now it openeth again. His Apparel is now changed again of an Aſhy and brown colour, in faſhion as before.

Gab. .....*Who is to be compared to our God?*

;MICAOLI — *Mi ca o li.*

BRANSG — *Branſg.*

P..GEL — *Pur gel.*

NAPTA — *Nap ta.*

IALPOR — *yal*
I A L por.

DSBRIN — *Ds brin.*

E F A F A F I ...FAFE — *E fa fa fe.*

otia thus VONPHO — *Von pho.*

OLANI — *O L a ni.*

OD — *Od.*

OBZA — *Ob za.*

SOBCA — *Ka*
Sob ca.

VPAAH — *V pa ah.*

CHIS — *Chis.*

TATAN — *Ta tan.*

OD — *Od*

TRANAN — *Tra nan.*

BALYE — *Ba ly e.*

E. K. Now he turneth round about. He maketh a curſie. So doth *Gabriel.*

ALAR — *A lar.*

LUSDA — *Lus da.*

SOBOLN — *So bolm.*

OD — *O d.*

CHISHOLQ — *Chis hol q.*

CNOQVODI — *Cno quo di.*

96 CIAL — *Si i.*
Ci al.

VNAL — *V nal.*

ALDON — *Al don.*

MOM — *Mom.*

CAOSGO — *Ca of go.*

TA — *Ta.*

LA. LLOR — *Las ol lor.*

GNAY — *Gnay.*

E. K. He plucketh the Curtain, and quickly openeth it, and ſayeth:

..... You muſt after E ſa fa fe, put a P.

Δ. This word is the 25 word backward.

E. K. My

E. K. My thinketh that I hear a rumbling, or clattering of Pewter in the ſtone.

E. K. After he had ſpoken, he ſhut the Curtain again: Now the Curtain is opened again.

LIMLAL	*Lim lal.*
AMMA	*Am ma.*
CHIIS	*Chiis.*
SOBCA	*Ka.* *Sob ca.*
.ADRID	*Ma drid*
ZCHIS	*Kis.* *Zod Chis.*
OOANOAN	*O o A no an.*
CHI.	*Chis.*
AVINY	*A vi ny.*
DRILPI	*Dril pi.*
CAOSGIN	*Ca of gin.*
OD	*Od*
BUTMONI	*But mo ni.*
PARM	*Parm.*
ZUMVI	*Zum vi.*
CNILA	*Cni la.*
DAZI.	*Daz is.*
ETHAMZ	*E tham Zod.*
ACHILDAO	*Kil.* *A chil da o.*
OD	*Od.*
MIR.	*M irk.* *M ire.*
OZOL	*O zol.*
CH.	*Chis.*
PIDIAI	*P i di a i.*

COLLA

COLLA..	*Col lal.*
VLCININ	*Ulci nin.*
ASOBAMA	*A ſo bam.*
UCIM	*U cim.*
BAGLE	*Ba gle.*
IA.BALTOH	*I ad bal toh.*
CHIRLAN	*Kir.* *Chir lan.*
PAR	*par.*
NII..	*Ni i ſo.*
OD	*Od.*
IP	*Ip.*
O...AFE	*O fa fa fe.*
BAGLE	*Ba gle.*
ACOCASB	*A co cab.*
ICORSCA	*Ka* *I Cors ca.*
VNIG	*V nig.*
BLIOR	*Bli or.*

E. K. Now the Curtain is drawn.

A voyce. *The end of that.*

A. This is the fifth of this day.

E. K. Now is the Curtain open. All his Cloaths are .....ry, very clear, whitiſh, and blewiſh.

CORAXO	*Co rax o.*
CHIS	*Chis.*
CORM.	*Corm p.*
OD	*Od.*

BLANS	*Blans.*
....U....AL	*Lu cal.*
AZI.....R	*Azì azor.*
PAEB	*Pa eb.*
SOBA	*So bæ.*
LILONON	*Li lo non.*
CHIS	*Chis.*
VIRQ	*quu* *Vir q.*
EOPHAN	*E o phan.*
OD	*Od.*

Between Chis and Virq, you muſt put in Op a word.

RACLIR	*Ra clir.*
MA.....	*Mæ a ſi.*
BAGLE	*Ba gle.*
.....SGI	*Ca of gi.*
DS	*ds.*
IALPON	*Yal* *Jal pon.*
DOSIG	*as big.* *Do ſig.*
OD	*Od.*
BASGIM	*Bas gim.*
OD.	*Od.*
OXEX	*Ox ex.*
DAZIS	*Daz is.*
....IATRIS	*Si a tris.*
OD	*Od.*
SALBROX	*Sal brox.*
CINXIR	*Cynx ir.*
F....BOAN	*Fa bo an.*
UNALCHIS	*U nál chis.*
CONST	*k.* *Conſt.*
DS	*ds.*
DAOX	*Da ox* 5678.
COCASG	*g as dg.* *Co casg.*

OL	*Ol.*
OANIO	*Oánio*
YOR	*Yor.*
VOHIM	*Vóh im.*
OL	*Ol*
GIZYAX	*Giz y ax*
OD	*Od.*
EORS	*E órs.*
COC.....	*gao.* *dg.* *Co Casg.*
PLOS...	*Plo ſi.*
M.....I DS	*Mol ui.* *ds*
PAGEIP	*Pa ge ip.*
LARAG	*La rag.*
OM	*Om.*
DROLN	*droln*
COCASB	*Co casb.*
EMNA	*Em na*
LPATRALX	*El.* *L pá tralx.*
YOLCI	*Yol Ci.*
MATORB	*Ma torb.*

This word muſt come next after Om droln.

E. K. Now he pulleth the Curtain.

A. This *Om droln* is before four words. The Curtain is open away. He is in his flaming apparell.

NOMIG	*big.* *No mig.*
MONONS	*Mo nons.*
OLORA	*O lo ra.*
GNAY	*Gnay.*
ANGELARD	*An ge lard.*
OHIO	*O hi o.*
OHIO	*O hio.*
OHIO	*O hi o.*
OHIO	*O hio.*
OHIO	*O hi o.*

OHIO	*Ohio.*
NOIB	*Noib.*
OHIO	*Ohio.*
CAO.. GON	*Caóſgon.*
BAGLE	*Bagle.*
MADRID	*Madrid.*
I	*I.*
ZIROP	*Zirop.*
CHISO	*Chiſo.*
DRILPA	*Drilpa.*
NIISO	*Niiſo.*
CRIP	*Crip.*
IP	*Ip.*
NIDALI	*Nidali.*

..... A voice. *The end of that Call.* A. This is the ſixth.

The Curtain is drawn. He appeareth now all in violet Silk like a Cloke, and on his head a bundel wreathed of the ſame.

OXIAYAL	*Oxiayal.*
HOLDO	*Holdo.*
OD	*Od.*
.IROM	*Zirom.*
O	*O.*
CORAXO	*Coráxo.*
DS	*Ds.*
ZILDAR	*Zildar.*
RAASY	*Raaſy.*
OD	*Od.*
VABZIR	*Vabzir.*
CAMLIAX	*Camliax.*
OD	*Od.*
BAHAL	*Bahal.*
NIISO	*Niiſo.*

SALMAN	*Salman.*
TELOC··	*Teloch.*
CASARMAN	*Caſar man.*
HOLQ	*Hól q.*
OD	*Od.*
TI	*Ti.*
TA	*Ta.*
ZCHIS	*Zod chis.*
SOBA	*So ba.*
CORMF	*Cormf.*
IGA	*I ga.*
NIISA	*Ni i ſa.*
BAGLE	*Bagle.*
ABRAMG	*Ab ramg.* g, *not as* dg.
N·NCP	*Noncp.*

... Curtain is drawn. The end of this.

..... *This is the ſeventh.*

E. K. Now is the Curtain pull'd away: and quickly pull'd again. Now it is open again. He is apparelled, of colour between a blew, and a red mingled; but blew ſeemeth to be the ground. From the ſhoulder on the arms, is a trunk of ſeven pendant labels, with laces. On his head a very broad Hat, between dun and black colour. His apparel is very long.

NONCI	*Non ci, ſi.*
DSONF	*Dſonf.*
BABAGE	*Ba ba ge.*
OD	*Od.*
CHIS	*Chis.*
OB	*Ob.*
HUBAIO	*Hubái o.*
TIBIBP	*Tibibp.*
ALLAR	*Allar.*
ATRAAH	*A tra ah.*
OD	*Od.*
EF	*Ef.*

DRIX	*Drix.*
FAFEN	*Fafen.*
MIAN	*Mian.*
AR	*Ar.*
ENAY	*Enay.*
OVOF	*Ovof.*
SOBA	*Soba.*
DOOAIN	*Doóain.*
AAI	*Aai.*
IVONPH	*Ivonph.*
SOBA	*Soba.*
VPAAH	*Vpaah.*
CHIS	*Chis.*
NANBA	*Nanba.*
ZIXLAY	*Zixlay.*
DODSIH	*Dodſih.*
ODBRINT	*Odbrint.*
TAXS	*Taxs.*

He maketh Curſie.

H.....	*Hubaro.*
TAST...	*Tastax.*
YL..	*Ylſi.*
.....	*Doalim.*
.....	*Eolis.*
.....	*Ollog.*
.....	*Orsba.*
DSCHIS	*Dschis.*
AFFA	*Affa.*
MICMA	*Micma.*
ISRO	*Isro.*
MAD	*Mad.*

OD	*Od.*
LONSHITOX	*Lon ſhi tox.*
DS	*ds.*
JUMD.	*Jumbd.*
LUSDAN	*Luſ dan.*
EMOD	*E mod.*
DSOM	*dſom.*
OD	*Od.*
TLIOB	*Tli ob.*
DRILPA	*Dril pa.*
GEH	*jeh.* *Geh.*
YLS	*as Yils.* *yls.*
MADZILODARP	*Mad zi lo darp,*

That is the Twelfth.

.....	*ILS.*
.....	*Di alpert.*
.....	*Za car.*
.....	*Go hus.*
.....	*Zamran.*
.....	*O do.*
...ICLE	*CICLE.*
QAA	*Qáa.*

That is a call.

△. This is the eighth

NAPEAI	*Na pe ai.*
BABAGEN	*jen.* *B ba gen*
DSBRIN	*Ds brin.*
OOAONA	*U x.* *O O Ao na.*
LRING	*LRING.*
VONPH	*Vonph.*

SOBA-

SOBAIAD	*So bai ad.*
IVONPOVNPH	*I von po vnph.*
AL.ON	*Al don.*
DAXIL	*Dax il.*
OD	*Od.*
TOATAR	*To a tar.*

E. K. The Curtain is pluck't to.

A voyce. *That is the thirteenth.*

E. K. Now it is open again.

E. K. He is now as if he had a pall, or Robe of Gold with a ſtrange Cap of Gold on his head.

...	*Ils.*
.....	*Mi ca ol zod.*
.L.IRT	*Ol pirt.*
IALPRG	*Yal.* *I al purg.*
BLIORS	*B liors.*
DS	*Ds.*
ODO	*Odo.*
BUSDIR	*Buſ dir.*
OIAD	*O i ad.*
OVOARS	*O vo ars.*
CAOSGO	*Ca of go.*
CASARMG	*Ca ſar mg.*
LA..	*La i ad.*
ERAN	*E ran.*
.INTS	*Brints.*
CAFAFAM	*Ca fa fam.*
DS	Ds.
IVMD	*I umd.*
AQLO	*qua.* *A q lo.*
ADOHI	*A do hi.*
QZMOZ	*Moz.*

OD

OD	*Od.*
MAOFFAS	*Ma of fas.*
BOLP	*Bolp.*
COMOB ·· IORT	*Co mo bli ort.*
PAMBT	*Pambt.*

Curtain is now pluckt to.

A voice ..... *That is all.*
Bleſſed be the Creator of all, who hath mercy on all.

E. K. Now he is here, apparelled as he was wont to appear.

Promiſe of God confirmed anew.

Nal. ..... *Thus, hath the Lord kept promiſe with you: and will not* forget the leaſt part of his whole promiſe with you. *Keep you therefore promiſe with the Lord; for, he is jealous, and not to be defiled. Proceed as you now do. The next Monday you ſhall have, as many.*

14 To be received the Monday next.

Δ. Will it pleaſe you to deliver us the Engliſh of theſe 14 now, as you were wont to do?

Nal. ..... *The Engliſh will have a day by it ſelf.*

Nal. ..... *The* [Δ.] Third *Monday to come, you ſhall have them all. So that, you have but three dayes to labour.*

Δ. You ſpeak of the next *Monday*, and the third; and ſpeak nothing of the ſecond *Monday:* and you ſaid, that the Engliſh will have a day by it ſelf: And you ſay we have but three dayes to labour, *&c.*

Nal. ..... *What I have ſaid, is ſo. Go alſo, and refreſh your ſelves.*

[*E. K.* The Curtain is drawn.]

A voice. ..... *Stay there.*
A voice. ..... *Give God thanks, and make an end.*

E. K. Prayed the 145. and 146. Pſalm kneeling reverently; and I likewiſe in heart conſenting thereto, attentively liſtning.

Note ..... *E. K.* is very well perſwaded of theſe Actions now, thanked be the Higheſt, who is Almighty.

Δ. Laudate Dominum de Cœlis, laudate eum in excelſis: laudate eum omnes Angeli ejus, laudate eum omnes virtutes ejus. Quia ipſe dixit, & facta ſunt nobis. Non fecit taliter omni nationi. Soli Deo noſtro, laus omnis, Victoria, Triumphus, & Jubilatio,

Amen.

Monday *Cracoviæ Maii*, 21. 1564. *Mane, hora* 5. *Actio Tertia, Lunaris.*

E. K. There appeareth neither Vail, nor any thing elſe in the Stone.

Δ. At length appeared one, but none of them: he is jolly and green, with a long (like green Velvet) Robe: his hair long, like yellow Gold: nothing on his head but his hair. He ſtandeth as though he ſtood in a cloud, above the uſual paviment in the air.

re

..... *Lo the Sun ſhineth, and men fear no rain, the clouds are diſperſed, and they look not for a tempeſt: But when it raineth mightily, or the heavens frown, then keep they their houſes, ſaying one to another, What unreaſonable Tempeſt is this? what Hail-ſtones are theſe? Good Lord, who ever ſaw ſuch windes? were there ever ſuch windes? So ſhall it be of the power of God, which holdeth in his hands the windes, and ſcattereth cloudes abroad with his feet: For of his coming, ſhall it be ſaid amongſt you,* My Spirit hath vexed me, *and I am troubled: Why haſt thou brought in things, greater than thy ſelf? or where ſhall this power dwell that overſhadoweth me? Wanting you ſhall deſire, (as you do) and* being filled you ſhall think you have too much.

A.

God is not tied to time, performance ..meaneth dwelling with him. ſe, are manſions. .faithful .. ſay .. ot.

Fleſh can never be throughly mortified but with death. Think not, that the Lord is as the Sun, that keepeth his continual watch through the heavens; which becauſe he is made for a time, is alſo tied to time.

He that ſitteth and judgeth, keepeth no courſe; but a continual performance of his long-before providence: *For* he *that uſeth* him otherwiſe, *ſhall be rejected: becauſe* his [Δ.] *dwellings* are not *in the manſions of the faithful. Lift up your ears therefore; for thus ſaith the higheſt*

Who

Who made the heavens, or ſpread them like a garment? Who breathed into man, the ſpirit of underſtanding? Who overthrew the proud world with waters? Who ſmiled at the ruin of Pharaoh? *Who rooted the wicked out of their ſeates? and made them become vineyards for my people: yea the ſtiff-necked generation? Who threw down the Towers of Babylon, and the great Harlot? Who dwelt upon the Earth, and became fleſh, to pay for your wickedneſſe? Who tumbled the ſtone from the Well, that the Sheep might drink? Even he it is, that gave all theſe their times. He it is, that is as able to make you underſtand, as thoſe, that caſt into the waters, and ſaid,* Let us draw up our fiſh: *which* alwayes dealeth with the weakeſt: *To the intent he might prove himſelf the ſtrongeſt.*

[*E. K.* He ſpeaketh a great deal of ſpeech as to himſelf, which I perceive not.]

..... *Even he it is,* that will make you ſtrong and wiſe, *If he find you with garments.* *Veſte nuptiali opus eſt.*
He *it is, that* ſaith unto *you,* Waver not; *Be ſtedfaſt; for the faithful are never unrewarded.*

[*E. K.* He putteth his right hand out of the Stone, being graſped together. Now he openeth his hand, and it is written in; and it is ſo far from me, that I cannot read it: yet he ſeemeth to be nearer to me, very much more than his hand. The writing ſeemeth to be like the leaf of a Book. Thus it was written.

..... *Have an eye to my foretelling .... Troubles. Sudden ſorrow is at hand, in all the earth. No, his Ship is almoſt built.* Laskie, if he *ſerve me,* ſhall be King of *Poland. If he ſerve another, his bowels ſhall fall out, before him with poiſon.* .. L. Poiſon.

E. K. Now he claſped his hand together, and ſtayed the reading.

A. Whom is *Laskie* to ſerve (O Lord) but thee? to keep thy Laws, Statutes and Commandements? not to depend upon any creature.

..... *The King and Chancelor* have ſold *the people of this Land, and are ſworn Turks. Return not* home to Lasko (Laskie) *for, if thou do, thou ſhalt offend me. Go to the Emperour; for I will comfort thee with his favour. Let* him *not return thence, till he be warned by* me. Turks. Not to *Lasky.* *A. L.*

A. You mean, from the Emperours Court? *Ad Imperatorem eundum, eſt.*

A. I beſeech you, by what token, ſhall he receive your warning? Return by warning.

....., Be thou his right hand, to his body, and his mouth *to me.* I will be mercifull unto him, and hold up his head. *Leave off, till* the ſeventh hour *of the day; then cometh the Action.*

A. Mean you the ſeventh hour, as from midnight laſt?

A. That beginneth at noon, if you make but 12 hours in the day: or at 11 if you reckon common hours.

..... *The ſeventh from the Horiſon: Run, that run can.*

E. K. He himſelf runneth away.

A. All Glory and Praiſe be to God, *Amen.*

Eadem die lunæ, hora 7 (inchoante) in meridie. Horæ planetariæ.

E. K. After a quarter of an hour (almoſt) appeared our Inſtructors, as of .. e time.

A. Gloria patri & filio & Spiritui Sancto, ſicut erat in principio & nunc & in ſempiterna ſecula ſeculorum. *Amen.*

Gab. ..... *Move, move, move not, for the place is holy. Be patient a little while.*

E. K. Nalvage prayeth all the while.

E. K. Gabriel riſeth out of his Chair again, and warneth as before (thrice) that we ſhould not move, for the place is holy. *Nalvage* maketh a croſſe toward the 4 quarters of the World, with his rod, as he was wont.

Nal. ..... *There are* 30 *Calls yet to come. Thoſe* 30 *are the Calls of Ni.* . Princes *and ſpiritual Governours, unto whom the* Earth is delivered *as a* portion. Theſe bring in and again diſp.. Kings and all the Governments upon the Earth, *and vary the Natures of things.* 31 Princes Officers *with the*

Princes 12 Aug. 91. *the variation of every moment; Unto whom, the* providence of the eternal Judgement, is already opened. *These are* generally *governed* by the twelve Angles *of the 12 Tribes: which are also governed* by the 7 which *stand* before the presence of God. *Let him that can see look up: and let him that can here, attend;* for this is wisdom. They are all spirits of the Air: not rejected, but dignified; *and they dwell and have their habitation in the air diversly, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there* are 30 places or abidings: one above and beneath another: *wherein these aforesaid Creatures have their aboad, for a time.*

The 7 Angels. 91.

Good Angels of the Air, or Spirits dignified.

From the element of the fire to the earth.

Note. For a time.

Pt tota terra distributa sub 12. Principibus Angelis, 12. Tribuum Israel: quorum 12. aliqui plures, aliqui pauciores partes habent sub suo regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa.

Apocalypsi Johannis Testimonium, de 12 Angelis 12 Tribuum, Cap. 21.

Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum, juxta numerum filiorum Israel: Hoc igitur hinc egregiè patere.

They bear no name.

[E. K. What is without a name?]

Name.

.. or .. th .. a.

....., *Their orderly place: But w . . they have, in respect of their* being. *Understand them therefore, by the* first, second, third . . *so, thirtieth Air.* . . . *are so to be nominated, O thou the* Twentieth air, *O thou sixteenth Air,* &c. . . . *sometime, (yea all together)* two *or* three, *of the . . else govern,* by times, *which* are the Kings *unto these . . . e to be spoken of) and beare rule together, and at one time in the divisions.*

In the first Air, *the ninth, eleventh, and seventh Angel of the* Tribes, *bear rule and govern. Unto the ninth,* 7000. *and* 200. *and 9 ministering Angels are subject. Unto the eleventh* 2000, 300, 60. *Unto the seventh* 5000, 300, 60, 2.

Nal. .....*Count the number* .....

Δ. The whole sum of this Government amounteth to 14931.

Nal. ..... *It is right.*

2. *The second is divided into 3 parts, the Angel of the fourth Tribe hath the first; The Angel of the second, the second; The Angel of the second the third. The fourth hath these many* 3000, 600, 30, 6. *The first second of the second* 2000. . . 0. 60 . 2. *The last of the second* . . . 00, 900, 60, 2. *Adde these together.*

Δ. They are ..... 6660.

3. *The third. The first, The ninth, The second, the seventh, The third the tenth. The ninth* ..... 4400. *The seventh or the second* ..... 3660. *The tenth or the third* ..... 9236.

Nal. ..... *Number them* .....

Δ. They are in all ..... 17296.

4. Nal. ..... *The fourth hath also his three parts. The Angel of the tenth Tribe hath the first. The tenth hath also the second. The twelfth hath the third.*

E. K. He prayeth.

The first tenth ..... 2360. *Second tenth* ..... 3000. *Twelfth or the third* ....., 6300. *Number the fourth also.*

. . ——— *They are* .....11660.

. . *is also threefold. The first of the Tribes have the first . . enth hath the second. The eleventh hath the third. The first hath under him* 8630. *The seventh or second* .... 2306. *The eleventh, The third* —— 5000, 800, *two. Number them.*

Δ. They are —— 16738.

E. K. He prayeth reverently.

Be patient for a while. These govern in the sixth. Δ. If I understand you right, these.

6. *These govern in the sixth place (which is to come) The Angel of the* fifth *tribe, hath the first part. (for there are.....) The Angell of the twelfth hath the second. The Angel of the* fifth *hath the third part. The Angell of the first, that is to say, of the* first fifth, *hath subjects,* 3000, 600, 20, *of the second or twelfth,* 900, 200, *of the third place and* second fifth 7000, 200, 20. *The fifth governs in this order twice, therefore it is termed the second fifth. Number it.*

Δ. They are —— 20040.

7. *The seventh hath also three places. The fourth hath the first. The third hath the second. The eleventh hath the third. The fourth and the first place*--- 6000, 300. 60, 3. *The third Angell and second place,* 7000, 700, 6. *The eleventh Angell the third place,* 6000, 300, 20. *Number it.*

Δ. They are 20389. *so,* .....*it is the seventh.*

8. *The eight Ayre, hath also three parts. The Angel of the fifth hath the first. The Angel of the first hath the second. The Angel of the ninth hath the third. The fifth Angel and first place* 4000, 300, 60, 2. *The first Angel and second place* 7000, 200, 30, 6. *The ninth Angel and the third place,* 200, 300, 2. *Number it.*

Δ. They

Δ. They are——13900.

9. *The ninth is alſo of three places. The third Angel hath the firſt place. The tenth Angel hath the ſecond. The ninth Angel hath the third, the third Angel hath in the firſt place* 9000,900,90, 6. *The tenth Angel and the ſecond place* 3000,600,20. *The ninth Angel and the third place,* 4000, 200, 30. *Number them.*

Δ. They are——17846.

10. *The tenth hath places alſo three. The eleventh Angell occupieth the firſt. The ſeventh Angel occupieth the ſecond. The ninth Angel occupieth the third. The eleventh Angel and firſt hath* 8000, 800,80. *The ſeventh Angel in the ſecond,* 1000,200, 30. *The ninth in the third,* 1000,600 10,7. *Number them.*

Δ. They are——11727.

Nalvage prayeth.

Gabriel..... *Take heed you move not.*

11. *The eleventh, is three as before. The firſt is occupied by the tenth. The ſecond by the ſixth. The third by the third. In the firſt place.* 3000, 400, 70, 2. *In the ſecond place,* 7000, 200, 30, 6. *In the third place,* 5000, 200, 30, 4. *Number them.*

——— *They are* 15942.

12. *The twelfth hath alſo his diviſions. Three firſt places is of the ſixth. Second place of the eighth. Third of the ſecond. The firſt hath* 2000, 600, 50, 8. *The ſecond,* 7000, 700, 70, 2. *The third* 3000, 300 90, 1. *Number it.*

——— They are 13821.

13. *The thirteenth hath three. The tenth is in the firſt. The firſt is in the ſecond. The ſeventh is in the third. The firſt hath* 8000, 100, 10, 1. *The ſecond* 3000, 300, 60. *The ſeventh Angel in the third* 4000, 200, 10, 3.

Number it.

Δ. They are 15684.

14. *The fourteenth hath threefold place as the reſt. The fift Angel occupieth the firſt, The ſeventh occupieth the ſecond, The twelfth occupieth the third. The firſt which is the fifth Angel,* 2000, 600, 70, 3. *The ſecond hath* 9000, 200, 30, 6. *The twelfth* 800, 200, 30. *Number it.*

Δ. They are——20139.

Nal. *Have patience.*

E. K. Now he ſtandeth on the top of the Table.

Mark diligently.

OCCODON *Occodon.*

Anſwereth to the Angell of the ninth, which is of the firſt, which occupieth the firſt place of the firſt Ayre. It is the name of that part of the earth which is governed by the Angel of the ninth Tribe, and thoſe that are under him *in the firſt diviſion. The firſt Ayre.*

Mark diligently.

..... *Pax comb.*

Anſwereth the eleventh Angel, and is that part of the Earth which is governed by him and his Miniſters, in the ſecond place of the firſt Ayre.

Mark

VALGARS *Valgars.*

It anſwereth to the ſeventh Angel and to his Miniſters, 5562, *which are the laſt part of the firſt Ayre.*

Mark diligently.

DOAGNIS *Doagnis.*

It is the firſt part of the ſecond, the firſt part of the earth, which is governed in the firſt part of the ſecond, as it ſhall after appear, under the fourth Angel.

Mark diligently.

PACASNA *Pacâſna.*

Note and underſtand this well, how one part is governed of divers Angels.

It is the name of that part of the world on earth, *that is governed* in the ſecond part of the ſecond Ayre, BY THE ANGEL of the ſecond Tribe, *with his Miniſters.* 2362.

Thus you ſhall underſtand of all the names that follow.

D..AL..VA *Di a li v a.*

The third of the ſecond : whoſe governour is the .....nons of the Tribe.

The Third Ayre in the firſt place.

SAMAPH. *Sa ma pha.*

Samatha hath over it of the Tribe the ninth.

The ſecond of the third is.

VIROCHI. *Ki.*
Viróchi.

Under the ſeventh of the Tribe.

The Third place of the Third Ayre.

ANDISPI *An dis pi.*

It is governed by the Tenth of the Tribe.

The fourth Ayre, The firſt part.

THOTANF *Tho tanf.*

His Governour is the Tenth of the Tribe, whoſe Miniſters are 2360.

The ſecond of the fourth.

AXZIARG *Ax zí arg.*

It is governed by the tenth of the Tribe.

P..HNIR *Poth nir.*

It is governed by the Twelfth of the Tribe.

The fifth Ayre, The firſt part.

LAZDIXI *Laz dix i.*

Which is governed by the firſt of the Tribe.

The ſecond part of the fifth.

NOCAMAL *No cámal.*

Which is governed by the ſeventh of the tribe.

The Third of the Fifth.

TIARPAX *Tiár pax.*

Which is governed by the eleventh of the Tribe, whoſe Miniſters are 5802.

Be patient awhile.

The ſixth.

Gab. ..... *Move not* ..... Moſes was to ſeek in theſe ſecrets.

Nal. ..... *The firſt of the ſixth whoſe Governour is the fifth of the Tribe.*

S · XTOMP *Sax tomp.*

The ſecond of the ſixth, whoſe Governour is the twelfth of the Tribe.

VAVAAMP *Vá Va amp.*

The third of the ſixth, which is governed by the fifth of the Tribe.

ZIRZIRD *Zir zird.*

Whoſe Miniſters are 7220 as before.

The firſt of the ſeventh is governed by the fourth Tribe.

OBMACAS *Ob ma cas.*

K. E. Ever the Table turneth to the letter under.

The ſecond of the ſeventh, whoſe the third of

GENADOL *Ge na dol.*

The third of by the eleventh.

ASPIAON. *As pi a on.*

The firſt of the eighth, whoſe Governour is the fifth, &c. whoſe Miniſters are 4362.

ZAINFRES *Zá in fres.*

The ſecond of the eighth, by the firſt of the Tribe, whoſe Miniſters 7236.

TODNAON *Tod na on.*

The third of the eighth by the ninth of the Tribe, ad under him 2302.

PRISTAG *Pris tag.*

The ninth: the firſt, governed by the third, whoſe Miniſters, 9996.

ODDIORG *Od di org.* *dg.*

The ſecond of the ninth by the tenth, whoſe Miniſters 3620.

CRALPIR *Cral pir*

Move not for the Lord is great amongſt you.

The laſt of the ninth by the ninth of the Tribe. Miniſters 4230.

DOANZIN *Do an Zin:*

The firſt of the tenth — *by the eleventh of the Tribe.*

LEXARPH — *Lex arph. Xarph.*

The ſecond of the tenth — *by the ſeventh.*

COMANAN — *Co ma nan.*

The third of the tenth — *by the ninth.*

TABITOM — *Ta bi tom.*

Whoſe Miniſters are 1617.

Have patience.

The firſt of the eleventh, — *governed by the tenth.*

Miniſters 3472.

MOLPAND — *Mol pand.*

The ſecond governed by the ſixth Miniſters 7236.

VSN.RDA — *Uſ nar da.*

The third — *by the third.*

Miniſters as before 5234.

PONODOL — *Po no dol.*

The firſt of the twelfth, go by the ſixth.

TAPAMAL — *Ta pa mal.*

The ſecond of the twelfth — *by the eighth Angel.*

GEDOONS — *Ge do ons.*

The third of the twelfth — *by the ſecond.*

AMBRIOL — *Ambriol.*

The firſt of the thirteenth — *governed by the tenth.*

Miniſters 8111.

GECAOND — *Ge ca ond*

The ſecond — *by the firſt of the Tribes.*

LAPARIN — *La pa rin.*

The laſt of the thirteenth — *by the ſeventh of the twelve.*

DOCEPAX — *Do ce pax.*

Is Italia.

The firſt of the fourteenth — *by the fifth of the Tribes.*

TEDOAND — *Te do and.*

Britan. *This is* England *and* Scotland *too, called anciently by the name of* Britania. *There liveth not a man that knoweth the truth of the* Britiſh Originals.

Δ. The *Britiſh* Originals.

The ſecond of the 14. — *by the ſeventh.*

VIVI-

VIVIPOS — *Vi vi pos.*

The laſt of the fourteenth — *by the twelfth.*

Miniſters 8230.

OO. NAMB — *O o a namb.*

E. K. Now he prayeth.

E. K. Now *Gabriel* ſtandeth up.

Gab. ..... *The Lord pardoneth your faſting, and accepteth the inward man, labour alſo to morrow. You ſhall have the reſt.*

A. May I be bold to ask you one queſtion?

Gab. ..... *You may.*

A. Is the Queen of *England*, alive, or dead?

..... *She liveth.*

I am nothing near the earth.

E. K. The Curtain is drawn. We prayed joyntly ſome prayers.

A. Upon my motion, for the Lord *Al. Laſ.* how to deal with the Chancelour, the Curtain was drawn open. And he in the green, who appeared to day, came into the ſtone, and ſaid as followeth.

Thus ſayeth the Lord: *Joyn body to body, but let mindes be ſeparate, for he is deſpiſed in the ſight of God*, and is delivered over to deſtruction, which doth tarry, till it finde him ready. Iſrael *deceived* Egypt, *and ſaw* Egypt *overthrown.* Let him do what he will with him, but let him not joyn his minde with him. .. nd the Chancelour .. nd Cracow.

A. We are deſirous to know your name.

My name is called Dic illis.

I am one under Gabriel, *and the name of* Jeſus *I know and honour.*

Mapſama under Gabriel.

A. Jeſus declared his name, and ſo have other good Creatures before unto us.

Map. *My name is* Mapſama.

A. Is, dic illis, the Etymology thereof?

Map. *It is.*

A. How much it importeth for us to underſtand the beſt counſel that is to be given to *A. L.* you know, *&c.*

Map. ..... *I am commanded, and I have done my commandment. But ſee, that thou, and he fulfill thoſe things that are commanded you by me.*

A. You ſaid I ſhould be his mouth to you: How ſhall I execute that, I pray you?

Map. ..... *Not to me*, but to God.

A. By prayer mean you?

Map. ..... *Yea, and by preſence.*

A. By preſence, with whom?

The Emperour.

Map. ..... Thou ſhalt go from hence with him to the Emperour: God will ſtir up farther matter, by thy preſence there.

A. Shall all our Leſſons be finiſhed, and ſufficient power delivered unto us according to the promiſe of God?

..... *you ſhall be* able *to practice by Sunday.*

A. By which Sunday?

..... *But the* practices *that are the* inſtructions of the Higheſt, *are not but* in lawful cauſes and for neceſſity, to glorifie God; and againſt *Pharaoh.*

A. What ſhall, then, be the hability of my skill to practice, before Sunday next

Gates Viſible Apparition. Note. Obſerve permiſſion. All taught by Sunday next practiſe, being called firſt, then practiſe.

Map. ..... *Theſe Calls* touch all the parts of the World. *The World may be dealt withall, with her parts; Therefore you may do any thing. Theſe Calls are the keyes into the Gates and Cities of wiſdom. Which* [*Gates*] *are not able to be opened*, but with viſible apparition.

[A. And how ſhall that be come unto?

Map. .....*Which is according to the* former inſtructions: *and to be had*, by calling of every Table. *You called for wiſdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter*; But be humble. Enter not of preſumption, but of permiſſion. Go not in raſhly; But be brought in willingly: *For, many have aſcended, but few have entred. By Sunday you ſhall have all things that are neceſſary to be taught; then* (*as occa-*

occaſion ſerveth) you may practice at all times. But you being called by God, and to a good purpoſe.

Δ. How ſhall we underſtand this Calling by God?

Map. ..... *God ſtoppeth my mouth, I will anſwer thee no more.*

Δ. Miſericordia Dei ſit ſuper nos, veritas ejus fulgeat & floreat in cordibus noſtris. *Amen.*

Δ. E. K. read this prayer devoutly, and I joyning my mind to his pronunciation thereof kneeled by.

This prayer was miſwritten in this place, it ſhould have been written the 22 of May following.

Domine Jeſu Chriſte, Deus ſalutarium noſtrorum. Cujus nomen ſit benedictum hodie & quotidie: qui aſcendiſti ſuper Cœlum Cœli, ad dextram Dei patris: denuo venturus ad judicandum in nubibus, cum poteſtate magna, & majeſtate mirabili, educ nos vinctos in peccatis in fortitudine juſtificationis tuæ: ut dealbemur per remiſſionem peccatorum ſuper nivem; adeo ut beneplacitum ſit tibi habitare in nobis, & nos in te. Amen.

Δ. Ex Pſalterio poſt 67 Pſalmum.

Tueſday Cracoviæ, *Maii* 22. 1584. *in Whitſon-week, Mane circa* 7.

After our ſitting, and ſome prayer uſed, appeared a very little Creature, on the Cuſhion, by the Stone: ſaying, *Put out your Candle*; for you ſhall have nothing to do, to day.

illuder.

Δ. What is your name that we may alledge your meſſage for our excuſe: ſeeing we were bid yeſterday to labour to day.

E. K. He is gone.

Δ. After that about half an hour, there appeared our Inſtructors, as before time.

Gab. ..... *Move, move, move not, for the place is holy.*

E. K. *Gabriel* ſtandeth up, and after a while ſaid.

Obedience.

..... *The heavens are called righteous, becauſe of* their obedience. *The earth accurſed, becauſe of* her frowardneſſe. *Thoſe therefore, that ſeek heavenly things, ought to be obedient; leſt with* their frowardneſſe, they be conſumed in the end, burnt to aſhes with fire, *as the Earth ſhall be for her unrighteouſneſſe.*

Faith.

Therefore, be you obedient, and full of Humility; uſing the inſtrument of righteouſneſſe, (which is faith) That you may be partakers of the celeſtial comforts; which are the hire of ſuch as forſake their frowardneſs. *It hath been ſaid unto you, ... Meaſure not out Gods building. It hath been ſaid unto you, ... Continue to the end. It hath been alſo told you, ... That the Determinations of God are* not as yet eſtabliſhed upon you.

* *Vide* 1. *Reg. cap.* 2. *F. de revocata determinatione Dei ſuper tribu Levi: Vide etiam. Verba Davidis.* 3. *Reg. m cap.* 2. *ut confirmet Dominus ſermones ſuos, &c. Si.*

For it is written, It may, again be * undetermined *I ſpeak this for your inſtruction: For many have* the power of God, but not unto righteouſneſſe: *as was evident amongſt the Jews in the choice of their Kings. In the very houſe of God, amongſt thoſe that entred into the holy place. For, all that the Prophets annoynted were not good. Not, that they were* evil in the time of their anointing, *but becauſe their In-unction, and the dignity of their office was defiled in them* in the end, *through their* own frowardneſſe. *The High-prieſts alſo were choſen in righteouſneſſe, and by the ſpirit of God: but they became Rebels in the holy houſe: and ſuch as of whom it is ſaid,* Altiſſimus autem fuit ſcandalum illis. *Even ſo my brethren may it be with you.*

Δ. Jeſus defend us from that inconvenience.

For although, it hath pleaſed God, to ſhew himſelf unto you, yet are you not aſhamed to ſay: If *the harveſt cometh not in, at the* time *appointed, I will become a runnagate.*

For what?

But Euge (my brethren) Hath the Lord need of you? It needeth not be told you; you know the contrary. Then it followeth, you have need of God. But for what? *and why?* That *your ſouls may overcome this World, overcome the body, to the dignity of an Angel.*

And *becauſe you are miſerable, and turned out to the field, full of brambles and miſery, leane, naked, and unarmed, to fight againſt him, that reſiſteth againſt the might of God. Conſider theſe laſt two, and then anſwer your ſelves, for the reſt.*

Cave. *Promiſſa Dei confirmantur.*

I give you a ſhort warning. God will fulfil his promiſes: *And (as he hath ſaid)* by this Auguſt, *you ſhall underſtand.*

1. How to know and uſe God his Creatures, good and bad.

Note the ſecond Inſtruction or Gift of the Higheſt. The Actions the greateſt.

2. *But* when, *and for what, is* the gift *of the Higheſt, and ſhall be fulfilled in you* (If *you will be obedient*) *when it pleaſeth him:* even with a ſound from his own mouth, ſaying, *Venite & audite.*

For theſe Actions are twofold: Conſider it, if you can: and they are the greateſt, becauſe they are the laſt, and contain all that hath been done before them. *Which if you conſider well, and to what you are called; you ſhall perceive, that the Judgements of God, are not a Tennis-ball.*

Move not from place.

Thus much I thought to warn you my brethren. Have a little patience for the Action. He that ſtirreth from his place *ſhall find the reward of it.*

Δ. After

Δ. After half an hour ?
Gab. ..... *Move not, Move not, Move not.*
.... *The fifteenth.*
Three parts.
The ninth hath the firſt,
The tenth hath the ſecond.
The twelfth the third.

The 16 hath 3 parts.
The ſecond hath the firſt,
The third hath the ſecond,
The twelfth hath the third.

17..... *The ſeventeenth.*
The ſecond hath the firſt,
The firſt hath the ſecond,
The ninth hath the third.

18. ..... *The eighteenth is of three.*
1, 2, 3 } *hath* { *the fifth, the ſeventh, the twelfth.*

E. K. He threw like duſt out of the Stone toward my eyes.

19. ..... *The ninteenth is alſo threefold.*
1 ..... *The twelfth.*
2 ..... *The eighth.*
3 ..... *The eleventh.*

20 *The twentieth is alſo threefold.*
1 ..... *fifth.*
2 ..... *third.*
3 ..... *ſeventh.*

21 *The one and twentieth, is alſo threefold.*
1 ..... *twelfth.*
2 ..... *eighth.*
3 ..... *ſixth.*

E. K. There ſtandeth one, at one of my eares, and at another, another, howling like Dogs ; and ſaid, *Ah you beggars !* A tempting illuding ſpirit come in place.

Gab. ..... *He will deceive you, take heed leſt you move.*

E. K. He ſeemeth to be telling money behinde me.

Δ. Look not back in any caſe.
The ninth of the fifteenth hath under him [Δ.] *of the* 12. 1000. 300. 60. 7.
The tenth of the firſt [Δ.] *hath under* 1000. 300. 60. 7. [Δ.] *of the* 12.
The twelfth of [Δ.] *the firſt* 1000. 800. 80. 6.
The firſt of the ſecond [Δ.] *hath under him* 9000. 900. 20. *and he is the ſecond of the twelve.*
Δ 15th. Sup. ..of this firſt Ternary.
The ſecond of the ſecond, which is the third of the 12. 9000, 200, 30.
The third of the third, which is the twelfth of the twelfth, hath under him 7000, 200, 40.
The firſt of the third (the ſecond of the 12 *) hath under him* 7000, 600, 20, 3.
The ſecond of the third , which is the firſt of the 12. 7000, 100, 30. 2.
The third of the third, which is the ninth of the 12. *hath with him , or under him,* 2000, 600, 30, 4
18. *The firſt of the fourth, which is the fifth of the* 12. 2000, 300, 40, 6.
The ſecond, which is the ſeventh of the 12. *under him* 7000, 600, 80, 9.
The third of the fourth, which is the twelfth of the 12. *under him* 9000, 200, 70, 6.
The firſt of the fifth, which is the twelfth of the 12. *under him,* 6000, 200, 30, 6.
The ſecond which is the eighth of the 12. *under him,* 6000, 700, 30, 2.
The third of the fifth : which is the eleventh of the 12. *under him,* 2000, 300, 80, 8.
The firſt of the ſixth, which is the fifth of the 12. *under him* 3000, 600, 20, 6.
The ſecond of the ſixth ..... the third of the 12. 7000, 600, 20, 9.
The third, which is the ſeventh of the 12. *under him* 3000, 600, 30, 4.
21. *The firſt of the ſeventh, which is the twelfth of the* 12. *under him* 5000, 500, 30, 6.
The ſecond of the ſeventh, which is the eighth of the 12. *under him* 5000, 600, 30, 5.
The laſt of the ſeventh, which is the ſixth of the 12. *under him* 5000, 600, 50, 8.

Number every Ayre.

Δ. —— The 15. —— 4620
The 16. —— 28390
The 17 —— 17389
The 18 —— 19311
The 19 —— 15356
The 20 —— 14889
The 21 —— 16829

The firſt of the fourth ſeventh hath three parts.

Have patience for a while.

1 —— *is the twelfth of the twelve.*
2 —— *is the firſt of the twelfth.*
3 —— *is the twelfth of the twelve.*

23. *The firſt of the ſecond.*

2 —— *the ſeventh of the twelve.*
1 —— *the ſeventh of the twelve.*
3 —— *the eighth of the twelve.*

24. *The*

24. *The third.*

1 —— *the fourth of*
2 —— *the tenth.*
3 —— *the twelfth of the twelve.*

25. *The fourth.*

1 —— *the fourth.*
2 —— *the ſecond.*
3 —— *the twelfth of the twelve.*

The fifth.

1 —— *the twelfth.*
2 —— *the eighth.*
3 —— *twelfth of the twelve.*

27. *The ſixth.*

1 —— *the ſecond.*
2 —— *the fourth.*
3 —— *the fifth.*

28. *The ſeventh.*

1 —— *the tenth* }
2 —— *the ninth* } *of the twelve.*
3 —— *the ſixth* }

2 *The firſt of the firſt, which is the twelfth of the twelve, under him* 2000. 200. 30. 2.
The ſecond of the firſt, under him 2000. 300. 20. 6.
The third of the firſt, which is the eleventh of under him 2000. 300. 60. 7.

The firſt of the ſecond, which 7000. 300. 20.
The ſecond under him 7000. 200. 60. 2.
The third of the ſecond, which is the ſecond of the 12. *under him* 7000. 300. 30. 3.

24 *The firſt of the third, which is the fourth of the twelve, under him* 8000. 200.
The ſecond of the third, which is the tenth of the twelve, under him 8000. 300. 60.
The third of the third, which is the eleventh of the twelve, under him 8000. 200. 30. 6.

25 *The firſt of the fourth, which is the fourth of the twelve, under him* 5000. 6000. 30. 2.
The ſecond of the fourth, which is the ſecond of the twelve, 6000. 300. 30. 3.
The third of the fourth, which is the twelfth of the twelve, under him 6000. 200. 30. 6.

26 *The firſt of the fifth, the which is the twelfth of the* 9000. 200. 30. 2.
The ſecond of the fifth, which is the eighth of the twelve, 3000. 600. 20.
The third of the fifth, which is the twelfth of the twelve, 5000. 600. 30. 7.

27 *The firſt of the ſixth, which is the ſecond of the twelve, hath under him* 7000. 200. 20.
The ſecond of the ſixth, the fourth of the twelve, 7000. 500. 60.
The third, which is the fifth of the twelve, 7000. 200. 60. 3.

28 *The firſt of the ſeventh, the tenth of the twelve,* 2000. 600. 30.
The ſecond of the ſeventh, which is the ninth of the twelve, under him 7000. 200. 30. 6.
The laſt of the ſeventh, the ſixth of the twelve, under him 8000. 200.

△. The 22th. .... is ..... 6925.
23 —— —— 21915.
24 —— —— 24796.
25 —— —— 18201.
26 —— —— 18489.
27 —— —— 22043.
28 —— —— 18066.

They ..... I kneel to prayer. Then the Curtain was drawn.

E. K. There appeareth like the ſnuf of a Candle on the top of the ſtone, it is like a little ſpark of fire. After this, *Gabriel* ſaid by voyce, Have patience.

△. After half an hour. A voyce ſaid ... look to .... to *E. K.*

E. K. The Curtain is drawn open. *Nalvage* ſtandeth on the top of the Table.

Nal. ..... *The firſt part of the firſt ſeven you had to day.*
The ninth.

TAHANDO. *Ta han do.*

The tenth, the ſecond of the firſt, which is the tenth.

NOCIABI — *No ci a bi.*

The third.

TASTOXO — *Tas to x o.*

16 *The firſt of the ſecond.*

CVCARPT — *Cu carpt.*

The ſecond.

LAVACON — *La va con,*

The third *is governed by the twelfth of the twelfth.* *Miniſters* 9240.

SOCHIAL — *Ki So chi al.*

17 *The third.* *The firſt, which is the ſecond of*

SIGMORF — *Sig morf.*

The ſecond.

AYDROPT — *Ay dropt.*

The third, whoſe governour is the ninth of the twelve.

TOCARZI — *To car zi.*

18 *The firſt of the fourth.*

NABAOMI — *Na ba o mi.*

The ſecond.

ZAFASAI — *Za fa ſai.*

The third.

YALPAMB — *Yal pa M B.*

The firſt of the fifth.

TORZOXI — *Tor Zóx i.*

The ſecond.

ABAION — *A ba i on.*

The third.

OMAGRAP — *O ma grap.*

20 *The firſt of the ſixth.*

ZILDRON — *Zi L dron.*

The ſecond of the ſixth.

PARZI · A — *Par zi ba.*

The third of the ſixth.

TOTOCAN — *To to can.*

The firſt of the ſeventh by the twelfth.

CHIRSPA — *Chirs pa.*

The ſecond of the ſeventh.

TOANTOM — *To an tom.*

The third of the ſeventh.

VIXPALG — *Dg.*
Call it, *Vim palg.*

Nal.....*The laſt ſeven.*

The firſt.

OZIDAIA — *O-zi-dai a.*

The ſecond of the laſt ſeven.

PARAOAN — *Pa ra o an.*

The third.

CALZIRG — *Dg.*
Calzirg.

23 *The firſt of the ſecond.*

RONOAMB — *Ro no amb.*
The ſecond.

ONIZIMP — *O ni Zimp.*

The third of the ſecond.

ZAXANIN — *Zax a nin.*

24 *The firſt.*

ORCAMIR. — *Or ca mir.*

The — *Ki.*

CHIALPS — *Chi alps.*

The third of the third.

SOAGEEL — *So á ge el.*

The firſt of the fourth.

MIRZIND — *Mir zind.*

The ſecond *by the ſecond of the twelfth.*

OBVAORS — *Ob va ors.*

The thirds.

RANGLAM — *Ran glam.*

The firſt of the fifth *by the twelfth of the twelfth.*

26 POPHAND — *Po phand.*

The

The ſecond.

NIGRANA — *Ni grá na.*

The third.

kim.

BAZCHIM — *Baz chim.*

The firſt.

SAZIAMI — *Sa zi a mi.*

The ſecond.

MATHULA — *Ma thu la.*

The third.

ORPANIB — *Or pa nib.*

28 ..... *The firſt of the ſeventh.*

LABNIXP — *Lab nix p.*

The ſecond.

FOC • SNI — *Fo cis Ni.*

The third.

OXLOPAR — *Ox lo par.*

Nal. ..... *Have patience for a while.* *Say on.*
The twenty ninth hath three parts.
The firſt part hath his Governour the third of the 12.
The ſecond the fourth of the 3 .... the fifth of the 12.

E. K. Now he ſtandeth off the Table.

30. *The thirtieth ..... hath 4 parts.*
1 —— *the twelfth.*
2 —— *the fourth.*
3 —— *the third.*
4 —— *the ſixth.*
} *of the 12.*

The firſt of the nine and twentieth hath under him, 9632.
The ſecond ..... by the fourth of the 12. *under him* 4236.
The fifth of the 12 that governeth under 7635.

30 *The twelfth of the 12.* 4632.
The ſecond .... by the fourth of the 12. *under him* 9636.
The third .... by the third of the *under him* 7632.
The laſt .... by the ſixth 5632.

.o *The earth in the firſt diviſion of the 29.*

VASTRIM — *Vas trim.*

The ſecond part of 29 Ayre.

ODRAXTI — *O drax ti.*

by the fifth of the 12.
The third, whoſe Miniſters are 7635.

GOMZIAM — *Gom zi am.*

30 ..... *The firſt of the* 30 .... *under the* 12.

TAOAGLA — *Ta ó a gla.*

The ſecond under the fourth of

GEMNIMB — *Gem nimb.*

The third under the third.

ADVORPT — *Ad vorpt.*

The laſt ..... by the ſixth of the 12.

The . . wrth . . . none . . re : but . . 30.

DOZINAL — *Do zi nal.*

Mal. ..... *I have done.*

△ As you gave us taſte, or warning of *Italia* and *Britania*, ſo if it be thought good to you we are deſirous to underſtand of the reſt, the Application to ſuch names as we underſtand.

Nal. ..... *Make an end for to day: Give over. Make your ſelves ready for to morrows Action.*

E. K. The Curtain is drawn.

▲. Deo omnipotenti, Optimo, & maximo Univerſa machina creata laudem gloriam & honorem reddat, nunc & in perpetuum. *Amen.*

△. There is a prayer written after the Action of Monday *Maii* 21. next here before beginning *Domine Jeſu Chriſte, &c.* which I miſplaced there; for after this dayes Action, it was ſaid by *E. K.* and me.

LIBRI SEPTIMI APERTORII CRACOVIENSIS MYSTICI, SABBATICI,

Pars Quarta; Anno 1584. Maii 23.

Wedenſday, † *Cracoviæ, Maii* 23. *Manè, hora* 7. ¼ *ferè. Poſt orationes noſtras.*

THe Curtain appeared, at the firſt looking.

A. There happened a great ſtorm or temptation to *E. K.* of doubting and miſliking our Inſtructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his ſake, *&c.* At length the Curtain was opened, and they appeared.

E. K. I am contented to ſee, and to make true report of what they will ſhew; but my heart ſtandeth againſt them.

Gab. ..... *The time ſhall come, that the oak that is beaten with every ſtorm ſhall be a Dining-Table in the Princes Hall.*

. able

Gab. ..... *Move not, for the place is holy. He that doubteth, doth the property of the fleſh,* doubting ½ *but he that hath faith, hath the gift of the Holy Ghoſt. The Swallow flieth ſwift, but where ſhe lighteth, there is no remembrance of her being: ſuch are the words of man. But our words are like unto a ſwift arrow, that entreth and ſticketh where it lighteth.*

As man loveth the Owre for the Gold that is in it, and for the end of his uſe; ſo God loveth the dunghills of the World, &c. *But the enemy, the more he lifteth up himſelf, the greater ſhall be his* △. I ſuſpect *fall: for inſtead of joy, ſhall enter in an hundred, and inſtead of hundred a thouſand. But beware* this place to be imperfect. *of thoſe Rebels; for they are like the ſmall ſtones which are in every place of the Earth. But move not. Let us do that which is our part: Unto others be it as they deſerve.*

E. K. There appeareth a great thing like a Globe, turning upon tvvo axell-trees.

The earthly Globe appearing.

Nal. ..... *Turn to the firſt Air* ..... A. I have done.

Nal. ..... *The Earth in the firſt ayre, is this,* [*E. K.* pointing on that Globe to it.]

A. We beſeech you to bound or determine the Countries or Portions of the Earth, by their uttermoſt Longitudes and Latitudes, or by ſome other certain manner.

Nal. ..... *Our manner is, not as it is of worldlings: We determine not places after the forms* .. wardes; *of legs, or as leaves are: neither we can imagin any thing after the faſhion* of an [△] horn: *as* . . th *thoſe that are Coſmographers do.* 15 Prin-

Notwithſtanding the Angel of the Lord appeared unto Ptolomie, *and opened unto him the parts* An Angel appeared to Ptolomie. *of the Earth: but ſome he was commanded to ſecret: and thoſe are* Northward under your Pole. *But unto you, the very* true names *of the World* in her Creation *are delivered.*

ms

△. There appeared a great water, long and narrow, reddiſh, and thereby appeared . . . ... ng

There appeared written *Egypt.* He hath in his hand written *Syria.* And of that he ... any .. Poles ſaid, that it was the ſecond of the firſt. . Divini-

Now appeared a very fine Land and Region in which appeared a great City, in the edge of . ation. it. There appeared written ..... *Meſopotamia.* The third of the firſt.

Now appeared a large portion of the Earth, wherein appeared Beares, a great River from The firſt of the ſecond. a Hill going into the Sea with three mouths. The word written *Cappadocia.*

The ſecond of the ſecond.

written in his hand *Tuſcia.*

A. I pray you, do you mean *Tuſcia* by *Italy?*

The third of the ſecond: written *Parva Aſia.*

The firſt —— *Hircania* —— A. *Mare Caſpium* appeared by it.

The ſecond —— *Thracia* ——

The laſt Here appear people going into Caves of the ground, and dwelling in Caves: they are long haired men, naked; Here appear great Hills, and the veines of the Gold Mines appear: the men ſeem to have baskets of leather. This is one of the places under the Pole Artick, written .... *Goſmam.*

Gold Mines under the Pole *Artick.*

△. —— Is it ſo called, of the people of the Country?

Nal. ..... *Even at this hour.*

E. K. Here

E. K. Here appeareth a mighty great Hill, and about it a great Cave of water. Here appear beaſts divers: ſome like a Swine, with feet like a Beare, his neither jaw hanging to his and divers and a mighty Hill running, with branches: there by lie things with huskes on them.

The firſt.
he appointeth,
written The b a idi.

The ſecond —— Here the Sun ſhineth fair. *Parſadal.*

The third —— Here appear people very beaſtly, with Mantles on their ſhoulders: and beaſts with long ſnouts.

India.

Here appear great rotten trees, very old, great Woods of them. Beyond the Woods are great Hills. Great Fens appear, and great Mariſh-ground: Fowles as big as Swans, green, ſcaled on their backs, in the water.

The firſt of the fifth —— Bactriane.
The ſecond —— Cilicia.
The third —— Oxiana.

6. *The firſt of the ſixth* —— Numidia.
The ſecond —— Cyprus.
The third —— Parthia.

7. *The firſt of the ſeventh* —— Getulia.
The ſecond —— Here is a great Deſart: no Trees.
in his hand —— *Arabia.*
The third —— Phalagon.
Δ. I never heard of it.

E. K. It is toward the North, where the *veines of Gold*; and ſuch people appear as before were noted. On this ſide them a great way appear men with ſwiniſh ſnouts, their viſage is ſo ſtrouted out; but to *be perceived to be of humane viſage.* The women have about their privities very long hair down to their knees. The men have things on their ſhoulders of beaſts skins, as inſtead of a Jerkin or a Mandillion.

Δ. Groynland as I think.

8. *The firſt of the eighth* —— Mantiana.
People appear here of reddiſh colour.
The ſecond —— Soxia ——
On the one ſide of the black men
The third ——
like Spaniards appear very high men with Spaniſh Capes without Swords by their ſides. Here appeare great Towns; divers;
The name being not evident we urged, and *Gallia* appeared.

8. *The firſt* —— Illyria.
The ſecond ——
..... *If thou ſtir, thou ſhalt never ſee more* —— To *E. K.*
—— —— Sogdiana.
The third —— Lydia.

—— *The*

The firſt Caſpis.

Men like Dutchmen with leather nether ſtocks.

The ſecond Germania.

The third.

Here appear Monkies, great flocks.

Trenam.

The people have leather Coats, and no beards, thick leather, and Garthers. They gather up thinkg.....

Nal..... *Theſe people are not known with you.*
A. Are they not in *Africa?*
Nal..... *They be.* Now a dark fog covereth all the ſtone.
Nal..... *Stay awhile.*

E. K. I pray you let us go to dinner. *Move not, I ſay.*

E. K. Nalvage prayeth. Now he pointeth to a place.

11. *The firſt of the eleventh.* Bithynia.
The ſecond. [*A great Citie, and the Sea hard by it.*] Græcia.
A. Is not that great Citie Conſtantinople?
Nal..... *It is. There is the ſeat of that* great Devil the *Turk.*
Nal..... *He is but Tenant at will.*
The third. Licia.
12 *The firſt of the twelfth.*

E. K. Here appear handſome men, in gathered tucked Garments, and their ſhooes come up to the middle of their legs, of diverſe coloured leather.

Nal. ..... *Theſe be thoſe beyond* Hiſpaniola.

E. K. It is a low Countrey. Here appear great piles of ſtones like St. *Andrews* Croſſes. Two Notable Rivers are here, The women have great covertures over their heads, coming from their ſhoulders, as the Hoyks in *Flanders.*

O ni Gap.

There are on this ſide of it, (a great way) a great number of dead Carkaſes.

Nal. ..... *It is* beyond Gia pan.
A. Then it is that land, which I uſe to call *Atlantis.*
Nal. ..... *They ſtretch more near the Weſt: They are* 25 *Kingdoms in it.*
The ſecond ..... beyond a place where the Geſe.
I India.
India *in the heavenly government is divided into two parts. This is called the greater* Inde.
The third ..... a great many little Iſles.
Orchenii.
A. Do you mean the Iſles of *Orkney.*
Nal. ..... *No.*
A. They ſeem to be the Iſles of *Malacha.*
The firſt of the thirteenth ..... Achaia.
The ſecond ..... Armenia.

E. K. A great old Caſtle ſtandeth on the ſide of the top of a very high Hill. It ſeemeth to be made of wood, It ſeemeth four corner'd.

A. I beſeech you what is that Caſtle?
Nal. ..... *It is* the Ark of Noe.
The third ..... Cilicia.
Nal. ..... *You never knew this* Cilicia. *This is* Cilicia, *where the Children of* Nemrod *dwell.* Nimrod.
It is up in the Mountains beyond Cathay.

E. K. This

E. K. This people, ſome great Gyants, and very fair. Their Apparel is Gowns tuckt up, they are very coſtly Apparell'd, and in their faces they have *great Jewels like* precious ſtones hanged, they are marvellouſly rich apparelled in ſilks.

14 *The firſt* ..... *Here ſeem as if many houſes were thrown down, and Caſtles.* Paphlagonia. *Onely one Hill appeareth in it very long.*

The ſecond ..... Phaziana.

The third ..... *Here be men with broad Caps like* Egyptians, *and many Mountains are here on one ſide* Chaldei.

5 *The firſt* ..... Itergi. *Here appear Woods, Waters, and fair Towns, but the people are yellow, tawny, and have great lumps* of fleſh under their Throats. *They are to the South of the* laſt Ciliciens.

There are 14 *Kingdoms of them.*

The ſecond ..... Macedonia.

The third ..... Garamantica. *People of a low ſtature, black, ſwarty people, naked.*

The firſt of the ſixteenth ..... *Here like men of wilde geſture, cloathed like* Polonians.

This Countrey is ..... Sauromatica.

The ſecond ..... Æthiopia.

E. K. Here are ſome naked, ſome not naked, covered with red Garments. The houſes ſeem like Tents, made of cloath and leather. There are great Rivers.

The third.

E. K. Now he ſheweth by the North-pole, and the great Mountain.

Fi a cim. ..... *Here be ſeven Kingdoms, their chief Citie is called* Fiacim, *all that are of that Kings Counſel are Aſtronomers. The Kings name that now governeth is* Gaplacar.

The firſt.

Seeſt thou this Countrey? ..... Colchica. To E. K.

The ſecond ..... Cireniaca. ..... *E. K.* Hard by a great water.

The third, ... Naſamonia.

The firſt, ... Carthago.

The ſecond ..... *Now appear many Crocodiles, long necked, ſcaled on the body, with long tailes.*

..... *Cox lant.* A great place appeareth, covered about with fire. *Many great Serpents appear here of* 200 *foot. It appeareth very Eaſtward. No people appear here.*

E. K. There cometh from Heaven like a Miſt, and covereth a great place, about 300 mile long, like a Park, encloſed with fire. It is on a *high ground.* There come four Rivers out of it, one Eaſt, another Weſt, another North, and another South. The pales, or encloſure of it ſeem to be Arches, beſet moſt richly with precious ſtones. In the Gate of it ſtand three men like us, one is in a long Gown with many pleats, the other like in a Caſſek. The third in the rough skin of a beaſt. In the name of Jeſus: Is this the *Paradiſe* that *Adam* was baniſhed out of?

..... *The very ſame; from hence he was turned out into the earth. This is the true* Vale *of* Joſaphat.

A. Will you give me leave?

Say on.

It ſhould ſeem this muſt be on the earth, not in the aire.

..... *It is upon the earth.*

You ſaid that from hence he was turned out into the earth.

..... *The curſe of God in* Adam *cauſed the earth, whereinto he was caſt to be accurſed. For, if* Adam *had after his fall tarried in* Paradiſe, *his wickedneſſe would have altred the innocency of the place. Therefore is* Paradiſe *diſtinguiſhed from the earth, in reſpect of her purity: becauſe the earth is defiled, and corrupted with man. The earth is ſaid to be ſinfull in reſpect of the ſin of man.*

A. Till 45 degrees, both Northerly and Southerly, all is known in the moſt part of the world: But of any ſuch place there is no knowledge nor likelyhood by any Hiſtory of theſe dayes, or of old time.

Nal. ..... *There-*

Nal..... *Therefore this is* cunning, and the wiſdom of God. *There dwelleth fleſh in it that* ſhall never die, *which were taken up for a teſtimony of Truth.*.

△. *Elie* and *Enoch*, by the Apocalyps do ſeem that they ſhould *ſuffer death*, under Antichriſt, if we underſtand right. There is *Elie*, *Enoch*, and *John*: They ſhall *ſeem to be* dead. by his power, but not dead.

The third —— —— Idumea.

Nineteen *The firſt* —— Parſtavia.
I know it not.
The ſecond —— —— Celtica.
..... *That we underſtand commonly now for* Gallia. *It is that which you call* Flandria, *the Low Country.*
The third —— —— E. K. Here appear men with tallons like Lions. They be very devils. There are five Iſles of them. Theſe be they that can dwell in any part of the Earth, and are called *Piloſi*.
Nothing differeth them, but in that they have bodies.

Vinſan.

20 —— ——
The firſt. E. K. Under the *South Pole*. Under the South Pole.
Here appear little men with long beards: their bodies as childrens bodies.

Nal..... *There dwelleth the wonderful Emperour of the World, and the wonderful City of the World: Here are an hundred and twelve Kingdoms. This City is a hundred forty ſix leagues about.* △. A wonderful great City.
△. You underſtand two Engliſh miles for a league, as in *France?*
Nal. ..... I. *There dwelleth the true generation of* Cham,
Tolpam.

The ſecond —— —— Carcedonia.
The third —— —— Italia.

△. *Italia* and *Britania* were before applied: the third of the 13. and firſt of the 14.
..... *Therefore theſe two places to be reconciled.*
He pointeth to a great City with a River by it.
..... *This is that City which ſhall* not have one ſtone ſtanding in it. *This City is in* Italia
△. Is it *Rome*, I pray you?
Nal. ..... *It is* Rome.
E. K. Now there is come a white miſt in the Stone.
Ceaſe, ſaid a voice.
A voice ..... *Stay for a while.*
E. K.
Nal. ..... *Read them in my hand as thou ſeeſt them* [△. He ſpake to E. K.]

21 *The firſt* —— —— Britania.
The ſecond —— —— Phenices.
The third —— —— Comaginen.

22 *The firſt* —— —— Apulia.
The ſecond —— —— Marmarica.
The third —— —— Concava Syria.
23 *The ſecond of the ſeventh* ——

The firſt —— —— Gebal.
The ſecond —— —— Elam *vide* Elamitæ.
The third —— —— Idunia.
Nal. ..... *It is beyond* Greenland.

24 *The firſt* —— —— Media.
The ſecond —— —— Arriana.

The third —— Chaldæa.

Δ. I beſeech you, what differeth this *Chaldea* from *Caldei* before ?

Nal. ..... *You ſhall finde the difference* of it, in practice.

25 —— *Theſe people* Serici.
The ſecond —— Perſia.
The third —— Gongatha —— *E. K.* Toward the South Pole.

26 *The firſt* —— Gorſim —— Beares and Lions here.
The ſecond —— Hiſpania ——
The third —— Pamphilia ——

27 *The firſt* —— Oacidi.
Gal..... *There be 9 Kingdoms* —— Fair made people, but tawny.
The ſecond —— Babylon.
The third —— Median —— *E. K.* It is much Northward.

28 *The firſt* —— Idumian. Nal. ..... *They are two Iſles environed with an arm*
The ſecond —— Felix Arabia. *of the* Scythian *Sea, which goeth in at* Maſpi.
Maſpi. *The third* —— Metagonitiden —— It ſtandeth very Southerly.

29 *The firſt* —— Aſſyria.
The ſecond —— Africa.
The third —— Bactriani.

30 *The firſt* —— Afran. Here appear people with one eye in
The ſecond —— Phrygia. their head, ſeeming to be in their breaſt,
The third —— Creta. toward the Equinoctial.
The fourth —— Mauritania.

Δ. I remember of people called *Arimaſpi.*

Nal. ..... *This dayes Leſſon is as much worth, as all between this and* Mauritania.

Note. ..... *Here are* 15, *which were never known in theſe times.*

..... *The reſt are.*

Δ. I hear nothing of *Polonia, Moſchovia, Dania, Hibernia, Iſlandia,* and ſo of many other which I could name; what is to be thought of thoſe ? in reſpect of the diſtribution of the whole face of the Earth ?

..... Polonia *and* Moſchovia, *are of* Saromatia; Denmark, Ireland, Frizeland, Iſeland, *are of* Britain: *And ſo it is of the reſt.*

Δ. Are under the Regiment that Britania chiefly denoteth, *&c.*

Δ. I beſeech you to what part, is *Atlantis* and the annexed places, under the King of *Spain* called the *Weſt-Indies ?*

Nal. *When theſe* 30 *appear, they can each tell what they own.* *Prepare for to morrows Action.*

Δ. Moſt gladly ——

E. K. If you prove your ſelf true, you ſhall win me to God.

Nal. ..... *You may be anſwered with the firſt words I ſpoke to day.*

Δ. Deo, Opt. Max. ſit omnis honor, laus & Gloria nunc & ſemper. *Amen.*

Thurſday Maii. 24.

Δ. Becauſe *E. K.* came not, (according as it was bidden yeſterday) to follow the Action: I went to his Study door, and knocked for him: And I requeſted him to come; and he refuſed ſo to do, and gave me a ſhort and reſoluce anſwer, That he would never more have to do with theſe Actions. I asked him the reaſon why: He would give none: But earneſtly denied to proceed. I told him that his words * yeſternight (that he could not this day deale) did very much grieve me, *&c.* whereof he made ſmall account. So I went into my Study again, and committed the Cauſe to God.

* Thoſe words he ſpake after the Action ended more than an hour in the Chamber before my Study of practice.

After half an hour and leſſe, he came ſpeedily out of his Study, and brought in his hand one Volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth) Whereupon he inferred, that our ſpirituall Inſtructors *were Coſeners to give us a deſcription* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and ſaid, I am very glad that you have a Book of your own, wherein theſe Geographical names are expreſſed, ſuch as (for the moſt part) our Inſtructors had delivered unto

us:

us: and that, according to the Tenor and form of my requeſt to him, ſo to have them expreſſed: for our more perfect information, by thoſe known names; to underſtand *thoſe* 91 unknown and unheard of names, of ſeven letters every one: whereby they (our Inſtructors I mean) are very greatly to be thanked, and to be deemed (in all reaſonable mens judgements) moſt friendly, and far from coſenage, or abuſing of us: And farther I ſaid, that I my ſelf, had here ſet down on a paper, all the 91 names together orderly, as we received them, and that I had here brought the deſcription * Geographical of the whole earthly Globe: and alſo *Pomponius Mela* ſet forth in Engliſh with the Chartes thereunto belonging, fairly deſcribed by hand: To the intent he might ſee the verity of their words yeſterday delivered unto us: for the performance of my requeſt made to them, on Tueſday laſt in this form of words, as the Book hath it recorded thus;

91. Nãmes of the world or earthly habitation.

* *Gerardus* Univerſal Chart of the World.

Δ. As you gave us a taſte, or warning of *Italia* and *Britania*, ſo, if it be thought good to you, we are deſirous to underſtand of *the reſt*, *the Application to ſuch names as we underſtand.*

Whereby you may perceive (ſaid I to E. K.) how your reaſon is marvellouſly confounded by your wilful phantaſie: For ſo much as, wherein you would find fault, in our ſpiritual Inſtructors doings, Therein they have done that which I requeſted them: as appeareth; and that to the intent, of known Countries we might underſtand which Angels had the government: for ſuch purpoſes, as occaſion might offer or require our practices to be tryed in.

This (*quoth I*) is to groſſe your error, and to wilful your wrangling: But I do in narrower points peruſe and conſider their words and doings; In which though ſometimes my writings (after your declaration) hath been amended by them, yet the occaſion of miſwritting for the moſt part, hath been either in your miſreporting what you ſaw and heard, or in my wrong hearing, or writing: and ſometime by the ſpiritual preſent correcting of my writing, and ſometime longer after, *&c.*

But for all this, E. K. remained of his wilful intent; and ſo departed to his Study again: And I committed God his Cauſe, into his own hands, care and ordering, as may be beſt for his honour and glory. So be it.

Monday, *Maii* 28. *hora* 10½ *ante meridiem.*

Δ. I ſaid the Lords Prayer.

E. K. Here appeareth nothing but the clear Stone.

Now there appeareth a white circle, more than uſual: it is as it were a white ſmoak, very large comprehending all the heavens in manner, having as it were, the breadth of my finger in the circumference or border of it.

Δ. After this, an hour and an half, after divers our diſcourſes of my Wife her ſpeeches and uſage toward E. K. *&c.*

E. K. Here appeareth one like him in the green that appeared laſt day: the Etymologie of whoſe name is *Dic illis*, and his name *Mapſama.*

Δ. In the name of Jeſus, and for the honour of Jeſus, we beſeech you to deliver the verity of your meſſage.

Mapſ. ..... *He liveth, and he ſaith, Ariſe up, and* ſay unto them. *How many times have I opened my armes to embrace you? How oft have I wept over you, as a father? But you are ſtill, ſtiff-necked and diſobedient children. Lo,* I ceaſe yet, *and will not impute this wickedneſſe unto you.*

Forte, Ceaſe not or Ceaſe: and that is to be underſtood From puniſhing you.

[Δ. O bleſſed God, bleſſed God, bleſſed God of mercies.]

Mapſ. ..... *Becauſe my promiſes may be: notwithſtanding, that the ſons of men, may not ſay, ſuch a day cometh in the Bridegroom; nor at ſuch a time ſhall the Lilly ſpring: Let the day, that I* will viſit you in, *be unknown unto you.*

E. K. I thought you would ſay ſo.

A perverſe ſpeech.

Map. ..... *But this you ſhall do utter part.*

..... *Bind up together, 48 leaves; whoſe skin ſhall bear Silver: Whoſe Perimeter ſhall be 30 inches, in length; 8, in breadth 7.*

Perimeter. 7 8 [30] 8 7

Δ. Do you require it to be parchment, or paper?

Map. ..... *I have ſaid.*

Δ. What ſhall I, then, do, after I have cauſed 48 leaves to be bound?

Map. ..... This done, riſe up, *and perform* your Journey, *as you are commanded.*

Our going to the Emperours Court.

Δ. I have heard onely of the binding of the book: Mean you after the binding of the book that this journey ſhall be entred into?

Map. .... *I* ——

Δ. What ſhall I do with the book, after I have bound it?

Δ. Perverſe.

E. K. I will anſwer for him....burn it.

Invitatio Bonorum.

Map..... *The fourteenth day of your reſt, even this Table-Cloath, and none other ſhall be ſpread for a Banket.*

E. K. He pointeth to this Diaper Table-Cloath.

The writing of the book by Divine means.

Whereunto, you ſhall invite the Angels *of the Lord: In the middeſt of the Table lay down the book and go forth; make alſo the doors after you. That the heavens may juſtifie your faith, and you may be comforted. For, man is not worthy to write that ſhall be written: neither ſhall there be found many worthy to open that book.*

The Emperour.

I have entered already into the Emperours heart.

Four moneths, *Vide* lib. 19. Septemb. 1. 184.

But it may be he will become wilfull. *If he do*, a hundred and twelve dayes remain, and he is not.

Sudden alteration in this year.

For, I have cut down the banks, the waters may ruſh out, that there may be a ſudden alteration *In this*, now, *time.*

* Return warned, as before was bidden, May 21. But he meant not to warn us of any returning as appeareth by the nineteenth book: Therefore with humility that doubt muſt be moved. Be ready alwayes.

* *When I* warn you, *you* ſhall return: *But you pleaſe me much*, if you believe. *If time govern not my providence, (repine not) but let my providence govern time: Look neither for the* Sun *nor* Moon, *but* be ready alwayes.

For, whom I finde apt, ſhall be made apter: And to him that is barren, ſhall there be little added.

Three dayes before our journey to the Emperour.

Three dayes before you take your voyage, *ſhall you meet me here.*

*For, I have ſomething to ſay unto you, which ſhall be hidden * till then.*

* *Vide* Junii 4. *in fine.*

Let Lasky *ſtretch out his lims*: For I will * love *him*, *and let him gape wide: And take much for the Veſſel is wide, that he ſhall drink of.*

* A. L.

Let him not deſpair: *for he that governeth the windes, and dwelleth not in the hands of man, he it is that ſhall comfort him.*

God { Father. Son. Holy Ghoſt.

Glory be to God the Father. Glory be to God the Son. Glory be to God the holy Ghoſt. All the Heavens riſe up, and glorifie God.

Δ. Amen.

Map..... *Halleluja.*

The Calls, or Invitations.

Δ. I beſeech you, as concerning the reſt of the Calls, or invitations: we are moſt ready to receive them now.

Δ. Thurſday, Friday, Saturday laſt, were loſt by E. K. his unquietneſſe, God be mercifull unto us.

Map..... *Pray, that thoſe three dayes to come, may ſatisfie thoſe three dayes that are paſt.*

Δ. I beſeech you to let me underſtand, whether I ſhall take with me onely this Table-Cloath.

Map..... *With* the ſhew-ſtone *that is made for your ſelf.*

A voyce..... *Cauſe the book to be made all ready.*

Δ. I underſtand that I ſhall cauſe the leaves to be filver'd, and ſo prepared.

Δ. Miſericordias Domini in eternum cantabo: Ejus nomen ſit benedictum ex hoc nunc & in ſempiterna ſeculorum ſecula: Ille ſolus eſt Deus Noſter, Omnipotens, eternus & vivus: Illi ſoli omnis honor, laus & Gloria. *Amen.*

Saturday, Cracoviæ. 2 *Mane circa* 7. *Poſt preces aliquot & petitiones meas: ſtatim ferè apparuit.*

E. K. I ſee him, that we call *Gabriel*, ſitting in his Chair alone.

GOD.

Gabr..... *God is a ſpirit eſſential and in himſelf: Eſſential and working by himſelf: Eſſential in all works, and dignifying them by himſelf: So that the beginning and ending of all things, that are already, or are in him already, and to come, is placed in the fountain*, and well-ſpring of all life, comfort, and encreaſe: *Whereby we ſee, that the heavens and the mighty powers therein from the higheſt unto the loweſt, things that ſhall have an end, and the earth with all that ſhe bringeth forth; yea, the lower parts (though after another manner, and by another courſe) do all hang, and are eſtabliſhed, in and upon the unſpeakable power in the providence of him. How, therefore can the Heavens run away? Or the earth, (for the Elects ſake) want a comforter? Or the lower places look for comfort? If it be ſo (therefore) that the heavens cannot erre: Or if the power of God be ſo mighty, and ſo full of* prevailing; *If in the houſe of light there be no darkneſſe, or from the Heavens can deſcend no wickedneſſe. (And why? becauſe they are dignified in the power of God.) What is he that ſhould live*, and diſtruſt the Lord? *But herein*, The power and quality of the

The Devil.

Devil

Devil is not onely manifeſt, but alſo ſtill contendeth *againſt the power and will of God : ſtirring up, and provoking man to faſt at* full Banketts, *to ſtudy* for good and evil. *To riſe up againſt the Lord, and againſt his power. And to vex the Lord himſelf : which cannot be vexed at the wickedneſſe of the Devil. Even for this cauſe, ſayeth the Lord unto you: How long will you wallow in wickedneſſe? How long will you be drunken with folly? How long will you riſe up againſt the Lord and againſt me? * Saying, And if this be* the power of God, *Are theſe the Meſſagers of the higheſt? Is this the will of God? Or can it be, that he hath care of the earth? But theſe are the blaſphemies of your mouth. But I ſee,* I muſt differre my ſelf for a time, *and* muſt raiſe up a Table *where there ſhall eat more worthy. Conſider what it is to deal with Devils : Is it not to take part with Rebels? Is it not to be Traitors againſt the annointed in his own Kingdom? Is it not a greater ſin then the ſin of the Devil? For why, The Devil ſinneth in himſelf, and therefore had his fall. But your ſin is in your ſelves and by the Devil, and therefore it is the greater. But, as it is ſaid before, Where is there a moniment upon the earth that the people have raiſed up, in the remembrance of wickedneſſe? Many there be that ſay, Lo, there is* Hieruſalem. *Lo, there was the Lord buried. Lo, there the ſtouds divided themſelves with all the reſt; in remembrance of the Lord : But none there is that ſay, Lo, in this place the wicked have riſen up and prevailed. Therefore to cleave unto the Lord is good, and to follow a ſenſible Doctrine, which bringeth with it ſelf the loathſomneſſe of wickedneſſe, and the ſtudy to do well, that the wicked may be confounded. Alas! let the whole earth riſe up,* [*thruſting up his hand*] *even this hand, can gather them all together : what therefore can the Lord do when he frowneth? O unreaſonable Creatures, and worſe then beaſts, more ignorant then the beaſts that grafe in the Mountains: Are you not afraid of the power of God, when it becometh a ſkourge? For, doubt you not, to deal with thoſe that are wicked? (you of no faith) wherefore hath the Lord made the earth, but to be glorified in the creatures thereof? And what is he that glorifieth God on earth but man? Think you* [*not*] (*therefore*) *that the Lord hath not care of his people? Think you that there is a Seat upon earth, wherein he hath not hidden the might of his free power? Doth Satan get a Soul that he is not privy of? Believe, O you of little* Faith, for it is the power of God, *it is the Key of the whole world, which* is the Key of *mans conſcience : If he lock not the door, but depart and leave it open : Wo be to that Soul, for the Prince of darkneſſe entreth, and is poſſeſſed to the eternal wo of his dwelling place. If, therefore the earth be a Cave unto him that made it, (as appeareth by his Prophets, and by the Son of God.)* What are you? Or how empty are you? When you think *it is in vain*, that the Lord hath appeared unto you.

Faſting, miſliked of the Devil.

Δ. * *Fortitudinem prævaleſcentem : Hæc enim Etymologia nominis ejus eſt.*

Blaſphemies.

A puniſhment of further and longer time yet of God his moſt merciſull viſiting of us.

Dealing with Devils.

The Devils Sophiſtry.

♀ Faith.

Faith is the Key of mans conſcience.

The Devil is the picklock.

E.K. Very vehemently ſpoken.

But in you two is figured *the time to come : For many ſhall cleave unto the Lord,* even at *the firſt call : And many ſhall doubt of the Lord, and not believe him for a ſeaſon. But as you two ſhall dwell in one Center, (if you (yet) do look forward, and ſtep right)* So *ſhall the face of the whole earth be, for* 100. *one hundred and fifty years.*

A figure of the time to come. *Vide* lib. 19. *Prage*, 27. Aug. *Unum ovile*, 950. years. *Vide Apocalyp.* cap. 20.

(For, the fruit of *Paradiſe* ſhall appear, *that nothing may be on earth without comfort.*

For, lo, the firſt ſhall be laſt,) and it ſhall be a Kingdom without corruption.

Now, now, hath the Serpent wallowed his fill.

Now, Now, are all things in the pride of their wickedneſſe.

Now, now, is the Heir ready, moſt like his father. But wo unto the earth through his government.

For, his Kingdom ſhall have an end with miſery. And theſe are the latter dayes. And this is the laſt Propheſie of the World.

Paradiſe. Paradiſe was firſt made, and laſt to be enjoyed.

Regnum Dei mille annorum de quo, cap. 20. *Apocalyp.*

Now, now, ſhall one King riſe up againſt another: And there ſhall be bloud ſhed throughout all the World : fighting between the Devil his Kingdom, and the Kingdom of light.

Δ. *Antichriſtus. Dies noviſſimi iſti ſunt.*

Contentious and quarrels on the earth between man and man, father and ſon, wife and husband, Kingdom and Kingdom; yea, even in the very beaſts of the field ſhall there be hatred : And into them ſhall the ſpirits of Contention *enter.*

The laſt Propheſie.

Bella & Contentiones.

For, now cometh the neceſſity *of things.*

Neceſſity of things, *vide Poſt.*

E. K. He now kneeleth down.

Election.

Gab..... *As for you, thus ſayeth the Lord.*

I have choſen *you, to enter into* my barns : *And have commanded you to open the Corn, that the ſcattered may appear, and that which remaineth in the ſheaf may ſtand. And have entered into the firſt, and ſo into the ſeventh. And have delivered unto you* the Teſtimony of my ſpirit to come.

The twofold manner of this Doctrine.

For, my Barn hath been long without Threſhers. And I have kept my flayles for a long time hid in unknown places : Which flayle is the Doctrine that I deliver unto *you : Which is the Inſtrument of thraſhing, wherewith you ſhall beat the ſheafs;* that the Corn which is ſcattered, and the reſt may be all one.

The flayle for God his Barn.

(But a word in the mean ſeaſon.)

If I be Maſter of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine. (And unto you, there is nothing : for you are hirelings, whoſe reward is heaven.)

Unum ovile futurum, tam ovium jam ſub Paſtore, quam diſperſarum, &c.

Then ſee, that you neither threſh, nor unbinde, untill I bid you, *let it be ſufficient unto you : that you know my houſe, that you know the labour I will put you to : That I favour you ſo much as to entertain you the labourers within my Barn : For within it threſheth none without* my conſent.

Note, bidding.

For,

Our uniting promiſed. Eſau & Jacob.

For, in you ſhall many people be bleſſed, and in you ſhall there be no diviſion: For Eſau *and* Jacob *ſhall be joyned together; and their Kingdom ſhall be all one: For as the Sacrifice is, ſo muſt the Prieſts be.*

A. L.

E. K. Now he kneeleth down again. Me thinketh, I hear them ſay, What ſhall become of *Laskie*?

E. K. And ſo the people ſay.

[*Ask me no Queſtions: but hear, what I have to ſay.*]

As thoſe that deſire to make a ſpeedy Dinner, and to entertain their gueſts, go ſuddenly out, and gather the dryeſt wood in the wood-pile: Not becauſe it is more wood than the other; but becauſe it is dry, and moſt apt for the ſpeedineſs of the kitchen. *So, it is with me, ſaith the Lord.*

A. L.

A. L. The apteſt in the world for ſome purpoſes of God.

For, I reſpect him not in that he is a man, but in reſpect of the manner of his minde *and inward man, which I find in reſpect of* my purpoſe, apteſt in the world: *becauſe he naturally* hateth the wicked, *Therefore naturally I love him, of whom I ſay I ſwear,* If he follow me (*ſaith the Lord*) I will be with him, as I was with my † Warrier at *Hiericho*: *And I will be mighty with him in this world, and a lover of him for ever. But me thinketh he* will *be* † proud. *If you find me weak: know you, that I am not weak, of my ſelf;* but your own weakneſs may be your confuſion. *For I am a fire, and take hold of ſuch matter as I find apt.*

† *Joſue, cap. 5. & 6. Michael ille appareret &c.*

† Pride of *A. L.* ſuſpected.

E. K. He kneeleth again.

1 *I have now told you (my Brethren) of, and of the manner of the power of God.*
2. *Of the nature of Hell, and of her wickedneſſe.*
3. *Of the courſe of the World, and of the neceſſity of things.*
4. *Of your election, and of the end thereof.*
5. *Of* Laskie, *and why he is elected.*

Deus ignis: nos autem, materia. Neceſsity.

Note. Apt and meet matter. Humility. Perſeverance.

6. *Now I am laſtly to perſwade you,* by the power of God, *that you make your ſelves* apt and meet matter: *and that you may ſtand before the Lord as acceptable: which you ſhall perform if you* intend your former Leſſons. *The ground whereof is Humility and Perſeverance, which becauſe they have been often ſpoken of, I paſſe with referring you to the conſideration thereof.*

A great Caveat.

Giving you one warning, That this Action ſhall never come to paſſe, until there be no remembrance of wickedneſſe, or hell, left amongſt you: *and yet, after,* for a time, *you muſt have patience. For, your offices are above a Kingdom. Hinder not the Lord in his expeditions.*

We muſt go to the Emperour. The place for which my Angel of Creation is ſealed.

Remember he hath commanded you to go to the Emperour. *Happy is he,* that cometh when he is bid Go. *And fooliſh is he, that goeth not, when he is bidden.*]

There, uſe thy ſelf: *for* it ſhall be a key of thy habitation: *And* for that place, *is the Angel* of thy Creation *ſealed. Love together: Be humble and continue* to the end.

△. Deo noſtro immortali, inviſibili, omnipotenti, & Patri miſericordiarum, ejuſque filio Redemptori noſtro, & Deo Spiritui Sancto, ſit omnis laus, gloria & gratiarum actio. *Amen.*

△. I underſtand as yet, either the Emperours Court, or *Prage*, &c.

Monday, † *Cracoviæ* † 4. *Junii, Mane, hora* 8.

Orationem dominicam genibus flexis recitavi, variaſque juxta propoſitam materiam ejaculationes habui, variaſque inter nos collationes, conſiderationeſque ultimorum verborum ipſius Gabrielis, &c. After almoſt an hour after our ſitting to the Action, he appeared.

E. K. Gabriel is here again in his Chair, and his dart upright in his hand, his dart is like a flame or ſtaff of fire.

△. Bleſſed be God.

△. After his appearing, he ſtayed almoſt a quarter of an hour before he began.

Gab. ..... *As God in his eſſential being, is a Spirit, without demonſtration, ſo are his profound providences, works, and determinations, unable to be meaſured.*

[*E. K.* He maketh curſie: but nothing appeareth in the Stone.]

Gabr. ... .. *Hereby may you find, that the love of God towards you (O wretches and ſinners) is* more than a love: *and more than can be meaſured, which was the cauſe, that with his own finger, (delighting in the ſons of* Jacob,*) he ſealed this ſaying; yea with his own finger, this ſhew and ſign of his excellent, and more than, love toward his people.*

God his jealouſie. Exod. 20. a. Deut. 5. a.

I am a jealous God; *which is as much to ſay, Lo, I am your friend: nay, rather your father, and more than that, your God: which delighteth in you, rejoyceth in you, and loveth you with that* affection [Jealouſie] which is more than love: *which is as much to ſay, as my love is ſuch toward you,* as I am to my ſelf. *But, O ye ſtiff-necked Jews, O ye Strumpets, you deſpiſed the love of God, you committed adultery, and ran into the Temples of Idols: which was the cauſe, that the* ſame mouth, *that praiſed you before,*

[*E. K.* He maketh curſie often.]

Said

.... *Said alſo of you; It repenteth me that I made this people. Let me raze them out, and make a people of* * *thee. This Idolatry was the cauſe, from time to time, that you became Captives, and of Inheritours, Runnagates, and without a Maſter. Unto you alſo, thus ſaith the Lord (unto you my Brethren, I ſay that are here) More than the love of a father is, is the love of God toward you: For, unto which of the Gentiles, hath the Lord ſhewed himſelf? Where dwell they, or where have they dwelled,* into whoſe houſes have the Angels of the Lord deſcended, ſaying; thus and thus, doth the God of Heaven and earth mean to deale with the World.

* To *Moſes* Exod. 32. B Deut. 9. C The Jews.

The unmeaſurable love of God toward us

Think you not, that this is more than love? Look therefore narrowly into your ſelves: Uncover the doings of your life, and ſecret Chambers: Enter into judgement with your ſelves. Unto thee I ſpeak [To E. K.] *Haſt thou not run aſtray from the Lord, and committed Idolatry?*

A. L. A. E. K. Exhortation to penance and amendment of life.

A. He told E. K. of his faults, which E. K. would not expreſſe to me, and I deſired him to liſten to them, and to do as it appertaineth to a Chriſtian, *&c.*

Gab. ..... *But thus ſaith the Lord,* I am a pure Spirit that participateth not with the defiled: neither can I enter in mercy into that houſe which is defiled. *A great ſaying, my Brethren: For hereby you are moniſhed to make* your conſciences clean, to open your ſelves in pureneſs, *to the Lord, that he may enter into you with comfort. For, ſo long as thou dealeſt with wicked ſpirits, will the Lord keep back his hands:* and thou keepeſt back the Lord. *For ſhall it not be ſaid hereafter? Lo, is not this man known to have dealing with the wicked? And (as the fooliſh voices of the people are) Is not this he that can* conſtrain *the wicked? with further arguments, by repetition of thy doings. Well, if thou wilt be the Miniſter of God; If thou wilt go forward in his works; If thou wilt ſee the happy times that are to come, thou muſt abſtain from evil, and thou* muſt ſweep thy houſe clean: *Thou muſt put on thy beſt garments,* And muſt become humble and meek. *Let not thy* life *be a ſcandal to the will of the Lord, and to the greatneſſe of his works: For the power that is within thy ſoul (in reſpect of his* eſſential quid,) *is of great force and ability to perform thoſe things* that proceed with power: *which is the cauſe that the wicked ones obey thee; for they fear themſelves, when they ſee the* ſeal of thy Creation.

God.

The Lord kept back.

The chief Reſſon.

The eſſential Characteriſation of *E. K.* his ſoul, and ſo the cauſe of his election.

This is therefore the Cauſe, that God finding thee (*as he paſſeth by, by his Angel*) fit *in matter, but, my brother* (*God knoweth*) *far* unfit *in* life. *O Conſider the dignity of thy Creation; Conſider that the affection of God toward thee, is more than love. See how he beareth with thy infirmity, from time to time. O, I ſays (yet) Enter into judgement with thy ſelf: And conſider, that thou art now at a Turning where there lieth two wayes: One ſhall be to thy comfort, The other to thy perpetual wo. Let not good ground bring forth weeds, leſt it choke her ſelf.*

Alter ſortè. Of God his finding thee fit in matter, unfit in life.

A. We will call unto God for his mercies, graces, and help, *&c.*

O, conſider, my brother that the appearing and works of the devil are but of neceſſity. That is to ſay, that he that is good, by reſiſting of the devil may manifeſt and make plain to the powers and ſpirits of Heaven, the ſtrength of his faith, and aſſurance of his Hope: and ſo, neceſſarily, by the promiſe of God, inherit everlaſting life, to the which he is elected. To the wicked, that becauſe of their diſobedience and partaking with them, that are the Angels of darkneſſe, (even thoſe, that ſtrive againſt the Lord) they might worthily be damned: according to the neceſſity of God his judgement. *See, therefore they appeare unto thee, either for the greatneſs of thy wickedneſs, or elſe becauſe they* ſuſpect thee to be elected. *If thou, therefore think thy ſelf elected, deſpiſe them; If thou therefore think to be a ſpirit dignified, and in glory, Then* be faithful in the aſſurance of hope, *and reſiſt the devil:* that we may teſtifie thee, before the heavens, and before the God of Juſtice.

The neceſſity of the Devils doings.

1 either with good men

2 or with evil men.

Teſtification Angelical of *E. K.* his Converſion.

E. K. He weepeth.

A. *E. K.* and I alſo could not hold our teares.

Ah, my brother, great are the joyes of Heaven. Remember what Hell is; for to thee the * Fornace *was open: Remember the* viſion thou hadſt of hell, *and of her powers, at* Mortlake. *For nothing (my brother) is done without a cauſe. Remember thou couldſt not abide it: No not to ſee:: Think thy ſelf accurſed (therefore) if thou feel it: For, if* Sodom *had ſeen it, they would have been* converted.

* *An.* 1582. *Novembris* 26. at *Mortlake.*

E. K. He prayeth.

1. *I have now told you of the Jealouſie of God, and of the cauſe thereof.*
2. *I have alſo told you that the houſe of God muſt be clean, and without ſpot.*

[E. K. Now there cometh a brightneſſe about him.]

3. *Laſtly, I have told you, of that neceſſity which cauſeth the devils to work, and appear: and have exhorted you to the love of God and repentance, which were the things I onely had to ſpeak of.*

A. O Lord, ſeeing we are uniformly deſirous that the Action may proceed, and that we crave thy mercy and graces, as well for the pardoning of our wickedneſs paſt, as for the confirmation of us in thy ſervice, What ſhall we look for touching the proceeding, being thus ſtayed to our great grief?

Gabr. ..... *You have to receive the will of God (but what it is, I know not) thoſe three dayes, before*

Vide Mar. 28.

1 *before you begin your Journey. And you are alſo, to learn, what the Angel is, and how many*
2 *Subjects he hath.*
3 △. Which Angel?
Hyle. Gab. ..... *That governeth* Hyleich : *which is the matter of the 4 Elements: And which onely*
4 *is an Element. The Princes and Governours alſo of the 4 Elements, (and of their Generation,*
5 *how they receive mixtion, and in what quantity) With their Miniſters that are under them.*
△. I ſaid to E. K. Theſe ſhall be part of your practice and portion.
6 [Gab. ..... *You are all to joyn joyntly in the Harveſt of the Lord*] *The* Angels *alſo of the*
7 † 48 *angles of the heavens, and* their *Miniſters: For they are theſe, that have the thunders and the*
† E go ſeven degrees & a half to every angle. Thunders. Windes. *windes at Commandment. Theſe make up the time, and then, cometh the Harveſt.*

E. K. He is gone.

The full time. △. Non nobis Domine, non nobis, ſed nomini tuo da gloriam. Tu enim Altiſſimus, Omnipotens, ſempiternus, vivus, & verus Deus noſter es: unus & Trinus: Cui Angelicus cæleſtiſque chorus decantat perpetuò, Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth. *Amen.*

Friday, Cracoviæ, Junii 8. Mane hora 7½.

Poſt preces, & ejaculationes varias & gratiarum actiones pro magna miſericordia Dei, erga nos & propter *E. K.* qui jam patefecit mihi horrenda & multiplicia hereſium, & blaſphemiarum dogmata, quibus illi hoſtes Jeſu Chriſti illum imbuerant, & quòd jam (confeſſione præmiſſa) vellet ſacroſanctum myſterium corporis & ſanguinis Chriſti recipere, illiſque malis Angelis renunciare, & omnes illorum fraudes detegere, *&c.*

NOTA.

Converſio E. K. *ad Deum, abdicatis omnibus Diabolicis experimentis, &c.* Nihil apparuit hodie.

† Unaccuſtomed abſence and ſilence. Albeit the like had never happened to us, (that I remember:) but that either Cloud, Vail, or ſome Voice was perceived by *E. K.* Yet this, † doing we not onely took *patiently*: but *E. K.* uſed many good reaſons to prove, that ſervants ought to attend ſo long, as it pleaſed their Maſter to have them await his coming to any place, to them.

And that, about our own affairs we are contented to uſe patience for a long time, but to await the Lord his coming or meſsage, is a time better ſpent, than in any humane affairs, *&c.*

He very plainly, and at large made manifeſt *his converſion to God* from the practices with wicked ſpirits: Yea, that he was ready to burn whatſoever he had of their traſh and experiments. That he would write in a book the manifold horrible Doctrine of theirs, whereby they would have perſwaded him

- ..... *That Jeſus was not God.*
- ..... *That no prayer ought to be made to Jeſus.*
- ..... *That there is no ſin.*
- ..... *That mans ſoul doth go from one body, to another childes quickening or animation.*
- ..... *That as many men and women as are now, have alwayes been: That is, ſo many humane bodies, and humane ſouls, neither more nor leſſe, as are now, have alwayes been.*
- ..... *That the generation of mankind from* Adam *and* Eve, *is not an Hiſtory, but a writing which hath an other ſenſe.*
- ..... *No Holy Ghoſt they acknowledged.*
- ..... *They would not ſuffer him to pray to Jeſus Chriſt; but would rebuke him, ſaying, that he robbed God of his honour,* &c.

And ſo, of very many other moſt blaſphemous Articles and Points of Doctrine, whereof more ſhall be ſpoken in another place.

This forbearings of our Inſtructors preſence, I did expound or conjecture to be done greatly for the honour of God, many wayes, if the ſame were recorded ſomewhat near to the very manner of the thing as it was: for ſo, ſhould appear to the poſterity, how truely it had been ſaid before, that he ſhould be converted to God: How truely God did prepare *E. K.* his ſoul to be a veſſel cleanſed, and ſo made apt for his viſiting of him, in mercy and comfort.

The matter made apt. whereby the life of *E. K.* (now being amended, and his dealing with the wicked clean left off) ſhould not be a ſcandal to the will of the Lord, and to the greatneſs of his works: as was noted unto us in the laſt Action.

Alſo I ſaid, that not onely his Converſion recorded ſhould be a more evident argument of his ſo oft repeated Election: But his *patient attending* this preſent day, ([△] two hours and a half, and taking all things in ſuch ſort as became an humble and patient ſervant,) will be a more ſure and evident argument that it was *no light pang*, ſuch as he hath made outward ſhew

△. We left off *hora* 11.

of

of diverſe times before, but a very harty and ſincere converſion, ſuch as without all doubt, will be found very acceptable to the higheſt.

Moreover, he declared that about nine, or ten dayes paſt, he did intend to have gotten away *ſecretly by the help ſpiritual* of thoſe, with whom he had ſo long dealt: And therefore that *till now, he dealt hypocritically.*

But, whereas they to fore were ever accuſtomed to threaten him Beggery, (a thing which he moſt hated and feared.)

That now he careth not if he ſhould have want; yea, he took it neither to be ſhame, or ſin to beg: and that he now made more account of God his favour and life eternal, then he doth of all tranſitory wealth and riches, and to be entangled within the danger of theſe wicked ſpirits their ſnares, with all.

Alſo he now perceived his great errour wherein he was of late, when he would for an aſſured temporal maintenance have forſaken the dealing with the wicked, and ſo more willingly would have followed theſe actions without repining: Saying now, that he is no perfect Chriſtian, who for money muſt be hired to forſake the Devil and his works, *&c.*

And as for the iſſue of theſe actions *he would never either doubt, or miſlike, howſoever they fell out*; aſſuring himſelf: That God would do all things beſt, and for his honour, *&c.* Many other his ſayings very glodly I omit, thinking theſe ſufficient here.

Δ. O Almighty, eternal, and moſt mercifull God, we thank, glorifie, and praiſe thee; O bleſſed, and moſt glorious Trinity, we will for ever Magnifie thy unſpeakable providence, favour, Election, *and Converſion unto thee.* Converſion.

O Bleſſed Jeſu, we will for ever extol thy loving kindneſſe, and long ſuffering toward us, and thy Triumphant proceeding againſt Satan and his Miniſters, for thy Elect ſake.

O holy Ghoſt, the directer into all truth, and comforter of thy Elect, confirm, and eſtabliſh our hearts with thy gracious, and continual zeal, and love of truth, purity of life, Charitable humility, and conſtant patience to thy well-pleaſing untill the end: That after this life (through the mercy of the father, and Merits of our Lord Jeſus Chriſt, and thy charitable embracing of us,) we may for ever enjoy the heavenly Kingdom, among the bleſſed Angels, and all the dignified company of mankind. *Amen. Amen. Amen.* Confirmation prayed for.

Munday, *Junii* 11. *Mane hora* 7¼. Cracoviæ.

Δ. After our prayers due, and thanks to the Almighty for his great mercies and power ſhewed in the converſion of *E. K.* we ſtayed ſtill attending ſome ſhew, as we were accuſtomed to receive: and among divers our ſhort diſcourſes of our faith, hope, patience, conſtancy, humility, and other our duties requiſite in this action, and in the ſervice of God: *E. K.* of himſelf ſaid theſe ſentences worthy to be recorded, as the evident token of his ſound and faithfull turning, and intent to cleave unto the Lord.

1. E. K. *I acknowledge my ſins have deſerved, that this ſeven years I ſhould have no ſhew, or ſight of his good* Creatures.

2. *E. K.* If I ſhould ſit thus for ſeven years, attending the pleaſure of God, I would be contented.

3. *E. K.* I repent me nothing of that I have done, in forſaking thoſe I was wont to have to do withall, *&c.*

E. K. In the ſtone, nothing appeared all this while of our ſitting here.

Δ. *Nihil viſible apparuit in Chryſtallo ſacrato, præter ipſius Chryſtalli viſibilem formam: ut* E. K. *dixit.*

Δ. *Hora* 11. we left off, ſo we attended 3. hours and 3. quarters.

Δ. I will affirm nothing in this caſe, but this my conjecture may be recorded: The cauſe of the non-appearance the laſt Friday, and now this Mounday may be this:

1. That, as we loſt and refuſed three dayes aſſigned by our inſtructours, to finiſh all in; So now we ſhall call, and requeſt three dayes, and have nothing: as, theſe two dayes it hath fall'n out: and it is poſſible, one day more we ſhall have the like non-appearance. The Juſtice of God.

Or elſe.

2. According to the premiſſes; Onely, three dayes before our journey ſhall be begun, we ſhall have that delivered us, which in the three laſt dayes we ſhould have received, *&c.* *Vide ſup.*

Or elſe.

The converſion of E. K. before made manifeſt.

3. That great Caveat before noted, (on Saturday *Junii* 2. laſt paſt) may have ſome forewarning of *this our patience to be uſed, after our Converſion unto God*: The words then recorded are theſe:

This Action ſhall never come to paſſe, untill there be no remembrance of wickedneſſe, or Hell left amongſt you: And yet, after, for a time you muſt have patience. For, your Offices are above a Kingdom.

To conclude; whatſoever, with God, is known and uſed as the true cauſe, we are contented: Nothing doubting of the goodneſſe, and wiſdom, and power of God to perform his promiſes and Covenant made to, and with us, for our ſervices to be uſed to his honour and glory.

Moſt willingly, and patiently we will attend the will and pleaſure of the higheſt herein. Intending hence forward (by the help of God) not to give our ſelves over unto, nor eaſily to be inveigled, or allured of the temptations of the world, the fleſh, or Devil.

For which our diſpoſition of minde, and all other benefits received from above, we render moſt humble, harty, and entire thanks to the Almighty, moſt glorious, and bleſſed Trinity. *Amen, Amen, Amen.*

Munday, Junii 18. *Mane, hora* 8. Cracoviæ.

Δ. After the Lords prayer, and ſome other peculiar prayers and thankſ-giving, for the exceeding great mercies ſhewed in *the Converting and Reforming of* E. K. & my promiſing to record the Act thereof, as well as God ſhould give me grace: and alſo craving earneſtly for comfort to be given to *A. L.* being ſomewhat oppreſſed with penſiveneſſe to ſee his own ſubjects, and ſervants to triumph againſt him in his low eſtate from high, and all for lack of money and wealth, *&c.*

Suddenly appeared a mighty long, and big arm and hand in the *aire*, *to catch at the ſhew-ſtone*: and *E. K.* meaning to ſave it from him, put his hand on the ſtone, and immediately the ſtone was out of the frame, we know not how, and lay by on the Cuſhion, *&c.*

Poſt mediam horam ab initio. And then ſoon after appeared *Gabriel*, in all manner as he was wont, and on the right ſide of the ſtone (that is againſt *E. K.* his right hand) as he was wont.

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.* Amen.

Gabr. .... The comfort and peace of the Father, Son, and holy Ghoſt be amongſt you, quicken and confirm you.

Δ. Amen.

E. K. I pray you what was that, that would have ſnatcht the *ſhew-ſtone*?

Gab..... *Let his houſe come, that his iniquity may be ſeen.*

This ſeemeth to be Grogano Caſtle in *Littaw*, where the King now is.

E. K. I ſee many houſes, and beſides them a fair Houſe, ſeparated by it ſelf, the *Houſe is of ſtone and wood, and a ſquare thing in the end of it, like a Turret.* The houſes of the Town are low wooden houſes, ſmall: There appear in that odd houſe fellows in red Coats, like *Poland* Coats. Now I ſee a bigge man ſitting within the houſe afore the window: and the houſe is hanged with *Turkie* Carpets, and there is wrought in one of the Carpets (juſt afore the door) *a man on horſ-back, with a ſword in his hand*: and the man is like the man I ſaw at *Mortlack* with a Wart on his cheek: There ſtand by him two boyes, they have red Coats on, one of them is a little fair boy: There ſtandeth a man by with a ſword, which he delivereth to him that ſitteth, and he looketh on it, being gilt and graven on it, and layeth it down on the Table.

The Arms of *Littaw*.

Δ: There ſeemeth to be Magical Characters.

Gab..... *This is a ſword, wherein he putteth his truſt, but it ſhall fail him.*

E. K. Now

E. K. Now that man calleth the leſſer boy to him, and the boy thereupon runneth along a Gallery. Now that man with the Wart goeth out after, ſtrouting himſelf, and no body with him: Now he calleth that leſſer boy to him, and maketh ſigne to him, ſmiting one hand on another, and drawing it under his throat: as though he threatned the boy, unleſſe he kept ſecret. Now he cometh to a door and knocketh, and one like an Italian letteth him in. There he hath in the corner a frame of wood, and a great ſtone in the middle of it (of about 16 Inches ſquare) and there is a fire on that ſtone, on the middle of it. Now he taketh that engine, or frame with the fire between him, and that man (like an Italian) and carrieth it into another Chamber. There they have a dead mans hand. Now he taketh out of his Casket a black box of yern (as it ſhould ſeem by the blackneſſe of it) The box is about a foot long. Now he hath ſet down the box, and the ſame is open, and therein appeareth an image of wax of blackiſh colour, like ſhooemakers wax. There is one like an Angel, made of red ſtuffe, ſtanding at the head of the image, holding like a Skarf over the face of the image. The image is marvellouſly ſcratched and raſed, or very rudely made with knobs and dents in the legs of it.

Now he looketh four wayes: And ſpeaketh (the man with the Wart on his face.) The man with the Wart invocateth.

The houſe aforementioned ſeemeth to ſtand *without the ſtone*, *and beyond the ſtone*. Note, becauſe no wicked power can enter within this ſtone.

Now they poure bloud out of a Baſon upon the fire, and lay the hand upon it: and it frieth in the fire.

Now he, and the *Italian-like* man, have *put on* Apparel, black, like Gowns: each of them, and the engine ſeemeth now to be ſet in a Chimney. Cloſe without any fire, but where their arms are put out.

Gab..... *Be it, as it was.*

E. K. There be ſix ſmokes, like ſix men ſtanding about them: and they go like ſmokes out at a window, and there ſtandeth one like a Gyant man, and he taketh them, and *windeth them up* as they come out at the window. Now all that ſhew is vaniſhed away. A. *Fumi quaſi, ſunt ſpiritus qui venerunt, vocati ante.*

Gab. ..... *This is the cauſe that* Lasky is poor. *This is the ſeventh image that he hath ſcraped* ſo.

A. As it is the ſeventh, ſo (I truſt) it is the laſt.

Gab..... *This is* three years four moneths, and ten dayes, *ſince they begun; ſo long hath the Angel of the Lord been ready, for thy ſafe-guard,* (O Lasky) *ſtanding at the window: and ready to* binde up *miſchief prepared againſt thee.* A. Ergo, An. 1581. 6. Februarii intepuerunt die Lunæ.

This miſchief ſhall light upon his own head.

But if *thou remain my ſervant, and do the works that are righteous, I will put* Solomon *behinde thee, and his riches under thy feet.* The Angel ſtanding at the window, winding up the 6. ſmokes.

Be therefore comforted in me: for the breath thou breatheſt is mine, and the body that thou dweлeſt in, is the work of my hands.

The earth from whence thou cameſt is mine alſo.

It is I, therefore, that caſt down, and none but I, that raiſe up *again.*

E. K. All the ſtone is become full of a ſmoke.

Gab..... *Art thou ſure that the Sun ſhineth?* [*pointing to* A.]

A. I am as much as my eye may judge. *A. L.*

Gab..... *So ſure it is, that he ſhall reign: and be the King of* Poland.

A. Alwayes I underſtand a condition, if he do, *&c.*

A. The will of God be done, to his honour, and to the comfort of his Elect.

Gab. ..... *Make haſte for your journey.*

Δ. O Lord, the man is ready (in manner) but hability wanteth: and to ask thy help herein, we dare not, but as thy will is, ſo be it.

Gab. ..... *To talk with God for money is a folly, to talk with God for mercy, is great wiſdom.*

Δ. Lord, this mighty arm and hand, which here appeared, and would have ſnatched at the ſtone, what was it, and who ſent it?

Gab. ..... *It is a wicked power, which the Kings Enchanters have ſent amongſt you, but he hath his reward for returning.*

Δ. What was his intent, I beſeech you? and I marvel that his Enchanters were able to deteſt any of our doings to the King.

Gab ..... *The King knoweth not your doings.*

Δ. I beſeech you, as concerning the 48 leaves, being commanded to be bound, and to be ſilvered; what, if I cauſed ſeven white leaves to be bound before, and ſeven behinde, for the more aptneſſe for the binding?

Note. Gab. ..... *Uſe thine own judgement.* God will appear no more unto you, *untill you take your journey.*

Δ. We believe, The Lord will perform his promiſes.

Gab. ..... *According to your faith be it unto you.*

The white Curtain. *E. K.* Now he hath pulled a white Curtain about the ſtone, and the ſtone is dark.

Δ. *Semper laudetur qui Trinus & unus eſt, Omnipotens & ſempiternus.* Amen.

Wedneſday, Junii 26. *à Meridie.* 1584. *Cracovie.*

Δ. It is firſt to be noted, that this morning (early) to *E. K.* lying in his bed, and awake, appeared a Viſion, in manner as followeth: One ſtanding by his beds head, who patted him on the head gently, to make him the more vigilant. He ſeemed to be cloathed with feathers, ſtrangely wreathed about him all over, *&c.*

There appeared to him [*E. K.*] four very fair Caſtles, ſtanding in the four parts of the world: out of which he heard the ſound of a Trumpet. Then ſeemed out of every Caſtle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the Eaſt, the cloath ſeemed to be red, which was caſt.

Out of that in the South, the cloath ſeemed white.

Out of that in the Weſt, the cloath ſeemed green, with great knops on it.

Out of that in the North, ſpread, or thrown out from the gate under foot, the cloath ſeemed to be very black.

Out of every Gate then iſſued one Trumpeter, whoſe Trumpets were of ſtrange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Enſign bearers.

After them ſix ancient men, with white beards and ſtaves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Croſſe, and about that four leſſer Croſſes.

Theſe Croſſes ſeemed not to be on the ground, but in the aire in a white Cloud. The great Croſſe ſeemed to be of a Cloud, like the Rain-bow. Theſe Croſſes had on them, each of them ten, like men, their faces diſtinctly appearing on the four parts of the Croſſe, all over.

After the Croſſes followed 16 white Creatures.

And after them, an infinite number ſeemed to iſſue, and to ſpread themſelves orderly in a compaſſe, almoſt before the four foreſaid Caſtles.

Upon which Viſion declared unto me, I ſtraight way ſet down a Note of it; truſting in God that it did ſignifie good.

After noon, as *E. K.* ſat by me, he felt on his head ſome ſtrange moving: whereby he deemed that ſome ſpiritual Creature did viſit him; and as we were continuing together, and I had red to *E. K.* ſome rare matter out of *Ignatius* Epiſtles, *Policarpus*, and *Martialis*; ſome of the Sacrament, and ſome of the Croſſe, a voyce anſwered, and ſaid, *That it is true, that the ſign of the Croſſe is of great force and vertue.*

After this, the ſpiritual Creature ſeemed to *E. K.* to be very heavy on his right ſhoulder, as he ſat by me in my ſtudy: And as *E. K.* conſidered the numbers of ſuch as he had numbred to paſſe out of the four Gates, (it is to wit, 1.3.6.1.5.) The ſpiritual Creature ſaid, the number 16. is a perfect number, conſiſting of 1.3.6.1. and 5. He ſaid further more, God the father is a ſtanding Pillar.

Δ. Upon which word I asked him, if I ſhould write ſuch matter as he was to ſpeak. And he anſwered to *E. K.* at his right ear.

..... *If thou wilt.*

Δ. His voyce was much like unto a mans voyce, not baſe, nor hollow.

..... *Divi-*

..... *Divided with a ſtraight line, is one and two.*

A. What is to be divided with a ſtraight line?

..... *The Pillar.*

A. In the name of Jeſus, who art thou?

..... *The ſervant of God.*

A. Art thou ſent from God, with good tydings or meſſage?

..... *What I am he knoweth, of whom I bear witneſſe.*

A. What is your name, either as you are notified among the bleſſed Angels, or called by of any mortal man? If you be of Verity, and ſo of Charity, you cannot miſlike my ſpeeches.

E. K. He ſayeth nothing.

A. Belike he is not ſent unto us by God: for if he were, he would do his meſſage.

..... *I am* AVE.

A. This *AVE* is one *ex filiis filiorum*, of whoſe order *Rocle* is, *vide ſup. lib. 2. & 4.*

A. If you be *AVE*, In the name of Jeſus, ſay, that all wicked Angels are juſtly condemned: and, that, by the mercy of God, in the merits of Chriſt, mankind, elect, is to be ſaved.

Ave. ..... *The * viſitation of God, is twofold: [1.] In reſpect of his ſecret will and purpoſe: and in particularity. And in that he hath [2] ſealed us, with the good will of mankind to their comfort. But if I be a ſcandal to the word, then am I not of righteouſneſſe: But my righteouſneſſe is of the world: Therefore,* That I viſit you of my ſelf, *can be no offence. Thoſe that are, and die in wickedneſſe, are diſhonourable, and far from the mercies of God: For it is written,* I am a God to the living. *Therefore, do I diſhonour them: ſuch (I ſay) as are wicked.*

* E. K. and I ſaid now in our talk togethe, That God would not viſit us but at the dayes of journey taking (as was laſt affirmed) Therefore whatſoever came before was to be doubted as an illuſion. He therefore anſwereth firſt our doubt, and then to my requeſt he maketh anſwer.

The mercies of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of ſuch as run aſtray, are ſinners, and may return: Therefore, I ſay, The mercies [of God] (which is the Fountain and ſweetneſſe of the love of God) is a thing moſt bleſſed, moſt holy, moſt to be deſired in Heaven and Earth, and of me, the creature and ſervant of God, to be reverently ſpoken of, and required: For, it is the food wherewith we live: even the very bread wherewith we are rejoyced. Thus much, thou haſt required. *Miſericordia Dei.*

A. I did ſo: for ſo, is his Juſtice againſt the impenitent, and his mercies to his Elect teſtified truely.

Ave. ..... *Have patience: I will return after a few moments.*

A. Hereupon, (in the mean ſpace) we conſidered the premiſes: and liked very well of the ſcandal, or offence, avoiding: Becauſe it was laſtly (*Junii* 18) ſaid, God will appear no more to you, until you take your journey.

And ſecondly he anſwered my requeſt of God his Juſtice againſt the wicked Angels, and alſo of his mercies towards mankind.

A. About a quarter of an hour after, there ſeemed a thing to come again on *E. K.* his right ſhoulder: and (as before) he cauſed his ſhoulder to be very warm where it lighted on. Note this manner of a thing felt warm on the right ſhoulder.

A. Benedictus qui venit in nomine Domini. Hallelujah.

E. K. Amen

Ave ..... *The place is ſanctified.*

A. Sanctus, Sanctus, Sanctus, eſt Dominus Deus Zebaoth.

Ave. ..... *I, in the favour of God, conſidering (and by force of his ſecret love toward you) how Satan purpoſeth, yet, and daily to overcome you, thought good, (through the mercies of God) to prevent his malice, and the effect thereof.*

A. O bleſsed, be thou, our God of mercies and all comfort.

Ave. ..... *That, (although, yet, the Harveſt be not) the Vineyard might yeild ſome fruit: whereby* God might be glorified, *and you, (in deſpite of the world) revived and comforted, might rejoyce, and* ſhake off *the preſent cares to come. For if thoſe that be unworthy, can ſeem to be lifted up, and to enjoy the fruits of the Earth, by the Tempter: Much more ought the true ſervants of God, to feel his fatherly goodneſſe. Thoſe that truſt in me (ſaith the Lord) ſhall not be driven to deſpair; neither will I ſuffer the beaſt of the field to tread ſuch as I delight in under foot.* For the glory of God.

feet. The Earth is mine, and the glory thereof: The Heavens are mine alſo, and the Comforts that are in them. Why *hath, (Therefore) the father of Darkneſſe, riſen up ſaying.*

1. I will ſhut up the Earth from them?

2. I will ſeal up the mindes of men: *and they ſhall become barren towards them?*

3. Their miſeries ſhall be great, even *unto death?*

The malice of Satan provoketh his own confuſion wher he thought to prevail. So God ſuffereth his to be proved that the afflicted might be comforted, and the afflicter confounded.

For *this cauſe*: That *he might waken the Lord, when he is aſleep: That thoſe* that truſt in him, *might be comforted.* He hath ſealed the Earth from you, and I will open it unto you: *He hath ſaid, you ſhall* be poor: *But I ſay, you ſhall become* exceeding rich.

1. *I will bleſſe you with a twofold bleſſing*: That *the Earth may be open unto you* (which at laſt) you ſhall contemn.

2. *And that my bleſſing and laws may dwell amongſt you: wherein you ſhall rejoyce unto the end.*

Governours of the Earth.

Δ. O bleſſed, bleſſed, bleſſed, God of power, goodneſſe, and wiſdom.

Ave. ..... *This was the cauſe that I appeared to* thee, *E. K. this morning. Now therefore hearken unto me: for I will* open unto you the ſecret knowledge of the Earth, that you may deal with her, by ſuch as govern her, at your pleaſure; and call her to a reckoning, *as a Steward doth the ſervants of his Lord.*

I expound the Viſion.

4 *Angeli Terræ.* *The 4 houſes, are the 4 Angels of the Earth, which are the 4 Overſeers, and Watch-towers, that the eternal God in his providence hath placed,* againſt the uſurping blaſphemy, miſuſe, and ſtealth of the wicked and great enemy, the Devil. *To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preſerved,* within the compaſſe and meaſure of order.

What Satan doth, they ſuffer; And what they wink at, he wraſteth: But when he thinketh himſelf moſt aſſured, then feeleth he the bit.

1 King.

5 Princes.

In each of theſe Houſes, the Chief *Watchman, is a mighty Prince, a mighty Angel of the Lord:* *which* hath under *him* 5 *Princes* (*theſe names I muſt uſe for your inſtruction. The ſeals and authorities of theſe Houſes, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, (Tokens of the preſence of the ſon of God: by whom all things were made in Creation.*)

Enſignes, upon *the Image whereof, is death*: whereon *the Redemption of mankind is eſtabliſhed, and with the which he ſhall come to judge the Earth.*

4 Angels.

Theſe are the Characters, and natural marks of holineſſe. Unto theſe, belong four Angels ſeverally.

The 24 Seniors in the Apocalyps.

The 24 *old men, are the* 24 *Seniors, that St.* John *remembreth.*

Theſe judge the government of the Caſtles, and fullfil the will of God, as it is written.

The 12 names of God.

The 12 *Banners are the* 12 *names of God,* that govern all *the creatures upon the Earth; viſible and inviſible, comprehending* 3, 4, *and* 5.

The Angels of the thirty *Aires ſupra.*

Out of theſe Croſſes, come the Angels of all the Aires: *which preſently give* obedience *to the will of men, when* they ſee them.

Hereby may you ſubvert whole Countries without Armies: which you muſt, and ſhall do, for the glory of God.

By theſe you ſhall get the favour of all the Princes, whom you take pity of, or wiſh well unto.

The uſe in practice.

Hereby ſhall you know the ſecret Treaſures of the waters, and unknown Caves of the Earth.

And it ſhall be a Doctrine, for you onely, *the inſtrument of* the World.

The higher inſtructions.

For, the reſt of your Inſtructions, are touching the Heavens, and the time to come: *of the which, this is the laſt and extream knowledge.*

This will I deliver unto you, (*becauſe* I have yeilded you before the Lord.)

On Monday next 25 *Junii.*

Upon Monday next, I will appear unto you: and *ſhall be* a Leſſon of a few dayes.

E. K. The will of God be done.

Δ. Amen.

Ave. ..... *In the mean ſeaſon, deſire you of God, ſuch things, as are neceſſary for you.*

A bleſſing.

He that filleth all things, and from whom all things live, and in, and through whom, they are ſanctified, bleſſe you, and confirm you in peace.

Δ. Amen.

Δ. I beſeech you, to Notifie this mornings Viſion, by words: as all other holy Prophets have recorded theirs.

Ave. ..... A Vi-

Ave.....

A Viſion.

The ſign of the love of God toward his faithful. *Four ſumptuous and belligerant Caſtles, out of the which ſounded Trumpets thrice.*

The ſign of Majeſty, the Cloth of paſſage, was caſt forth.

In the Eaſt, the cloth red; after the new ſmitten blood. Red.

In the South, the cloth white, Lilly-colour. White.

In the Weſt a cloth, the skins of many Dragons, green: garlick-bladed. Green.

In the North, the cloth, Hair-coloured, Bilbery juyce. Black. *The Trumpets ſound once. The Gates open. The four Caſtles are moved. There iſſueth 4 Trumpeters, whoſe Trumpets are a Pyramis, ſix cones, wreathed. There followeth out of every Caſtle 3, holding up their Banners diſplayed, with enſigne, the names of God. There follow Seniors ſix, alike from the 4 Gates: After them cometh from every* part a King: *whoſe Princes are five, gardant, and holding up his train. Next iſſueth the Croſſe of 4 Angles, of the Majeſty of Creation in God* attended *upon every one, with 4: a white Cloud, 4 Croſſes, bearing the witneſſes of the Covenant of God, with the* * *Prince gone out before: which were confirmed, every one,* with ten Angels, *viſible in countenance:* * King. *After every Croſſe,* attendeth 16 *Angels, diſpoſitors of the will of thoſe, that govern the Caſtles.* 40. Angels, on *They proceed. And, in, and about the middle of the Court, the Enſigns keep their ſtandings, op-* the 4 Croſſes, *poſite to the middle of the Gate: The reſt pauſe. The* 24 *Senators meet: They ſeem to* attending on the principal † *conſult.* 16 Angels.

I, AVE, STOOD BY THE SEER:

It vaniſheth.

So I leave you.

A. Omnium bonorum largitori, Omnipotenti Deo, ſit æterna laus, gratiarum actio, honor omnis, & Jubilatio. *Amen.*

Junii, 22, 23. Note.

On Friday, and eſpecially Saturday, *E. K.* had great Temptations not to credit this Action, and was ſaid unto by a voice, how our Inſtructors would uſe cavillation of our diſordered life, to forſake us, and not to perform, according to our expectation of the former promiſes to be performed by them.

A voice ſaid, likewiſe, to him, that *A. L.* ſhould not go to the Emperours Court, for lack of money: for he ſhould get none here. Likewiſe, it willed him to go up into his Study and he would ſhew him all the effect of our Inſtructions received. *E. K.* complained to me how he was thus greivouſly moleſted by ſuch means, and almoſt brought in deſpair. But I comforted him as well as I could (my ſelf being inwardly, moſt ſorrowful) and made my moane to God by prayer when I was alone: for him, and our Cauſe. Moreover he could not be perſwaded by me that *good Angels would undertake* to help us to any *relief by money* or treaſure: affirming that it appertained to the wicked ones: ſeeing they were the Lords of this World; and the kingdom of God was not of this World, *&c.* .... Said, that the wicked were in the world, and of the world: but the Elect were in the world, *but not of the World.*

Si de Mundo eſſetis, Mundus quod ſuum eſt diligeret: quia vero de mundo non eſtis ſed ego elegi vos de mundo, propterea odit vos mundus. *Joan. cap. 15. v.*

Ergo dedi eis ſermonem tuum, & mundus eos odio habuit, quia non ſunt de mundo, *ſicut & ego non ſum de mundo. Non rogo ut tollas eos de mundo, ſed ut ſerves eos à malo. De mundo non ſunt: ſicut & ego non ſum de mundo,* &c. *Joan. cap. 17. &*

To be of the world, was to be in love with the trade of the vanities of this world, and to follow them: And that money and riches were things indifferent: good, if they were well uſed; and evil, if they were evilly uſed: And that, *Bonis omnia cooperabantur ad bonum*; Therefore the godly (as the Patriarchs and many now adayes) might have money; but to uſe, not abuſe it: and that ſuch is our caſe and neceſſary requeſt to God, *&c.*

Sunday, *Cracoviæ, Junii* 24. *à Meridie horam circiter tertiam.*

A. Note, while at my lodging (by Saint *Stephens*) I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: *E. K.* was at my Lord *A. L.* his lodging (at the Franciſcan Fryars, where he lay at Phyſick) and at the ſame time, this happened, as followeth;

As my Lord *A. L.* and *E. K.* ſate together, conferring and conſulting of our affairs, of Gods mercies, and of ſundry tentations of the ſpiritual enemy, and afterward, as the Lord *A. L.* was reading *Roſenſis pſalm. de Fiducia in Deum*, ſuddenly, upon *E. K.* his right ſhoulder,

did

did a heavy thing ſeem to ſit, or reſt, whereof he told the Lord *A. L.* And afterward was this voyce uttered by that Creature in *Latine.*

Lasky, *veniet tempus, cum tu portabis verſum ſedecimum, illius Pſalmi undecimi, in vexillo tuo, & vinces inimicos tuos.*

Then *A. L* ſought in *Davids* Pſalter for the eleventh Pſalm, and ſixteenth verſe thereof: and while he was ſo about that Pſalm, The voyce ſaid that he meant not that Pſalm of *David*, but the eleventh Pſalm of *Roffenſis*: which Pſalm the Lord *A. L.* was then in reading to *E. K.* and was about the verſe, *Hic labor ac dolor*, &c. being the ſixth verſe.

By and by after, the voyce ſaid in *Engliſh.*

—— Truſt thou in God.

Hereupon the Lord *A. L.* did read forth that Pſalm of *Roffenſis*, and when he came to the ſixteenth verſe thereof, being

Si ambulavero in medio tribulationis, me cuſtodies adverſus inimicos tu . . .
Manum tuam extendes, & dextera tua me ſalvabit.

Thereupon the voyce ſaid: Put to the firſt line of the next verſe: And that was *Domine tu omnia pro me perficies.*

And as he would have read further, the voyce willed him to ſtay at thoſe words, and ſaid as followeth:

Vide Anno 1585. Junii 12 Cracoviæ.

—— I ſwear unto thee by the true and living God, that this ſhall come to paſſe.

Then *E. K.* ſaid unto the Creature: In the name of God, Who art thou? And he anſwered in *Latin*, and ſaid,

Ego Sum A V E, cras plura audietis.

Δ. Gloria, laus, honor & gratiarum actio perennis ſit Deo Noſtro, omnipotenti & Miſericordi. *Amen.*

Munday 25. *Junii, Mane hora 7.* Cracoviæ.

Δ. *Orationem Dominicam pronunciavimus, & al quot alias oratiunculas ex Pſalmis*, &c. After we had ſit awhile together conferring of *Ave* his Viſion, *&c.*

Ave. A voyce ſaid, *bring up the ſhew-ſtone.*

Δ. I had ſet it down on the Table, behinde the Cuſhion with the Croſſes, for I had furniſhed the Table with the Cloath, Candles, &c. as of late I was wont: Hereupon I *ſet up* the ſtone on the Cuſhion.

E. K. There appeareth in the ſtone, like a white Curtain all over the ſtone: After awhile it was drawn, and layed on the back-ſide of the ſtone, on a heap together.

Δ. *Ave.* Now here ſtandeth one in a white Garment, with a white Cerclet about his head like a white ſmock, I remember not that ever I ſaw this Creature before, his Garment is tucked up.

Δ. Ave. ..... *Who is he that is rich?*

Δ. The Lord of all.

† Fours ..... *He it is that openeth the † ſtore-houſes, not ſuch as fly away with the winde, but ſuch as are pure, and without end.*

Δ. Bleſſed be his name for ever.

.....*To the pure in ſpirit, and ſuch as he delighteth in.* Amen.

Δ. *Da verbum tuum in ore meo, & ſapientiam tuam in cordo meo fige.* *Dixit Dominus, Invoca nomen meum*, & mittam vobis verbum quo fabricavi terram, *& reſponſum dabit de ſe, & teſtimonium dabit de ſe, ut in teſtimonio vincat malos.*

E. K. Now is there fire come, and hath conſumed this Creature all to pieces, and he is fall'n down to aſhes.

Now he riſeth up, and *he is brighter then he was before*

Δ. *Quaſi figura de terra renovanda.* ..... *So doth the glory of God comfort the juſt, and they riſe again with a threefold glorie.*

Δ. A place was made.

E. K. Now he ſpreadeth the aire, or openeth it before him, and there appeareth before him a ſquare Table.

Now

Now he taketh off the Table a black Carpet.

Now he taketh off a green Carpet.

Now he taketh off a white Carpet.

Now he taketh off a red Cloath.

The Table of the Earth.

△ He taketh off the coloured cloaths in due order, reſpecting the four parts of the World.

And now the Table appeareth to be made of earth, as Potters Clay, very raw earth.

E. K. The Table hath four feet, of which two touch the ground, and two do not: The feet ſeem alſo to be of the earth. The Table is ſquare.

E. K. On the left corner (fartheſt from *E. K.*) did a T appear on the Table: Out of the top of this T do four beams iſſue of clear collour bright.

..... *That part* [*pointing to that* T] *of the Table of the earth of thoſe that govern the earth: that is are governed by the ſeven Angels that are governed by the ſeven that ſtand before God, that are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which ſignifie the four powers of* God principal *in earth*, &c.

..... *Move not, for the place is holy, and become holy.*

..... *I ſaid not ſo, he ſaid it, that beareth witneſſe of himſelf. Unto this, obey the other three Angels of the Table.*

E. K. On the other farther corner of the Table (on *E. K.* his right hand) is a Croſſe like an Alphabet Croſſe.

This Croſſe, and the other T do ſeem to lye upon the Table, in a dim dunniſh, or a sky colour. All the Table over ſeemeth to be ſcribled and raſed with new lines.

..... *The earth is the laſt, which is* with the Angels, *but not as the Angels, and therefore it ſtandeth in the Table of the ſeven Angels,* * which ſtand before the preſence of God in the laſt place, *without a Letter, or number, but figured by a Croſſe.*

The Earth.

* *Vide* 1581. 20. *Martii. lib.* 2.

..... *It is expreſſed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of* Michael *and* Gabriel.

△. I remember, there is an Alphabetary Croſſe.

E. K. Now in the corner of the Table, on the right hand to *E. K.* appeareth another Croſſe, ſomewhat on this faſhion †. and there appear'd theſe Letters and Numbers.

b	6
4	b

Vide lib. 3. *Anno* 1582. *Aprilis* 28.

..... *It is in that Table, which conſiſteth of* 4. *and* 8.

E. K. In the laſt corner of this earthly Table appeareth a little *round ſmoke*, as big as a pins head.

E. K. Now is all covered with a miſt.

E. K. Now I hear a great voyce of thumbling and rumbling in the ſtone.

E. K. Now all waxeth clear again.

Now hoveringly over the Table, appear infinite ſort of things like worms, ſometimes going up and ſometimes down; theſe ſeem ſomewhat brightiſh.

Over theſe higher in the aire, appear an infinite ſort of ſmall, little, blackiſh things, bigger then Motes in the Sun, and they go up and down, and ſometime come among thoſe *worm-like* Creatures.

Enoch. ..... *The Lord appeared unto* Enoch, *and was mercifull unto him, opened his eyes, that he* might ſee and judge the earth, *which was unknown unto his Parents, by reaſon of their fall: for the Lord ſaid, Let us ſhew unto* Enoch, *the* uſe of the earth: *And lo,* Enoch *was wiſe, and full of the ſpirit of wiſdom.*

And he ſayed unto the Lord, Let there be remembrance of thy mercy, and let thoſe that love thee taſte of this after me: O let not thy mercy be forgotten. And the Lord was pleaſed.

50. Dayes. *And after* 50. *dayes* Enoch *had written: and this was the Title of his books, let thoſe that fear God, and are worthy read.*

The title of *Enochs* books, expounded into Engliſh. 150 Lions, or wicked ſpirits ſeducers. Counterfeiting. *But behold, the people waxed wicked, and became unrighteous, and the ſpirit of the Lord was far off, and gone away from them. So that thoſe that were unworthy began to read. And the Kings of the earth ſaid thus againſt the Lord, What is it that we cannot do? Or who is he, that can reſiſt us? And the Lord was vexed, and he ſent in amongſt them an hundred and* fifty Lions, and ſpirits of wickedneſſe, *errour, and deceit: and they appeared unto them: For the Lord had put them between thoſe that are wicked, and his good Angels: And they began* to counterfeit the doings of God and his power, *for they had power given them ſo to do, ſo that the memory of* Enoch *waſhed away: and the ſpirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath ſpread abroad into all parts of the world, and is the skill and cunning of the wicked.*

Wicked Magicians. *Hereby they ſpeak with the Devils: not becauſe they have power over the Devils, but becauſe they are joyned unto them in the league and Diſcipline of their own Doctrine.*

For behold, in the knowledge of the myſtical figures, and the uſe of their preſence is the gift of God delivered to Enoch, *and by* Enoch *his requeſt to the faithfull, that thereby they might* have the true uſe of Gods creatures, & of the earth whereon *they dwell: So hath the Devil delivered unto the wicked the ſigns, and tokens of his error and hatred towards God:* whereby they in uſing them, might conſent with their fall: *and ſo become partakers with them of their reward, which is eternal damnation.*

Devils Characters. *Theſe they call Characters: a lamentable thing. For by theſe, many Souls have periſhed.*

The mercy of God to *Dee.* To ☆. *Now hath it pleaſed* God to deliver this Doctrine *again out of darkneſſe:* and to fulfill his promiſe with thee, for the books of *Enoch: To whom he ſayeth* as he ſaid unto *Enoch.*

Let thoſe that are worthy underſtand this, by thee, *that it may be one witneſſe of my promiſe toward* thee.

The wicked power expelled out of the earth. *Come therefore, O thou Cloud, and wretched darkneſſe, Come forth I ſay, out of this Table: for the Lord again hath opened the earth: and ſhe ſhall* become known *to the worthy.*

E. K. Now cometh out of the Table a dark ſmoke, and there remaineth on the Table a goldiſh ſlime: and the things which hovered in the aire do now come, and light down on that ſlime, and ſo mount up again.

He ſaid. ..... *Non omnibus ſed bonis.*

E. K. He taketh the ſmoke and tieth it .....

..... *I tie her not up from all men, but* from the good.

Now cometh a dark Cloud over all again.

☆. A pauſe.

E. K. Now it is bright again.

He ſaid. ..... *Fiant omnia facillima,*

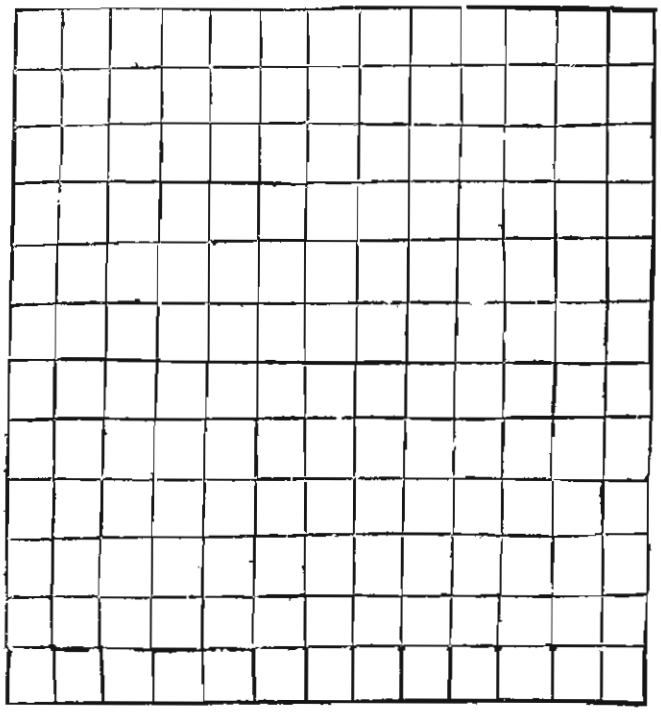
..... *Number.*

E. K. I ſee lines and ſcribblements (as before) going athwart the lines.

E. K. I count thirteen lines downward.

..... *Stay there.*

E. K. I count twelve this way overthwart.



E. K. In the juſt middle of every ſquare are little pricks. The Table ſeemeth to be eighth yards ſquare.

E. K. Now come upon theſe ſquares like Characters. They be the *true Images of God his ſpiritual Creatures.* NOTE. Characters.

..... *Write what thou ſeeſt.*

E. K. I cannot.

Δ. Endeavour to do your beſt, for he that biddeth you do, will alſo give you power to do.

E. K. Did his beſt, at length fire flaſhed in his face, and ſhortly after he ſaid, I perceive they be eaſie to make, ſo that I tell the ſquares, by which the lines do paſſe, and draw from middle prick to middle prick.

Δ. At length *E. K.* finiſhed the Table: he ſaid that theſe ſeemed to be yellowiſh Gold.

A wicked power tempting E. K.

E. K. You heard one here ſay, *I write my own damnation.*

..... *He might have ſaid, you write his damnation. Pray, and write as many more lines.*

Δ. After awhile *E. K.* did with great eaſe finiſh the four parts of the Table.

E. K. The ſtone is become dark.

A voyce. .... *Ceaſe for an hour.*

Δ. May we paſſe from our places as now?

..... *I.*

Δ. After a little hour paſt we returned, and as we talked of the premiſſes, he ſaid.

..... *Loſe no time.*

Δ. He ſaid in the ſtone being clear again.

..... *In the name of God, be diligent, and move not for the place is holy.*

..... *Take the firſt ſquare: write from the left hand toward the right, you ſhall write* ſmall letters and great.

Say what you ſee [to *E. K.*]

r Z i l a f A u t l p a.

Δ. I finde here one ſquare among theſe Characters that hath nothing in it.

..... *It muſt be filled.*

a r d Z a i d p a L a m.

E. K. A dim Cloud cometh before mine eyes: now it is gone.

c Z o n s a v o Y a u b
T o i T t X o P a c o C
S i g a s o m r b z n h
f m o n d a T d i a r i
o r o i b A h a o Z p i

C n a b r V i x g a z d
O i i i t T p a l O a i
A b a m o o o a C v c a
N a o c O T t n p r a T
O c a n m a g o t r o i
S h i a l r a p m z o x

E. K. Now cometh a Cloud over.

Take the *ſecond, that is the third that was written.*

This p may ſtand backward, or forward.
E. K. What is the reaſon of that diverſe ſetting?
-- For beginning there it will make the name of a wicked ſpirit.

b O a Z a R o p h a R a
u N n a x o P S o n d n
a i g r a n o o m a g g
o r p m n i n g b e a l
r s O n i z i r l e m u
i z i n r C z i a M h l
m o r d i a l h C t G a
Æ O c a n c h i a s o m
A r b i z m i i l p i z
O p a n a l a m S m a L
d O l o p i n i a n b a
r x p a o c s i z i x p
a x t i r V a s t r i m

Δ. So is the name of the firſt diviſion of the earth in the 29 tire. A voyce to this intent.

..... *That laſt word is* Vaſtrim.

Δ. I marvel of that ſquare that lacketh this line.

..... *It muſt be drawn from the end, or foot to that prick, before where it cometh doubble from the firſt top, the prick is allowed but to one, and not twice to be accounted: So that, that ſtandeth but of ſix pricks: Therefore it muſt be framed, and now it is of ſeven.*

E. K. All is in a Cloud.

Now all is clear again.

This is the Table that hath 4. and D on the top, by me ſo noted.

P backward, .. or forward. A is arſward.

d o n p a T d a n V a ..
o l o a G e o o b a .. i
o P a m n o O G m d n m
a p l s T e d e c a o p
s c m i o o n A m l o x
V a r s G d L b r i a p
o i P t e a a p d o c e
p s u a c n r Z i r Z a
S i o d a o i n r z f m
d a l t T d n a d i r e
d i x o m o n s i o s p o
O o D p z i A p a n l i
r g o a n n Q A C r a r

E. K. Now

E. K. Now he calleth again, ſaying, Sec.

A. This is the Table that had the little round ſmoke.

A. No, it was the Table before.

T a O A d u p t D n I m
a a b c o o r o m e b b
T o g c o n x m a l G m
n h o d D i a l e a o c
p a c A x i o V s P s y l
S a a i x a a r V r o i
m p h a r s l g a i o l
M a m g l o i n L i r x
o l a a D a g a T a p a
p a L c o i d x P a c n
n d a z N x i V a a s a
i i d P o n s d a s p i
x r i i h t a r n d i]

E. K. Now all is in a whitiſh cloud covered.

E. K. Now all is clear.

..... *Make the firſt figure upon a clean paper, and thereto adde the ſimple letters: Then ſhall you hear more. Thou muſt make the ſquares of the firſt part of the Table unto every ſquare and his letters.*

A. I have made the ſquares of the firſt part, and ſet in the letters.

Thou haſt in the middle line o r o i b A h a o z p i. *There are 6 lines above, and ſix below. That line is called* linea Spiritus Sancti: *and out of that line cometh the three names of God, from the Eaſt gate, being* of 3, 4, and 5. letters, *which were the armes of the Enſignes that were ſpoken of before.* Oro, ibah, aózpi, *I ſaid before, that God the Father a* mighty pillar divided with a right line.

Linea Spiritus Sancti. Oriens. The 3 names of God in Banners.

The Father himſelf, without the line.

The Father and Son by addition of the line.

Theſe two lines beginning J A
i d
a r
&c.

That is the great Croſſe that came out of the Eaſt gate.

Eaſt.

A. With that line of the Holy Ghoſt?

..... *I.*

Thou haſt in the upper left angle in the ſecond line a r d z a.

Thou haſt that maketh the croſſe downward: firſt i, *then the ſame* d, o, i, g o.

A. Will you have ſix letters downward?

..... *I.*

So thou haſt the three other croſſes in their angles.

A. Will you give me leave to repeat them, for fear of erring?

I L a c z a, the down line of ſix letters, and p a L a m the croſſe line.

..... *It is ſo.*

A. Now to the other on the left ſide below.

a
i
a
o
a
i

the down right line. Now the croſſe line, is O i i i t.

Here thoſe Croſſes have ten faces.

Ten faces on the Croſſes.

A. One letter is reckoned twice which is in the center of the Croſſe: and ſo ſhould ſeem to be eleven.

..... *This*

..... *This is true knowledge.*

△. The laſt croſſe is thus, his down line is a O u r r z

△. The Croſſe is a L O a i.

△. So have I the 4 Croſſes attendant on the principal Croſſe.

..... *Here thou mayſt ſee the cauſe, that* Pilat *wrote with 4 letters.*

△. How doth the cauſe appear?

..... *For above every croſſe, ſtandeth 4 letters: Not that* Pilat *knew it, but that it was the fore-determination of God.*

△. Another pronouncing of it.

They are thus to be read. *In the upper left angle thou haſt* r z l a: pronounce, urzla: *by this name the firſt Angel appeareth.* z l a: *go then to the firſt* r, *and pronounce it* zlar. *That was the firſt letter of the firſt Angel, is the laſt letter of the ſecond: as of the firſt* r, *was the firſt letter of the name, as* r z l a, *that* r *is now the laſt letter of the name of the ſecond Angel, beginning at* z, *as* z l a, *and ſo back again to the* r.

The 4 Angels over every croſſe of the 4 attendant croſſes.

△. So that the third beginneth at *l*, whoſe laſt letter is the firſt of the ſecond name, and is called *Larz*, and ſo of the laſt: as *a r z l*, to be pronounced *arzel*.

△. So that you have, of thoſe 4 letters, 4 Angels names, here thus gathered out: but how are they to be uſed?

The uſe.

..... *Let it be ſufficient that you know theſe names. I will teach you to uſe them.*

4 Angels over every croſſe.

△. Shall we labour by like order of every the 4 letters over the croſſes to make 4 ſuch names?

..... *They are alſo to be made.*

△. I do know aſſuredly that there is very much matter in this Table.

Solomon his knowledge.

..... *It is true: for hitherto,* ſtretched the knowledge of *Solomon.*

Six Seniors

..... *Now for your ſix Seniors: whoſe judgement is of God the Father, the Son, and the Holy Ghoſt. In the line* De Spiritu Sancto, *you have* Abioro *of ſix letters: The ſecond name of the ſecond Senior is of* 7. *as,* A (*the ſame, aſcending*) Aaíxa *if the third, as the ſecond, in* patre & filio, H c *mord* A.

How to make the Seniors of 7. letters.

Again in Spiritu Sancto, *haózpi. The fifth, in* patre & filio deſcendens *hi pot ga. The ſixth,* A V to Tar. *If you will make them of 7 letters (becauſe two of them, are but of ſix)* that is, *when the* wrath of God *is to be encreaſed.*

Note.

The encreaſing of names with a letter.

Then whereas you ſay, Abioro, *ſay* Habioro; *and where you ſay* Haozpi, *ſay* ahahozpi. *Thou haſt* haoſpi, *before* h *is* A; *take that unto it and it maketh* Aha ozpi. *And ſo they conſiſt all, of 7 letters.*

b a T a—— i——

Thou haſt b *the fifth, in the left part of the line,* de Spiritu Sancto: *thou haſt* a *the ſixth, (the firſt part of the line* de patre & filio *deſcending.)* T *the ſixth in the ſecond part deſcending.* a *The firſt in the ſecond part deſcending, or the ſecond aſcending.*

Thou haſt a *the fifth, in* aozpi.

i *The ſixth, and* V *the ſixth, aſcending in the part deſcending of the line* de patre & filio, *the ſecond and firſt part. Put the* A *or the* h *that ſtand in the Center, to it: Thou haſt* Bataiva *or* Bataivh. *You muſt take but* * *one of them, either the* A *or the* h. A, comiter, *and* h *in* extremis Judiciis.

A or H.

* To make the end of this word.

△. So I ſee when the contract *A*, and when the contract *H* muſt end this word: That is the mighty Prince whoſe traine was holden up in *the Eaſt.*

The King his name Eaſt.

To morrow.

..... *Spare me now, I will open you more ſecrets to morrow, I am ſecretly called away*: but you ſhall find me the true ſervant of God.

E. K. Now he ſpreadeth the white Curtain over all that was laid on an heap behind.

Characters or Notes.

..... *Yet one thing ere I go. Thoſe Characters or Notes (for, ſo call them) are* the parts of the whole Earth, *as you may find in thoſe names* * *I delivered you before*; To the intent you may work all the World over at one time. Now, my love reſt with you.

* *Malvage* delivered them, but by the ſame ſpirit of God

E. K. Now he is gone.

△. Amor Dei patris filii & Spiritus Sancti ſit ſuper nos. *Amen.* Semper.

Note.

Tueſday, *Junii* 26. *Manè hora* 8.

Precibus finitis, & poſt varias noſtras conſiderationes de præmiſſis, tandem apparuit *A V E.* In nomine Patris & *F.* & *SS* ſicut erat, *&c. Amen.*

E. K. He

E. K. He hath gathered the whole Curtain together as yeſterday, and ſet it behind. Now a white miſt cometh over all, Now the miſt is gone.

Ave. ..... *All glory and praiſe, be to God the Father, the Son and Holy Ghoſt.*

Δ. Amen.

Ave. ..... *Now to the purpoſe: Reſt, for the place is holy. Firſt, generally what* this Table *containeth.*

1. All humane knowledge.
2. Out of it ſpringeth Phyſick.
3. *The knowledge of all elemental Creatures, amongſt you. How many* kindes there are, and for what uſe they were created. *Thoſe that live in the air, by themſelves. Thoſe that live in the waters, by themſelves. Thoſe that dwell in the earth, by themſelves. The* property *of the fire*: which is the ſecret life of all things.
4. *The knowledge, finding and* uſe of *Metals.* *The* vertues of *them.* *The* congelations, and vertues of *Stones.* } *They are all of one matter.*
5. *The Conjoyning and knitting together of Natures. The deſtruction of Nature, and of things that may periſh.*
6. *Moving from place to place,* [*as, into this Country, or that Country at pleaſure.*]
7. *The knowledge of all crafts Mechanical.*
8. Tranſmutatio formalis, ſed non eſſentialis.

The general of the firſt table.

A bodily and a true motion.

E. K. Now a white miſt covereth him.

Δ. ——— Pauſe for a ¼ of ———

E. K. Now he appeareth again

Δ. The ninth Chapter may be added, and is of the ſecrets of men knowing; whereof there is a peculiar Table.

..... *Look out* Lexarph, *with the two other that follow him, among the names of the Earth* the three laſt.

Lexarph, Comanan, Tabitom.

Look out the name Paraoan. *Write out* Paraoan *in a void paper.*

Δ. I have done.

Seek out Lexarph.

Δ. I have found it.

Look into the 4 parts of the Table, and take the letters that are of the leaſt Character. Look among the 4 parts that have the Characters: and look to the Characters that have the leaſt letters.

Δ. I have done.

..... *How many letters are they?*

Δ. Seven.

..... *They muſt be eight.*

Δ. They are theſe (as I have noted them) OA JA JA il.

..... *There are* 8 *in the* 4.

Δ. Afterwards I found 8 letters in the 4 principal: for I had omitted *Y I.*

Dwell in darkneſſe ———

Δ. I ſuſpect this was ſpoken to me, to my reproof, for no more diligence uſed in the ſearch.

They muſt be made all one Character.

e x a r p

h c o n a

n a n t a

b i t o m

Lexarph, Comanan, Tabitom.

Set down theſe three names, leaving out the firſt L [*that is of* Lexarph, *ſet them down by* 5.]

Ave. ..... *Your ſickneſſe cauſeth me to be ſick.*

Δ. *E. K.* had the Migrom ſore.

A great Temptation fell on *E. K.*: upon *E. K.* his taking theſe words to be a ſcoff, which were words of compaſſion and friendſhip.

Δ. They be 3 names of the Tenth air, anſwering to *Caſpis, Germania, Trenam* in *Africa.*

..... *The firſt is* exarp, *five in order. Set them down without the firſt Table: That ſhall make the croſſe that bindeth the 4 Angles of the Table together. The ſame that ſtretcheth from the left to right, muſt alſo ſtretch from the right to the left.*

Δ. Have

△. Have I now made this croſſe of uniting all the 4 parts or Angels together, as you like of?

..... *I.*

Wicked Angels whoſe names are of 3 letters. 4. Angels above every of the leſſer croſſes. *Ergo*, 16 ſuch in every of the 4. principal quarters.

..... *Every name, ſounding of three letters, beginning out* of that line, *is the name of a Devil, or wicked Angel, as well from the right, as from the left,* excepting the [△] 4. Angels that are above *the croſſe, which have no participation with Devils.*

The letters that joyne thoſe names, which may be put before the [△ 4.] names *of the four Angels of the four croſſes in every angle,* (*as well from the right, as the left,*) *is the name of God, whereby theſe Angels, are* called and do appear.

△. An example (I pray you) give of this rule.

..... *As, in the firſt of the black croſſes thou haſt,* e.

△. So it is.

In the firſt ſquare of the right ſide thou haſt r. *beginning the name of the Angel* Urzla: *put* e *to it, and it changeth the ſound, into* Erzla. Erzla *is the name of God* that governeth, Urzla.

△. And likewiſe the other three above the croſſe are governed by that name of God, *Erzla.*

* In the croſſe of union, or the black croſſe.

The 4 Angels ſerving to this leſſer Croſſe.

Note. Appearing by one name, and doing by another.

Take * X *which is the next letter: look under the Croſſe in the firſt angle; thou haſt* C z (*then* o, *in the croſſe:*) *then* n s. *Call it* C zodenes: *It is one of the* 4 *angels that ſerve* to that croſſe, which are ruled *by this name* Idoigo. *It is the name of God, of ſix letters: Look in the croſſe that deſcendeth, In that name* [△ Idoigo] *they* appear, *by the name* [△ Ardza] *that is in the croſſe,* [△ Tranſverſary] *they* do that they are *commanded.*

△. Which they? you named onely *C zod n es.*

Ave ..... *There followeth* Tot t.

△. Which more? △. The principal Croſſe tranſverſary.

Thoſe two, under, till you come to the Croſſe.

△. Do you mean *Sias, f m n d?*

Phyſick. ..... *Thoſe* 4 *be of Phyſick.*

△. As they do *appear* in the name of God *Idoigo*, ſo what ſhall be of the name of God *Ardza?*

Ave ..... *The one is to call them, the other is to command them.*

Note. † The Angel his name made of five letters. The uſe of the wicked powers.

If it be an incurable diſeaſe (*in the judgement of man*) *then adde the letter that ſtandeth againſt the name, and make him* † up five: *then he* cureth miraculouſly.

But if thou wilt ſend ſickneſſe, then take two of the letters, and adde the letter of the Croſſe [▲ *the black croſſe*] *to that, as in the ſecond,* a To.

[△. This *a*, is of the croſſe of union, or the black croſſe.]

The Call of the wicked.

..... *Then he is a wicked power, and bringeth in diſeaſe: and when thou calleſt him, call him by the name of god, backward: for unto him, ſo, he is a god: and ſo* conſtrain *him* backward, *as* Ogiodi.

Note. Apparition. Conſtraint.

△. I think the Conſtraint muſt be, by the name of the Tranſverſary backward pronounced, as of *Ardza*, is backway, *azdra*: For *ogiodi*, ſhould but cauſe him to appear by the order of *Idoigo*, uſed for the 4 good Angels.

Baatain A, or Baataivh.

..... *The name of God in the middeſt of the great Croſſe* (*where the name may have* A *or* H *in the end*) *upon which the* 4 *Croſſes of the firſt Angle attend,* (*or firſt part of the table attendeth*) calleth out the ſix Seniors: *which give* ſcientiam rerum humanarum & Judicum, *according to the nature of their parts: as in the Eaſt after one ſort, in the Weſt after another, and ſo of the reſt.*

E. K. A Cloud covereth him.

Now he ſpeaketh of the ſecond little croſſe above, on the right ſide in the Eaſt quarter.

The upper right angle in the next croſſe, hath the ſame name [△ *hath his peculiar name*] *of God to* call out, *and* to conſtrain.

△. Which name mean you?

Ave. ..... *The name that is in the croſſe.* △. Ilacza--

4 Good Angels. Metals. The wicked Angels of this portion.

The good Angels are alſo 4. *They have power over Metals,* to find them, to gather them together, *and to uſe them.*

Theſe, that are the wicked ones, (*made by three letters*) *are the* Princes of thoſe wicked ones, that ſtood afar off *in the* Table of the Creation.

The table of creation.

△. You mean in our fourth Book.

Lib. 4. *aliter* 5. *Bnaſpol & Blyaem.*

Ave. ..... *Theſe* can give money coined, in Gold *or Silver.*

△. Which three?

△. Theſe wicked ones mean you?

..... *I.*

The other give no money coined, but the metal.

△. You

Δ. You mean the good.

..... *I.*

Δ. As *X O Y.*

..... *E X O Y.*

Δ. I note this pronunciation.

Δ. The next is *apa.*

The third Croſſe is the Croſſe of transformation. Transformation.

Δ. Mean you that on the left ſide underneath?

..... *I.*

The fourth is the Croſſe of thoſe Creatures that live in the four Elements, as you call them. The four Elements.
The firſt Angel the aire.
The ſecond —— *the water.*
The third —— *the earth.*
The fourth —— *the life, or fire of things that live.*

Δ. Is not *Acca* the firſt Angel?

Δ. En pe at.

..... *I. Then* N P *at.*

Δ. Then *O toi,* and P *mox.* A V E. *They are eaſie to call.*

1. *The knitting together of Natures lieth in the four Angels that are over the* firſt *Croſſe.* The knitting together of natures.

Δ. As *Urzla,* zlar? &c.

..... *I.*

2. *The carrying from place, which place lieth in the Angels of the ſecond Croſſe.* *Tranſlatio à loco in locum.*

Δ. I underſtand in the Angels over the Croſſe.

3. *All Hand-crafts, or Arts are in the Angels of this* third *Croſſe.* All handcrafts.

Δ. I underſtand in the Angels over the Croſſe.

E. K. He drew out much fire out of his mouth, and threw it from him now. Note this rare action of a ſpiritual Creature.

Δ. I pray you, what meant you by that?

..... *For that I* fulfill my Office in another place.
Stay, at this time I muſt alſo be gone.

Δ. When will you deal again.

Ave. *After Dinner about one, or two of the Clock.*

E. K. Now he ſpreadeth the Curtain.

Δ. Deo gratias nunc & ſemper agamus. *Amen.*

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† Tueſday, *Junii* 26. *à Meridie horâ,* 1½ *Circiter.*

Gloria Patri, *&c.*

Mitte lucem tuam & veritatem tuam, O Deus, &c.

E. K. Now he is here, and the white Curtain laid behinde.

4. Ave. ..... *The Croſſe of the fourth, firſt Angle.*

Δ. I underſtand the Angels over the Croſſe in the lower right corner.

..... *Herein may you finde the ſecrets of Kings, and ſo unto the loweſt degree. But you muſt Note, That as the Angels of the firſt of the four Croſſes in the Eaſt, which are for Medicine: ſo are* the firſt *of the ſecond, the firſt of the third, and the firſt of the fourth; ſo that for Medicine there be ſixteen,* and ſo of all the reſt in their order: *but that they differ in that, ſome be the Angels of the Eaſt, other ſome of the Weſt; and ſo of the reſt.* The ſecrets of all ſtates. ixteen Angels for Medicine.

Notwithſtanding, to know the world before the waters, To be privy to the doings of men, from the waters to Chriſt; from Chriſt unto the rewarding of the wicked: The wicked doings of the fleſh, or the fond and deviliſh imaginations of man, *or to ſee what the bleſſed Kingdom ſhall be, and how the earth ſhall be* dignified, purged, *and* made clean, *is a meat too ſweet for your mouths.* Note. The bleſſed Kingdom on earth. The earth.

Δ. Curioſity is far from our intents.

Ave. ..... But there is neither Patriarch nor Prophet ſanctified, Martyr, or Confeſſor, King, or Governour of the people upon earth, *that* his name, continuance, and end, is not (like the Moon at midnight) in theſe Tables.

Ergo, theſe are here to be learned out.

Δ. *Maximè enim ſplendet & manifeſta eſt, in medio cœli & in plenilunio.*

Δ. Mean you not the Croſſe of *the fourth firſt* Angle, to be that, which is of a O u r r z. And his tranſverſary of a l O a i ?

Ave. ..... *It is ſo.*

Δ. I underſtand not well, your account of 16 Angels for medicine.

Ave. ..... *Are there not four principal Croſſes? Every Croſſe hath alſo four. The firſt of every four are* the Croſſe *of medicine, ſo that there be ſixteen.*

Ave. ..... *One book of perfect paper. One labour of a few dayes.*

Forte, For the.. Their promiſe. The calling them together, *and* the yielding of their promiſe, *the repetition of the names of God*, are ſufficient.

I have given you Corn : I have given you alſo ground. Deſire God to give you ability to till.

Δ. We will pray for his help that is Almighty.

..... *I am free before God. Catch that catch can.*

Be it now as it was before.

E. K. He mounteth up into the aire, and is gone.

Δ. When would you that I ſhould prepare that book, and what call you perfect: and how many leaves would you wiſh me to make it of?

..... *Your book is not of my charge.*

Δ. Lord, as thou haſt dealt mercifully with us hitherto, and haſt given us the underſtanding of many ſecrets, ſo in reſpect of this ſtrange dealing with us, and leaving us of *Ave*, we are deſirous to know ſome cauſe: and therein we require that *Madimi* may be ſent.

E. K. She is here in the ſtone.

Madi. ..... *How do you?*

E. K. She maketh a low curſie.

Δ. I declared our admiration of *Ave* his ſo ſudden departure, aud required her opinion of the caſe.

Mad. ....., *Surely Sir, I cannot tell : but I will go ſee if my mother can tell.*

Δ. He that is the Creatour of all things, be mercifull unto us, and lighten our hearts with true knowledge, as our truſt is in him.

E. K. She went away, and came again after a little while.

Mad. ..... *My mother ſayeth*, you ſhould have been at the Emperours.

Δ. But you ſee it is impoſſible to get thither without ſome good proviſion of money made by our great friend *A. L.* I pray you, what can you ſay of *Ave?*

Mad. ..... *My gentle brother, Ave* is a good Creature: *indeed you might have made* more of *him.*

Δ. I beſeech you to give us ſome Declaration of *Ave* his laſt words.

Mad. ..... *There* is no word unperfect: My brother *Ave* his nature is to be plain and ſhort.

Δ. I pray you to ſay ſomewhat more plainly of *Ave* his laſt words.

Mad. ..... *If it were the commandment of my mother, I could do it.* But this *is the good will* of my brother toward you.

Δ. As your brother hath done this of his good will, ſo do I deſire you of your good will to do, or ſay ſomewhat to our comfort.

Mad. ..... *Sir, I pray you, pardon me. I may not meddle with* Ave *his doing. I have nothing to ſay to you, but* I know my Mother hath *much to ſay to you*

As the mighty thunder cometh, ſo cometh the promiſe of God.

If the Emperour *(my mother ſayeth) do any thing againſt* Lasky, *or hinder, (ſhe anſwereth in earneſt) there ſhall be an Emperour.*

Rodulphus the *Emperour* now.

A. L.

Earneſt is meant to be Emperour, *vide* 22 *Sept.* Prage.

Δ. Make your ſentence more perfect.

Mad. ..... *Therein lieth a myſtery.*

A Myſtery.

My Mother, my Siſters, Ave, *I, my ſelf, and the reſt of us will not be from you* in your need.

A comfortable promiſe.

Δ. Now is our need, as we have declared.

Mad. ..... *Sir, Content your ſelf: For, yet a ſeaſon, you muſt have patience. God bleſſe you, for (as yet) I feel nothing to ſay to you.*

Miſericos, clemens & pius eſt Deus Noſter: Cujus nomen ſit benedictum, Nunc & ſemper. *Amen.*

Note. About ſeven of the Clock this afternoon, *E. K.* came again up into my ſtudy: and ſeing me reading, and conſidering this Action, began to finde talk of it, and willed me to aſſay the practiſe of it if I underſtood it: And, to be brief, by little and little fell to this iſſue, that he confeſſed himſelf to be very ſorry that he was ſo far raging in words as he was this day.

day. Nay, (ſaid I) any man living, elſe, would have found juſt cauſe of comfort, and to give thanks for *AVE*, ſuch ſpeeches to him, as he uſed unto you upon true compaſſion, and no skoff, *&c.* But you by and by *called him Devil, and raged on further againſt* Michael *and* Gabriel, *and the heavenly powers* with moſt horrible ſpeeches, *&c.* He became very penitent, and *acknowledged that he had* offended God: and ſaid, that ſurely *it was of the Devil*, for he did not remember his words: but he is ſure that they were not decent, and beſeeched *God to forgive* him: And ſo did I, and was very glad of this his reforming himſelf, and we (being oft (before) called down to ſupper) were going out of my Study: and as he was almoſt at the door to go out, he ſaid to me, *I feel a very heavy thing upon my ſhoulder:* and it *is warm with all*: Whereat I put to the door, and we ſat down again: Verily thinking (as it was) that it was the preſence of *AVE*, whereupon I ſaid unto the Creature.

NOTA. *Pœnitentia Deo grata & acceptabilis in ipſa hora.* Note his manner of a heavy thing on the ſhoulder, and warm withall.

Δ. In the name of Jeſus, *Ave* art thou there, he anſwered immediately after as followeth.

Ave..... *Becauſe* thou [E.K.] *hait acknowledged my honour again: I will alſo acknowledge my help toward you: But where man* curſeth *the Heavens, what holy Creature can abide? Or where Satan is brought* into poſſeſſion, by free will of man, *what good Angel is he that departeth not?*

Δ. O Lord, confirm thy mercies upon us from henceforth.

Ave. ..... *As concerning your Action, The Heavens bear witneſſe of it. Yea, yeſterday did the good Angels contend with the wicked: and there was a great conflict betwixt them; and that about the love of God towards you, and your Action. But I will viſit you again in the morning, and will perform my good will in God toward you. But thou muſt pray often if thou wilt avoid temptation. God be mercifull to you, forgive you, and ſtrengthen you to the end.*

Δ There was a terrible ſtorm of thunder and rain, toward the end of our yeſter-dayes Action: which, I ſaid, was ſomewhat more then natural.

Δ. Amen, ſweet Jeſu, Amen.

Δ. When all was thus ended, I delivered to E.K. my Pſalter book (with the ſhort prayers annexed to every Pſalm) where he himſelf very devoutly, and penitently prayed three of them, and I hearing alſo of them, gave my conſent in heart to the ſame prayers.

Mr. E.K. Penitently prayeth.

Δ To God onely be all praiſe, honour, and glory, now and ever. *Amen.*

Wedneſday, 27. *Junii.* Cracoviæ. *Mane horam circiter.* 7.

Oratione Dominica finita, & peculiari Oratione contra Tentationes Sathanæ, apparuit ipſe *AVE*, &c.

E. K. He is here.

Δ. Gloria Patri, & filio, & ſpiritui ſancto, *&c.* Amen.

Ave..... *In the name of the Father, and of the Son, and of the holy Ghoſt.*

Δ. Amen.

..... *Now, what is that, that is hard to you?*

4. Firſt, whether the Table (for the middle Croſſe of uniting the four principal parts) be made perfect, or no.

Ave. ..... *Thou haſt found out the truth of it.*

Δ. I think a myſtery did depend upon the choice of the three names, *Lexarph. Comanan*, and *Tabitom.*

Ave. ..... *That is not to our purpoſe.*

Δ. You bad me chuſe out of the Tables the Characters of feweſt Letters, and *I* found them to be O A ע A J A, and ד, you ſaid they are eight, you ſaid there are eight in four: *I* know not what this meaneth.

Ave. ..... *You muſt make up the name* Paraoan.

Δ. It is the ſecond part of the 22 aire.

Δ. What ſhall become of the L averſed?

Ave. ..... *It may be* N, *or* L.

Δ. What muſt *I* now do with that name?

Ave. ..... *In* Exarph *there wanteth an* L, *which* L. *is of more force then the* N. *and therefore it is ſet in the Tables. As far as that* N. *ſtretcheth in the* Character, *ſo far ſhall that* Countrey be conſumed *with fire, and ſwallowed into Hell, as* Sodom *was for wickedneſſe. The end of all things is even at hand: And the earth muſt* be purified, *and* delivered to another.

Δ. So is not one letter ſuperfluous, or wanting in the Tables.

A Propheſie of things at hand.

NOTE. *Nova Terra.*

The Heavens ſhall be 77 times above themſelves. *And the earth ſhall bring* forth without Tillage: *Prophets ſpeak of dayes,* [as] *preſently, that* * *are far off. But we ſpeak of dayes that are hard at hand. For,* immediately after your being with Cæſar, *ſhall the whole* world be in ſudden alteration. *Battails and bloudſhed great number: The Kings of the earth ſhall run unto the Hills, and ſay cover us.*

Were.

Rodolphus Cæſar.

Nota, *Initium malorum inſtare.*

Δ. O, Thou mighty God of Hoſts: be our ſtrength and comfort.

Anti-Chriſt. ..... When you hear the people ſay, *Lo, there is a man-child that doth great marvails*, (which is even at the door threſhold.) Then, then ſhall you ſee the calamity of the earth.

A. L. But let *Laskie, the ſervant of God do as he is commanded*: And what goodneſſe ſoever he craveth ſhall follow him, for the Lord hath ſpared him among the Kings of the earth.

Money, proviſion. Let *him provide for this one journey*: *He ſhall not need to provide for the reſt*: For, he that hath all, hath provided for him.

In Conſtantinople 1585. 15. Septemb. The fifteenth day of September, that ſhall be twelve moneths, ſhall you ſet up the ſigne of the Croſſe; even in the midd'ſt of *Conſtantinople*.

Δ. Thy will be done, O Lord, to thy honour and glory.

Ave. ..... *In this Kingdom ſhall be much bloudſhed, and the one ſhall cut anothers throat.* *And as the Lord hath promiſed, ſo ſhall it come to paſſe.*

Poland. *Prémiſſio confirmata de A. L. forte.*

Ave. ..... *Now to the Table.*

Δ. Of the Principal King of *Bataiva*, or *Baataiva*, (uſing the laſt a twice) I doubt of the perfect writing of it.

Ave. ..... *Is it not written? It is all, moſt eaſie; and in gathering thou canſt not erre.*

24 Seniors. Note, This diverſity of working. *The 24 Seniors are all of one Office: But when thou wilt work in the Eaſt, thou muſt take ſuch as bear rule there; ſo muſt thou do of the reſt.*

Δ. Do you mean the eſtate, in reſpect of any place we ſhall be in, or in reſpect of any earthly place, accounted alwayes the Eaſt part of the world, whereſoever we be?

The four plagues, or quarters. Ave..... The Eaſt and Weſt, in reſpect of your Poles. *What will you elſe of me?*

Δ. Whether theſe four Tables be joyned in their right places, or no.

Ave. ..... *They be.*

Note, of the Letters in the black Tranverſary. Δ. Of the Letters in the Tranſverſary of the wicked their black Croſſe, I know no uſe, as of m o t i v a t; nan, *&c.*

The book. Ave. ..... *Thou ſhalt know*, when thou writeſt thy book.

Δ. I deſire you of the book to ſay ſomewhat more for the faſhion, paper, and binding, *&c.*

Ave. ..... *Thou mayeſt uſe thy diſcretion.*

Δ. You mean (I truſt) the book that you bid me to prepare: For, the other is not for my writing.

A perfect maſter ready. Ave. ..... *It is not.* I my ſelf will ſtand with you, and ſhew how to practiſe.

Δ. Bleſſed be God for his ready help.

Δ. I will prepare the book (by the grace of God) with all ſpeed.

The Offices of all the four quarters. Δ. As concerning the Offices, vertues, and powers of the three other quarters of the Table, what ſhall we think of them?

Ave. ..... They are all as the firſt.

The twelve names of God in the twelve Banners. Δ. *Note.* Thou haſt *three names of God*, out of the line of the holy Ghoſt, in the principall Croſſe of the firſt Angle, ſo haſt thou three in the ſecond, *&c.*

Four dayes. Fourteen dayes. Obedient. White linnen veſtures. *Four dayes (after your book is made*, that is to ſay, written) muſt you onely call upon thoſe names of God, *or on the God of Hoſts, in thoſe names*:

And 14 dayes after you ſhall (in this, or in ſome convenient place) *Call the Angels by Petition*, and by *the name of God, unto the which they are obedient.*

The 15 day you ſhall Cloath *your ſelves*, in veſtures made of linnen, white: and ſo *have* the *apparition, uſe*, and *practice of the* Creatures. For, it is not a labour of years, nor many dayes.

E. K. This is ſomewhat like the old faſhion of Magick.

Garment and book, onely once to be uſed. Ave. ..... *Nay, they all played at this.*

You muſt never uſe the Garment after, but that once onely, neither the book.

E. K. To what end is the book made then, if it be not to be uſed after.

Δ. It is made for to be uſed that day onely.

Ave. ..... *What will you elſe?*

Δ. As you beſt know: we need inſtructions; yet neceſſary for us.

Ave. ..... *Very few.*

Ave. ..... *It is a ſtem with fruit, but it wanteth leaves.*

E. K. What mean you by that?

Fruit than leaves. Ave. ..... *There be more* leaves then fruit, *and in many actions there be more circumſtances then matter.*

Δ. But here is onely marrow, and no bones, or fleſh.

Δ. As concerning the great multitude that *E. K.* ſaw in the Viſion ſtanding after the ſixteen Angels, next the Gate, you made no mention in your Deſcription of the Viſion: Therefore I would know what they are.

Ave. ..... *They be Miniſters and ſervants.*

..... *There*

E. K. * Aliter, *Sendenna*, as *E. K.* ſaid.

There ſhalt thou *ſee thy old* Sondenna,* *and many other wicked ones, that thou haſt dealt with-all. Hereby ſhall you judge truly of wicked Magick. God be with you: I will be ready, when you need me.*

△. Of this wicked Sondenna, *E. K.* by & by after this Action ſaid. Seeing his name is come to be known (and not by me: for I had received the Sacrament with Mr. *Miniver*, of whom I had him, never to bewray or diſcloſe his name) I will tell you ſomewhat of him. He appeareth in many forms, till at length he appear in a Triangle of fire, and being conſtrained to the Circle, he taketh form (as it were) of a great Gyant, and will declare before for a month to come which ſpirits do orderly range: which by name being called, will do their offices, with a few other circumſtances uſed, &c. This, indeed was one, of whom I made moſt account, &c.

△. Æterno & omnipotenti Creatori rerum omnium, viſibilium & inviſibilium ſit omnis laus, honor, gloria, & gratiarum actio. *Amen.*

△. 1. Remember, I have not yet heard any thing of the 5 Princes which held up the traine of the chief King.

2. Neither any thing of the Trumpeter which went before all. Doubts.

3. Neither of the letters in the Tranſverſary of the black Croſſe.

4. Alſo of * *Docepax Tedoand*, being referred to *Cilicia*, *Nemrodiana*, and *Paphlagonia* in the late expoſition of the places by vulgar names: and before in the naming of them by the names of Creation they were applyed to *Italia* and *Britania*: One of thoſe is to be doubted of. * Declared by *Gabriel* and *Nalvage*.

5. We are deſirous to know the Etymologies of all the names of God which we ſhall uſe, either to God himſelf, or to the Angels.

6. We require the form of our Petition or Invitation to be made to the Angels.

7. Of the 20 (and more) diverſities or corrections of this principal Table, we require your cenſure, which diverſities I have (by conjecture) ſo made or amended.

8. Whereas I was [△]willed to call 14 dayes, the Angels which are to be uſed: ſo would I know whether alſo I ſhould ſummon the wicked here recorded (out of the black Croſſe, having their off-ſpring) likewiſe 14 dayes. △. *Pagina penultima precedente.*

Saturday, † *Cracoviæ, Junii* 30. *Manè, circa* 9. *horam.*

Oratione dominica finita, & propoſitis illis 7. *dubiis, quievimus paululum. Deinde, aliquot orationes ex pſalterio recitavi, iterum quievimus paululum. Ad ſemihoram nihil apparuit.*

At length appeared a face, very great, with wings about, ad joyned to it; afterward he ſeemed to be in a great Globe of fire.

..... *Hearken to my voice.*

Modeſty, patience, *and* humility *of* heart and body, *doth belong to theſe Actions. Tell me how many Thunders the Lord hath in ſtore for the wicked.* Note.

△. O Lord, we know not.

..... *Were you ever in the ſecret caves of the Earth?*

△. No, Lord, never.

..... *Then tell me how many windes the Lord hath prepared for an year?*

△. Neither that can we tell: We are not of the Lord his Council in theſe things of his providence.

..... *Can you tell me none of theſe queſtions?*

..... *Can you tell what ſhall become of your ſelves?*

△. God onely knoweth, and no creature but by him: for all things are kept uncertain until the end.

..... *You beget children, know you the hour wherein they ſhall be born?*

..... *You begin labour, can you tell what point of time you ſhall end in?*

△. God only is the Fountain of all wiſdom and truth.

..... *Well, then I ſee, you are drowned in ignorance and know nothing.*

E. K. He turneth round very ſwiftly,

..... *Even as the Adder leadeth out her young ones, the firſt day one foot, (out of her hole) not becauſe they ſhould eat, but becauſe they might acquaint themſelves with the air, and her ſubtlety.* Note this ſimilitude well.

The ſecond day, one yard and more: ſhe encompaſſeth her hole, and windeth to and fro, and teach-them to creep; and ſo five or ſix dayes, till they know how to move and ſtir their bodies.

After the ſeventh day, ſhe leadeth them further, and faineth deceit, ſtriking the ground with her tail, as though it were the ſound of ſome one at hand: And then gaping, beginneth to hiſſe, and ſtirreth up fear unto her young ones, ſo that they enter into her mouth. And thus ſhe doth till they be 12 *or* 13 *dayes old: Then ſhe leadeth them a ſtones-caſt, and exerciſeth them both with fear, and hiding themſelves; And when they ſleep (being young and wearied with labour) ſhe ſtealeth from them and maketh a noiſe amongſt the leaves and ſmall ſtones, with the moving of her hinder parts:*

To

To the intent ſhe might ſee what ſhift her wormes can make, which ſtirred up with fear, and miſſing their mother, ſo learn to couch themſelves in the Chymnes of the earth; At length, after ſilence, the mother thruſteth out her ſelf, and doubleth her tongue (with the ſound whereof ſhe uſeth to call them) They come together and rejoyce, wreathing themſelves diverſly about her body, for joy: She for a recompence, ſuffereth them to hang upon her back, and ſo waltereth to her hole; where ſhe gathereth the leaves of the earth: and after ſhe hath chewed them ſmall and tender, with her teeth, and mingled them with the duſt, ſhe ſpueth them out again, and beginneth to lick them by little and little, as though ſhe hungered, which ſhe ſubtlely doth, that her wormes might eat and forget their hungryneſſe.

Finally, in 20 dayes, they become big, and as skilful in the property of their kind . . . ſhe (I ſay) leadeth them out into a fertile place, and full of dew, and full of buſhes, and places apt to cover them, where they feed, dwell, obſerve their craft, and at laſt forſake their mother. *Even ſo, it is with you; So the Lord, (the true Serpent and worme) leadeth you out from day to day, according to your ſtrength: and as you grow, to the intent you might, at laſt be brought unto the pleaſant dew, and food of his mercy,* which is Triumphing true wiſdom.

Triumphing true wiſdom.

But this the Lord feareth of you; *that, as the wormes did, ſo you will forſake your mother.*

A. Forſake us not, O God, Confirm thy graces in us, and we ſhall not forſake thee.

The nature of the Serpent, is, not to forſake his young.

A. O Lord we depend onely on thee, and without thy grace and continual help, we periſh.

NOE.

The Lord told Noe *long before, the Flood would come, he believed him: Therefore he is ſafe in both worlds. The ſons in law of Lot,* ſunk into Hell, *for that they* derided the words of God, and believed them not. *His wife became a ſalt-ſtone, for that ſhe looked back, and did contrary to the Commandment of God.* Moſes *had the* reward of his holineſſe *in this world pluckt back, becauſe he ſaid,* Can this, *&c.*

Moſes. *Numeri* 20 *Num de petra hac vobis aquam poterimus elicere.*

I, as the meſſenger of God, am as one that ſay, Cave, *Take heed that you become not ſon in laws, though you paſſe the fire, Take heed you look not back: for if you do, you ſhall not ſee the flood, neither ſhall the Lord put a vail betwixt you and vengeance, neither (I ſay) ſhall the promiſes of God come in your dayes. If God had taken you up into the heavens and placed you before his Throne, and told you the things that are to come, you would believe: But that you cannot do.*

The Lord is merciful, he deſcendeth into your houſes, and there telleth you what is to come, where you may underſtand: But you believe him not. *Therefore ſaith the Lord of you,* I fear you will

K. forſake your mother: *But* if *you do it, I ſay,* if *you do it, I will make of the Mothes, meu,* that ſhall teſtifie my name.

E. K. I ever told you I do not believe them, nor can believe them, nor will deſire to believe them.

Faith. Obedience. Humility.

..... If you be faithful, you be able to comprehend: *If you be* obedient and humble, *The Creatures of Heaven ſhall abide with you:* Yea the Father and the Son, and the Holy Ghoſt ſhall *make his dwelling with you. If you perſevere, even with* faith and humility, *you ſhall ſee the* wicked dayes *that are to come, enjoy* the promiſes *of God, and be partaker of* thoſe bleſſed days that follow: *For wonders unheard of, in, and of the world, are at hand.* You are warned, *The Spirit of God reſt with you.*

A Caveat.

A. Amen.

△ *Cum maximis lachrymis hæc à me & valde ſerio ad Rem dicta erant.*

A. O Lord, ſhall we continue in this wavering or ſtiff-necked willful blindneſſe, and frowardly keep out thy mercies and graces by our fleſhly ſenſe, and unreaſonable perſwaſion againſt the verity of thy true Miniſters?

1. *All things are committed to thy charge.*

A. O Lord as much as ever I can do by prayer or otherwiſe, I do, and yet I enjoy no fruit of my long travel.

2. *Thou haſt ground, ſow if thou can.*

A. How can I without further inſtructions and help? and now, when I require *Ave* to come, he cometh not: O Lord comfort me.

3. A V E *ſhall come when thou haſt need of him.*

A. In te Domine ſperavi, & ſpero, & ſperabo. In die Tribulationis exaudies me. Refugium meum, ſpes mea, vita & beatitudo mea Jeſu Chriſte, tibi cum Patre & Spiritu Sancto ſit omnis honor, laus, Gloria & Gratiarum actio *Amen.*

Monday, † *Cracoviæ, Junii* 2. *Manè hora* $\frac{5}{4}$.

Oratione dominicâ finitâ, & morâ aliquâ interpoſitâ, & aliquot aliis ex pſalterio recitatis precibus, & poſt varias meas ad Deum ejaculationes.

Poſt ſemihoram. At length *Ave* appeared to E. K. in the Shew-ſtone, *&c.*

A. O Lord, all honour, thanks, and praiſe, be unto thee, who heareſt the prayers of thy ſimple ſervant.

A. Firſt,

Δ. Firſt, for the reforming of diverſity of letters in the names written, I require your aid, unleſſe you will firſt ſay ſomewhat elſe.

By the ſame Jeſus who ſitteth on the right hand of his Father, and is the wiſdom of his Father, I requeſt you to proceed with us.

Ave..... *So that the body of Chriſt, now, is glorified and immortal.*

Δ. Moſt true it is --- *Mors illi ultra non non dominabitur.*

Ave. ..... *But as the Prophets, that were fullfiled with the Holy Ghoſt and Spirit of God, before Chriſt, taſted of him, in that he ſhould come as a Saviour, and in the ſeed of man; So is the Propheſie of this time, Chriſt being aſcended, in the ſame Spirit. But that Chriſt ſhall* come in his glorified body, *Triumphing againſt Satan, and all his enemies.* *Adventus Chriſti.*

Δ. So be it, O Lord.

Ave. ..... *But that the words of the Propheſies may be fulfilled, It is neceſſary that the Earth ſwarm, and be glutted with her own fornication and idolatry: which, what it ſhall be, the ſame* ſpirit will open unto you.

Δ. Fiat voluntas Dei.

Ave. ..... *That you may not onely be wiſe in forſaking the world, and foreſeeing the dangers of perdition; But alſo preach the wonders of the ſame Chriſt, and his great mercies, which is to come and* to appear in the cloudes with his body glorified. *The Lord ſaid to Satan, I will give thee power,* in the end over their bodies, *and thou ſhall be caſt out into the fields, and that* for my names ſake: *But my Vineyard, and the fruit of my Harveſt, ſhalt thou not hinder. Thus my brethren hath the Lord loved you, Thus have the Treaſures of the Heavens opened themſelves unto you: But your faith ſpringeth not.* Our bodies to be caſt out into the fields.

Δ. It ſhall when it pleaſeth the Higheſt: We beſeech him to encreaſe our faith as ſhall be moſt for his honor and glory.

Ave. ..... *But unto you it ſhall be revealled, what ſhall come, after Morrows, after Dayes, Weeks, and Years: And unto you it ſhall be delivered, The Propheſie of the time to come,* which is twelve: of the which you have but one. Propheſie. 1 --- 11 12.

Δ. God make us faithful, true and diſcret ſervants.

Ave. ..... *For God will ſhake this earth through a riddle, and knock the veſſels in pieces, throw down the ſeats of the proud, and eſtabliſh himſelf a ſeat of quietneſſe: that neither the Sun may ſhine upon the unjuſt, nor the garments be made of many pieces.* *Regnum futurum.*

Δ. All ſhall be in unity: *unus paſtor, unum ovile,* &c.

Ave. ..... *Haſte* therefore and be gone: as the Lord hath appointed you, *that you may be ready for him, when he bringeth the ſickle. Purifie all the veſſels of your houſe, and* gather more into it, *and when the Lord preſſeth, he will give you wine abundantly: And lo, the * forks are weary of their burdens: But be diligent, watchful,* and full of care: *for Satan* himſelf *is very buſie with you. After dinner I will viſit* you with inſtructions: *But O my Brethren,* be faithful, *and perſevere; for the ſame ſpirit that teacheth the Church, teacheth you.* Δ. Be gone to the Emperour. * That hold up the grapes. Satan. Faithful. *Spiritus Sanctus.*

Δ. To the ſame *Holy Spirit*, with the Father and the Son, be all honor, power, glory and praiſe, now, and ever, *Amen.*

Julii 2. After Noon, *Hora* 1 ¼

Δ. Gloria Patri, & Filio & Spiritui Sancto ſicut erat in principio & nunc & ſemper & in ſæcula ſeculorum. *Amen.*

E. K. Here he is now.

Δ. Nobis adſit, qui cuncta creavit.

Ave. ..... *What will you?*

Δ. If it pleaſe you, the ſolution of the former 8 queſtions firſt.

Δ. 1. As of the five Princes, which held up the traine of the King.

Ave. ..... *The knowledge of them helpeth not now.*

Δ. 2. Secondly of the Trumpeter, what it betokened.

Ave. ..... *It hath no relation to theſe Tables.*

Δ. 3. Of the letters in the Tranſverſary, I would know your will.

Ave. ..... *They are, as the other,* but for a peculiar practice.

Δ. 4. For *Docepax* and *Tedoand* referred diverſly, as I have noted, What is the cauſe of this diverſity? *Docepax. Tedoand.*

Ave. ..... *It was the* fault of *E. K.* in reporting.

Δ. What is the very Truth?

Ave, ... *Thou ſhalt be taught that, when thou* haſt their Calls, *It belongeth to* Nalvage *his correction.* Calls. *Nalvage* is to correct.

Δ. 5. As concerning the Etymologies of theſe names of God, we would be ſatisfied.

Ave ..... *God is a Spirit, and is not able to be comprehended.*

Δ. Some Notifying or Declaration, no full comprehenſion I require.

Ave, ...

Ave. .... *It is no part of mans underſtanding.* They ſignifie all things, and they ſignifie nothing.

Ave. .... *Who can expreſſe* Jehovah *what it ſignifieth.* Deus ſignificat ad id quod agit.

Δ. As for the form of our Petition or Invitation of the good Angels, What ſort ſhould it be of?

Ave. .... *A ſhort and brief ſpeech.*

Δ. We beſeech you to give us an example: we would have a confidence, it ſhould be of more effect.

Ave. .... *I may not do ſo.*

E. K. And why?

Invocation. Ave. .... Invocation proceedeth of the good will of man, *and of the heat and fervency of the ſpirit: And therefore is prayer of ſuch effect with God.*

Δ. We beſeech you, ſhall we uſe one form to all?

Ave. .... *Every one, after a divers form.*

Δ. If the minde do dictate or prompt a divers form, you mean.

Ave. ..... *I know not: for I dwell not in the ſoul of man.*

Δ. As concerning the diverſity of certain words in theſe Tables, and thoſe of the portions of the Earth delivered by *Nalvage*, What ſay you?

Ave. ..... *The Tables be true.*

Is it *Aydropl*, or *Andropl?*

Ave. ..... *Both names be true, and of one ſignification. I have delivered you the Tables, ſo uſe them.*

Δ. As concerning the Capital letters, have I done well?

The uſe of the letters. Ave. ..... *You have eaſily corrected that, and to good end*; for every letter, and part of letter, hath *his ſignification.*

Δ. I beſeech you ſay ſomewhat of the *N* in *Paraoan*, of which you ſaid, ſo far as that ſtretched, ſhould ſink to hell.

Note. Ave. .... *Every letter in* Paraoan, is a living fire: *but all of one quality and of one Creation: But unto* N *is* delivered a viol of Deſtruction, *according to that part that he is of* Paraoan *the* Governour.

Δ. It may pleaſe you to name that Place, City, or Country, under that *N.*

Ave. ..... *Ask Nalvage*, and he will tell you.

Δ. As concerning the wicked here, Shall I call or ſummon them all, as I do the good ones in the name of God?

The wicked ſpirits are vile ſlaves. Ave .... *No man calleth upon the name of God in the wicked: They are ſervants and vile ſlaves.*

Δ. We call upon the name of Jeſus in the expulſing of devils, ſaying in the name of Jeſus, &c.

Ave. .... *That* In, *is againſt the wicked. No juſt man calleth upon the name of God*, to allure the devil.

Δ. Then they are not to be named in the firſt ſummoning or invitation.

Ave. .... *At no time* to be called.

E. K. How then ſhall we proceed with them?

Ave. .... *When the Earth lieth opened unto your eyes, and when the Angels of Light, ſhall offer the paſſages of the Earth, unto the entrance of your ſenſes, (chiefly of ſeeing) Then ſhall you ſee the Treaſures of* the Earth, as you go: *And the caves of the Hills ſhall not be unknown unto you: Unto theſe, you may ſay,* Ariſe, be gone, Thou art of deſtruction and of the places of darkneſſe: Theſe are provided for the uſe of man. *So ſhalt thou uſe the wicked*, and no otherwiſe.

The Treaſures of the Earth. Our words to the wicked that keep Treaſure.

Δ. This is as concerning the natural Mines of the Earth.

Ave. .... *Not ſo, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.*

Δ. As concerning the coined they have power to bring it.

Ave. So they may: that they keep, and no other.

Δ. How ſhall we know what they keep, and what they keep not?

Ave. .... *Read my former words; for thou doſt not underſtand them.*

Δ. I read it: beginning at the firſt line on this ſide, when the Angels of Light, &c.

Δ. I mean of coined money that they keep not; How ſhall we do to ſerve our neceſſities with it?

Ave. .... *The good Angels are Miniſters for that purpoſe. The Angels of the 4 angles ſhall make the Earth open unto you, and ſhall ſerve your neceſſities from the 4 parts of the Earth.*

Δ. God make me a man of wiſdom in all parts, I beſeech him.

Δ. Note I had ſpoken ſomewhat of my part in *Devonſhire* Mines: and of the *Daniſh* Treaſures which were taken of the Earth.

Δ. Theſe our Queſtions being thus anſwered, now I refer the reſt to your inſtructions intended.

Invocations to be made. Ave. .... *You have the corn, and you have the ground: Make you but* invocations to ſow the ſeed, *and the fruit ſhall be plentiful.*

Δ. As

△. As concerning our uſage in the 4 dayes in the 14 dayes, we would gladly have ſome information.

Ave. ..... *You would know to reape, before your corn be ſown.*

△. As concerning a fit place and time to call, and other circumſtances, we would learn ſomewhat.

Ave. ..... *You would know where and when to call, before your* invocations *bear witneſſes* of your readineſſe.

△. Then they muſt be written in *verbis conceptis*, in formal words.

Ave. ..... *I —— a very eaſie matter.*

△. What is the Book you mean that I ſhould write?

Ave. ..... *The Book conſiſteth* [1] *of Invocation of the names of God, and* [2] *of the Angels, by the names of God: Their offices are manifeſt. You did deſire to be fed with ſpoones, and ſo you are.* The Book.

△. As concerning *Bataiva*, or *Baataivh*, I pray you not to be offended though I ask again, what is the truth?

Ave. ..... *The word is but of ſix letters, whereof, one is on the left ſide, one on the right, two above, and two under; A and H are put to.* △. He meaneth of the left ſide of the ſquare center of the principal croſſe: not perfect ſquare, but heteromeces.

△. Sometimes or communiter, *A*, and in *extremis Judiciis H* as I was taught before.

△. So that the word is *Bataiva*, or *Bataivh*.

E. K. I think he be gone; for he made a ſign of the croſſe toward us, and drew the white Curtain.

△. As we ſate a while and talked of the Calls received in the holy Language, and not yet Engliſhed, there was a voice.

..... *You ſhall have thoſe Calls in Engliſh on Thurſday. And ſo ask me no more queſtions.* The Calls to be had in Engliſh on Thurſday next.

△. Thanks, honour, and glory, be to our Creator, Redeemer, and Sanctifier, now and ever, *Amen.*

Thurſday, † *Cracoviæ, Julii*, 5. *Manè, hora*, 8. *ferè.*

Oratione dominica finita aliiſque extemporaneis ejaculationibus ad Deum, & repetito promiſſo ultimorum verborum de Angelica interpretatione 14. *illarum invocationum, quas à* 14 *Maii ultimi recepimus, tandem apparuerunt*, Gabriel *in Cathedra &* Nalvage.

Gabriel in his Chair, and *Nalvage* with the Table, or rather Globe with the letters in it, *&c.*

△. Bleſſed be our God alwayes, for his mercies: his graces be with us, now and ever.

E. K. *Gabriel* ſtandeth up.

Gab. ..... *Dictum eſt ſæpe vobis*, perſeverate uſque ad finem.

△. God give us that ability.

Gab. ..... *And why is it ſaid ſo? but becauſe you ſhall have many temptations and afflictions:* after which come conſolation and comfort.

If the Smith prove and temper his Gold by fire, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refined, and made apt, to the end wherein it ſhall be uſed: Much more, think you, doth the God of wiſdom, forge, try, and beat out, ſuch as he intendeth to uſe in the execution of his divine and eternal purpoſes. How therefore can you find fault with the Lord? How can you ſay, he dealeth not juſtly with you? when he ſuffereth you to be proved to the uttermoſt. If you pay the uttermoſt farthing, are you not become free? If you feel affliction and temptation, and withſtand it, are you not the more pure? the more juſtified? for the Vineyard and Harveſt of the Lord? O yes, my Brethren; for the more the wiſe man is afflicted, the more he rejoyceth; And the greater his adverſity is, the more he proſpereth.

Is it not written? No man cometh to the Lord but he is juſtified, purified, and accepted. Whence therefore (if you ſeek to come before the Lord, that is to ſay, to appear, to be bleſſed) ſhall your juſtification or purifying ariſe? Of your own nature it cannot; for you were born ſinners: But by Chriſt you may: In whom you are juſtified, through patience, and reſiſting temptations. True proof, and touch of man: But me thinketh I hear you ſay, O, if we were rich, *or of ability. True it is, for the duſt of the earth many men excel you: But in that you* ſpeak with God, in us his Angels (*that is to ſay Meſſagers*) *you are not onely happy (which happineſſe the others want) but you excell all the creatures of the Earth.* Our great Priviledge with God.

O my Brethren, their joy is a bitter-ſweet: But the comfort that you have, is eternal, is ſweet, and a food for ever. Therefore, if you will be eternal, and in perpetual comfort with joy, deſpiſe the world for the worlds ſake: and delight in God for his mercies; which if you truly do, Then can no Tempeſt prevail, no affliction come amiſſe, nor no burden be too heavy for you: For it is written, Gaudium beatorum eſt Chriſtus: Cui Mundus omnia mala fecit.

O my Brethren, be contented, and ſuffer the world: for as Chriſt in vanquiſhing her, did prove himſelf the Son of God: So ſhall you in reſiſting her, at laſt overcome, and be accounted the ſons of

Dee. *God in Chriſt, of whom you are a follower. John Dee*, be of comfort, for thou ſhalt overcome.

△. God be praiſed therefore.

E. K. And what do you ſay of me?

△. If I prevail, Satan ſhall not have his will of you: for

Gab. ..... *But unto thee* [E.K.] *ſaith the Lord*, Take heed, how thou meddleſt with hell, leſt it ſwallow thee.

Have patience, a time.

E. K. They be gone out of ſight.

△. In the mean time we read over the premiſſes twice, to our great comfort.

E. K. Now they be here again,

Now is a Cloud over them, all white like a ſmoke.

A voice..... *Move not, for the place is holy* —— By a great hollow voice.

E. K. Why ſhould it be holy.

△. —— The Court is, where the King is: So where the Lord is preſent, the place is accounted holy, and is ſo.

E. K. Now they be out of the Cloud.

△. After this, they made another pauſe: longer than before.

E. K. When ſhall we practice *Ave* his Calls, &c.

Gab. ..... *My brother, thou haſt leaſt care: Thou draweſt both of God and man. That is pre-miſed thee, ſhall be payed thee; and that which is to come, thou ſhalt be partaker of*

His fee of *A. L.* of 400 Dollers yearly. [△. To *E. K.* for he hath no care neither for meat, nor drink for him and his, neither is he deſtitute of 400 Dollers yearly penſion, and is to have ſome help by Art.]

Nal. ..... *Say the firſt word of the Call.*

Gab S dix. △. *Sapáh* It is the fifth, for 4 being Engliſhed.

E. K. He holdeth up all his hand, and on his thumb ſtandeth written —— and on the fingers orderly very big letters.

The Spirits of the fourth Angle *are*

△. It is yet a myſtery to what book theſe, and ſuch words have relation, they are in every Call following.

There was no word there that ſignified Nine, the third word ſhould be E M.

Nine
mighty
in the firmament
of waters,
whom
the firſt
hath planted
a Torment
to the wicked,
and
a Garland
to the righteous;
giving unto them
fiery darts

to vanne the earth
and That word thou haſt not, it is *Acam.*
7699
continual Workmen,
whoſe courſes
viſit with comfort
the earth,
and are
in government
and
continuance
as the ſecond
and the third:

Wherefore
Hearken unto
my voice,
I have talked of you
and
I move you
in power and preſence,
whoſe works
ſhall be
a Song of honour
and the praiſe
of your God
in your Creation.

E. K. Like a cloud covereth between me & the things in the air.

△ 6 2

Nal. ..... *That is one.*

E. K. Now he plucketh the Curtain over all.

△. Becauſe you ſaid that *Acam* betokening 7699. was to be put in his place: I have viewed and numbred, and I find the words of the Call, more, than the Engliſh parcells, by many: For the Engliſh parcels are 41, and the Call hath above 50.

A voice..... *You have* OD *the fourth word of that Call; The whole Call is placed there, and ought to be the next.* Number the words of the next Call.

Sapáh. △. So that the next Call ought to have this Engliſh.

E. K. Now he ſheweth again.

Nal. .....

Nal.... *The mighty ſounds*
have entered
into the third Angle,
and
are become
as Olives
in the Olive Mount,
looking with gladneſſe
upon the earth, E. K.
and Clouds.
* *dwelling in the brightneſſe*
of the Heavens
as
continual comforters,
unto whom
I faſtened
Pillars of gladneſſe
nineteen —— That is Af
and that word
gave them have not
veſſels there.
to water
the earth
with her Creatures,
and
they are
the brothers
of the firſt
and ſecond,
and
the beginning
of their own ſeats,
which
are garniſhed
with continual burning Lamps
69636. Nal.....
whoſe Peral
numbers *you want*
are as *that word.*
the firſt,
the ends
and
the Contents of time.
Therefore, E. K. *Now all*
Come ye *the fingers are*
and *bowed down-*
obey *ward.*
your Creation,
viſit us in peace
and comfort,
conclude us
as receivers
of their myſteries,
for why?
Our Lord and Maſter Δ 5
is all one. 1

Nal.....* E. K. Clouds came between. E. K. His eyes and the ſhew-ſtone.

E. K. Clouds. *Forte ſic.*

* Dwelling in the brightneſſe of the heavens as continual comforters.

Nal. ..... *That is it that went before.*

E. K. Now he draweth the Curtain.

Δ. I underſtand this to be the *Engliſh* of the fifth Call; and that before of the ſixth: the Numbers of the parcels ſeem to agree. *So that we have now the* Engliſh *of the fifth and ſixth Call. Thanked be God.* *E, M, Af.* and *Peoal*, three words which you ſaid we had not, I finde them in the Calls: your meaning perhaps is ſome other then the common words.

E. K. Now he hath opened again.

A mighty
Guard
of fire,
with two edged ſwords
flaming,
which have Nal.....
the Viols That is P. you
eight have not mark
of wrath the myſterie.
for two times
and
a half,
whoſe
wings
are
of Wormwood,
and
of the marrow
of ſalt
have ſetled
their feet
in the Weſt,
and
are meaſured
with their Miniſters,
9996 ---- *That is,*
Theſe *C.al*, that you
gather up have not.
the Moſſe
of the earth,
[as] *the rich man*
doth
his Treaſure,
curſed
are they
whoſe
iniquities
they are,
in their eyes
are
Milſtones,
greater
then the earth.
And
from their mouths
runne
Seas
of bloud:
Their heads
are covered
with Diamond,
and
upon
their hands
are
Marble
ſleeves.
Happy is he
on whom
they frown not:
For why?
the God of righteouſneſſe
rejoyceth
in them.
Come away,
And not
your viols.
For,
the time
is ſuch as
requireth
comfort.
5
Δ 9

The ninth.

West.

E. K. Now he draweth the Curtain.

Δ. As I was comparing the Call to this *Engliſh*, a voyce ſaid.

Nall...., *It is the next Call.*

Δ. I underſtand it to be the fourth *Call*, or

E. K. Now he openeth.

The midday the firſt,
is as
the third Heaven
made
of Hiacinct pillars
26.
In whom
the Elders
are
become ſtrange,
which
I have prepared
for my own righteouſneſſe,
ſaith the Lord,
whoſe long continuance
ſhall be
as Buckles
to the ſtouping Dragons,
and
like
unto the Harveſt
of a Widow.
How many are there
which remain
in the glory
of the earth,
which are,
and ſhall not ſee
death untill
this houſe △. I underſtand the end of this earth, &c.
fall,
and
the Dragon
ſink.
Come away.
For,
the Thunders
have ſpoken:
Come away.
For,
the Crowns
of the Temple,
and
the Coat
of him, that is, was, and ſhall be Crowned
are divided.
Come
appear
to the terrour
of the earth
and
to our comfort,
and
of ſuch
as
are prepared △ 4 8

Nal. .... Ox: And that you have not.

E. K. Now he hath covered all again.

△. As I was ſpeaking of his diverſities, ſaying, This you have not, and this you have not: A voyce ſaid: *Some you have, and ſome you have not, whether you have, or have not,* it is a myſtery.

E. K. There is a little fire in the ſtone, going about it like a little Candle.

The Curtain is open, and a great Cloud over them.

Now they appear clear.

The Thunders of Judgement and wrath.

are
numbred
and
are harboured
in the North,
in the likeneſſe
of an Oak,
whoſe
branches
are
Neaſts
22.
of lamentation
and
weeping,
laid up
for
the earth,
that
times
5678.
in the 24th.
parte
That is Daor that you have not.
of a moment Ol. That you have not.
roar
with an hundred —— *Torb.*
mighty Earth-quakes.
And
a Thouſand —— *Math.*
ſurges
which
reſt not [*or*] *labour ſtill,*
neither
know.

Op.... That you have not.

E. K. Now cometh a Cloud over them very white like ſmoke.

Now they appear again.

Which
burn
night
and
day.
And
vomit out
the heads
of Scorpions,
and
live Sulphur,
mingled
with poyſon.
Theſe be
the Thunders
any
time
here.
One rock
bringeth out
a thouſand —— *Math.*
even as
the heart
of man
doth
his thoughts,
wo, wo, wo,
wo, wo, wo,
Nal.... you have it not.
Yea,
wo
be to the earth,
for
th
her iniquity
is,
was,
and ſhall be
great.
Come away.
But
not 6
your noyſes. 10

E. K. Now the Curtain is drawn again, after a quarter of an hour.

E. K. Now

E. K. Now he appeareth.

Nal. ..... *Conſider by theſe, whoſe buſineſſe you have in hand.*

O you
that range
in the South,
and
are
28.
the Lanterns

Ob..... That you have not.

of ſorrow
binde up
your girdles,
and
Viſit us,
Bring down
your train

3663.
that
the Lord
may be magnified,
whoſe name
amongſt you Δ 8
is wrath, &c. 12

Mian.....

..... *Here muſt words in the end of the firſt Call, follow at* Move, &c.

Δ. But this Call, it differeth a little expreſly.

Δ. They are the 14 laſt words, in the holy language thus: Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.

Another ——
The mighty ſeat
groaned,
and
there were
Thunders
5.
which
flew
into the Eaſt,
and
the Eagle

ſpake,
and
cried with a loud voyce
Come away
and Δ 7
they gathered them- 11
O..... *ſelves together*
and
became
the houſe
of death,
of whom

There is no language for theſe words in the Call.

it is meaſured,
and
it is as
they are
whoſe
Number
is
31 ——————— Ga.
Come away.
For Gabr.
I prepare —— } or, have prepared.
for you.

Note. *Then begin at the firſt Call,* Move, *as before.*

E. K. Now they appear.

O thou
the governour
of the firſt flame
under whoſe
wings
are

6739.
which weave
the earth
with drineſſe,
which
know of

the great name
Righteouſneſſe,
and
the ſeat Δ 11
of Honour 15

—— I le meſe: *Wedneſday,* Julii 11. *dixit hic deeſt.*
Of the firſt flame.

At large.
Darg.....
Of the firſt flame.

Nal..... Then move *as before*, &c.

O you ſons
of fury,
the daughters
of the juſt,
which
ſit
on
24
ſeats

Sons,
Daughters.
Nal....
Ol.....

vexing
all creatures
of the earth
with age
which have
under you
1636.
Behold,

Nal.... Quar.

the voyce
of God,
the promiſe
of him
which is called
amongſt you Nal.....
Furie ——————— *or extream*
——————— *Juſtice.* Δ 10 14

....., Move, *as before.*

O you ſwords
of the South
which have
42 ——————— Ux.
eyes
to ſtir up
the wrath
of ſin,

Nalvage.

making
men drunken
which are
empty.
Behold,
the promiſe
of God

and
his power,
which
is called
amongſt you Δ
A bitter ſting. 9 13

..... Move, *as before*, &c.

E. K. Now all is covered.

E. K. Now it is open again.

O thou mighty light,
and burning flame of comfort
which

openeſt
the glory
of God

to the Center
of the earth,
In whom

the

the ſecrets of Truth *is called* *not to be meaſured.*
Bran -- 6332 *in thy Kingdom* *Be thou*
have JOY, *a window of comfort* 18
their abiding *and* *unto me.* [14]
which

△ This is the 14 ... ceived them in the holy Language.

..... *Move as before.*

O thou *ſhalt comfort* *ſeparate*
Jeſ... name. *the Juſt,* *Creatures*
the houſe of Faiſ... *which walkeſt* *great*
which *on the earth* *art*
halt *with feet* *thou*
thy beginning 8763 —— *Emod.* *in the God of* *Stretch forth*
in glory, *that underſtand* *and Conquer.*
and *and*

△. [12] 16 ..... *Move, &c.*

E. K. They have covered all with the Curtain.

Faxs---- *Faxis* or *Faxis* to be ſounded. I find in the Call *Taxs*. I finde alſo in ſome words *T* or *F* indifferently uſed.

O thou *vexation* *whoſe God*
third flame, *and haſt* *is Wrath in Anger.*
whoſe 7336 *Gird up*
wings *Lamps living* *thy loynes*
are *going* *and*
thorns *before thee,* *hearken.*
to ſtir up

[△. 13.] [17] ..... *Move, as before, &c.*

A voice. ..... *Upon Monday you ſhall have the reſt.*

△. The God of Hoſts be praiſed, his name extolled, and his verity prevail to the comfort of his Elect. *Amen*

A voice. ..... *The Eternal God bleſſe you.* *We have no more now.*

△. Amen, Amen, Amen. *Hora* 12.

NOTE. △. Upon my conſidering (immediately) of theſe Engliſhed Calls, and the Angelical Language belonging to them, I find that here are but 13 Engliſhed of the 14 which are in the third Cracovien Volume contained: and here wanteth the Engliſh of the third of thoſe 14.

Beſides this, you may conſider that theſe Engliſh Calls keep this order as followeth: and to make it a more perfect account from the beginning of the firſt Call of All (being long ſince Engliſhed, and three more) Then have we 18 Calls, whereof 17 are Engliſhed.

Note, the third of the third Book, which is the ſeventh, from the beginning, is not yet Engliſhed.

Vide poſt Julii 11. *hora* 4.

There is the Call Engliſhed.

The total ſumme from the very beginning.	The Numbers of the Third Book, *Cracovien.*	The Engliſhed Calls of this Book.
6	2	1
5	1	2
9	5	3
8	4	4
10	6	5
12	8	6
11	7	7
15	11	8
14	10	9
13	9	10
18	14	11
17	13	12
16	12	13

NOTE. *Ergo*, there lack yet 30 Calls, for the 30 Aires, *&c.* (beſides the Engliſh of the ſeventh or third, in the third Book contained) and ſo ſhall there be 48 Calls: For the firſt Table, is no Call: Although there be letters gathered, but made into no words; as you may ſee, before the firſt Call of all.

Saturday,

Saturday, *Julii 7. Manè hora 6 ¼ † Cracoviæ.*

Oratione Dominica finita, aliiſque tam ad Deum quam ipſum *Ave* petitionibus, requirebam Judicium ipſius *Ave* de meis tam ad Deum quam bonos ejus angelos factis orationibus. Poſt vix quartam horæ partem apparuit.

Ave. ..... *If the words or truth of our teſtimony and meſſage, were, or were contained within the capacity of man, Then might the Devil thruſt in himſelf, and diſſemble the Image of Truth: But becauſe it is of Truth, and of him that beareth teſtimony of himſelf, it can neither have affinity with the fleſh, nor be ſpoken of in this ſenſe.*

Lo, thus, deceitfully, hath the Devil entred into man.

Δ. Bleſſed be the Lord of all truth.

Ave. ..... *Therefore ſeeing the word is not corruptible, Thoſe that miniſter the word, cannot dwell in corruption. I ſpeak not this, without a cauſe, my brethren.*

Δ. I pray you to proceed, accordingly, that we may know the cauſe, if it be your will: or elſe leaving this Caveat unto us, to proceed to the matter wherein we required your helping hand to correct or confirm, or to do that which is behooful.

Ave. ..... *For, which of you have ſought the Lord, for the Lord his cauſe or ſake?*

Δ. That, God can be judge.

Ave. ..... *Or in which of you hath due obedience; either to the word, or unto us that are ſanctified by the word, been faithfully performed?*

Δ. My points of errour, and diſobedience I beſeech you to Notifie, that I may amend them.

Ave. ..... *It may be, you will ſay, we have laboured, and we have watched, yea we have called on the name of the Lord. What have you done that you ought not to do, yea, a thouſand times more?*

Δ. We vaunt nothing of any our doings, nor challenge any thing by any perfection of our doings.

Ave. ..... *Shall the hireling ſay, I have laboured hard? or doth the good ſervant think he meriteth his wages? It is not ſo. But you do ſo; Therefore you are neither worthy of your reward, nor the name of faithful ſervants.*

Δ. No Lord, we challenge nothing upon any merits; but flie unto thy mercy and that we crave and call for.

Ave. ..... *You do wickedly and injuſtly: yea you credit the Lord, as you do your ſelves: your faith is the faith of men, and not of the faithful.*

Many things have I ſaid unto you from the beginning, (ſaith the God of Juſtice) which you have heard, and not believed: But you tempt me, and provoke me; yea you ſtir me up to be angry with you.

Δ. If thy Anger ſhall be on us, beſide the ſorrow of this world, tentations of the feind, *&c.* Then are we not able to endure.

..... *Anſwer not me, and hear what the Lord ſaith unto* thee: *Satan laugheth you to ſcorn; for he ſaith* unto the Lord, ſtanding before him, *Are theſe they whom thou deliveredſt from the perils of the Seas, and from the hands of the wicked, whom the windes were a comfort to, and thy Countenance a Lanthorn? But the Lord ſeemeth not to hear him: for he knoweth it is true.* My brethren, you ſeek the world more than you ſeek to perform the will of God: *as though God could not rain Gold and Margarits amongſt you: As though the breath of God were not able to beat down the whole earth before you. O you faithleſſe Creatures: O ye hypocrites in the Vineyard of the Lord: O you unworthy ſervants of ſuch a Maſter. Neither unto* Abraham, *nor unto* Noe, *nor unto any other Patriarchs or Prophets, hath God done more merciful unto, than unto you. To* Abraham *he ſaid, When I return at this time of the year, Thou ſhalt have a ſon. Unto* Noe *he ſaid, Build thee a Ship: Make up the Ark, Thus and thus, it ſhall be: for the people ſhall periſh.* The great and peculiar mercies of God ſhewed on us.

You remember not that Joſeph *was ſold by his brethren; or if you do, it may be, you think* it is a fable: *If you think it to be true, Then conſider how he eſcaped the Pit; Conſider he was ſold, and ſo became a bondman: But who changed the imagination and ſenſe of his brethren? who (I ſay) came between their Tyranny and his innocency? What was he that made him free? that brought him before* Pharaoh? *yea, and that which is more, made him reign over* Pharaoh: Was it not the ſame God, that dealeth with you? Geneſ. 27.

O ye of little faith, and ſtarvelings, withered graſſe, and blaſted willows: What and if you were in hell, could he not deliver you? If you become bondmen, cannot he make you free? If you be in priſon, cannot he deliver you? Cannot he compaſſe your neck with a chain? *But Satan ſaith,* Lo, they ſay, they have a long Journey: *It is neceſſary that God comfort thoſe that put their truſt in him.* Euge, *O ho O you beggerly ſtarvelings, Hath not the ſame God, the ſame* Raphael *that he had... Yes verily, a thouſand a hundred, and a thouſand and a hundred thouſand thouſands that are, and* more than Raphael *for the help and comfort of the faithful.*

When Herod ſought to kill the ſon of God, in that he was man: his Father delivered him not with a mighty wind, nor with beating down of Lords Palaces; but by a dream appeared *unto* Joſeph, *ſaying, flee,* Herod *ſeeketh the child his life. Note the manner of his warning, The man-*

ner

ner of his departure: But hear what the Lord ſaid in the end. Return, for he that ſought the Child his life, is now dead. Why, I ſay, you rotten Reeds, worſe than the excrements of the Fens, have not you greater warning? Wherefore is it ſaid unto you, Up and be gone, *but that the Lord ſeeth* the thoughts of man? *even* of him which ſeeketh your deſtruction; *Even of this* wicked King which ſeeketh to deſtroy *Laskie.*

Up and be gone.

Stephen Bathor King of *Poland.*

Could not the ſame Lord, conſume that wicked monſter and ſeller of his people, *(which tarryeth for a time) with the fire of his mouth? Yes, but that he hath given all things a time. Thoſe that are righteous are often times taken away becauſe of temptations that are to come: But the wicked are ſuffered to continue, becauſe they might be more heavy, and ſink deeper: But, (for love) I ſay unto you, my brethren,* Flee the miſchiefs that are to come, *and go forward in the ſervice of the Higheſt, that you may enjoy the promiſes that are made you, and be partakers of the happy dayes to come.*

Note of the death of the righteous now and then.

Flee.

Take heed of whoredom, and the provocations of the fleſh. *For why? thoſe things that we ſay, are not without their cauſe. You have but ten dayes to tarry (if you will follow my counſel) But if* you linger any longer, *you may drink of a Cup that you would not. Wherefore doth God warn you, but that he* would be juſt *with you? Hath he not the whole Earth to ſerve him? Believe me, by the teſtimony we bear,* that the good Angels weep over *you*; for, as you are particularly called, ſo have you your particular *and* unaccuſtomed *temptations. But pray unto God, that you may prevail.* Nititur enim, omnibus modis, Sathanas ut vos devoret.

But 10. dayes.

Particular Temptations.

It is ſaid unto you, If you provide for this Journey, *&c.* That word is as ſure as the ſtrongeſt rock in the world. *Conſidering that you were warned by the ſame Spirit (whereof I ſpeak) being witneſſe of himſelf, and by us, which bear witneſſe of him; Give ear, gird up your ſelves,* and be gone: *For, even at the very doors, are miſchief. After a while I have ſomewhat elſe to ſay unto you.*

Provide for this Journey.

Spiritus Sanctus.

Be gone.

E. K. He covereth all with the white Curtain.

△. We read and conſidered theſe premiſes ſomewhat diligently.

△. Afterward, [*Ave*] he came again, and (after a pauſe) ſaid as followeth.

Ave ..... *My brother, I ſee thou do't not underſtand the my tery of this Book, or work thou haſt in hand. But I told thee, it was the knowledge that God* delivered unto Enoch. *I ſaid alſo, that* Enoch *laboured* 50 dayes. *Notwithſtanding, that thy labour be not fruſtrate, and void of fruit, Be it unto thee,* as thou haſt done.

Enoch.

The Book confirmed.

△. Lord I did the beſt that I could conceive of it.

Ave..... *I will tell thee, what the labour of* Enoch *was for thoſe fifty dayes.*

△. O Lord I thank thee.

Nal. Ave. It is a kind of ſlate-ſtone.

He made, (as thou haſt done, thy book) Tables, of Serpaſan *and plain ſtone: as the Angel of the Lord appointed him; ſaying, tell me (O Lord) the number of the dayes that I ſhall labour in. It was anſwered* him 50.

50 Dayes labour.

Then he groaned within himſelf, ſaying, Lord God the Fountain of true wiſdom, thou that openeſt the ſecrets of thy own ſelf unto man, thou knoweſt mine imperfection, and my inward darkneſſe: How can I (therefore) ſpeak unto them that ſpeak not after the voice of man; or worthily call on thy name, conſidering that my imagination is variable and fruitleſſe, and unknown to my ſelf? Shall the Sands ſeem to invite *the Mountains: or can the ſmall Rivers entertain the wonderful and unknown waves?*

Enoch his prayer to God.

Can the veſſel of fear, fragility, or that is of a determined proportion, lift up himſelf, heave up his hands, or gather the Sun into his boſom? Lord it cannot be: Lord my imperfection is great: Lord I am leſſe than ſand: Lord, thy good Angels and Creatures ex el me far: our proportion is not alike; our ſenſe agreeth not: Notwithſtanding I am comfort d; For that we have all one God, all one beginning from thee, that we reſpect thee a Creator: Therefore will I call upon thy name, and in thee, I will become mighty. Thou ſhalt light me, and I will become a Seer; I will ſee thy Creatures, and will magnifie thee amongſt them. *Thoſe that come unto thee have the ſame gate, and through the ſame gate, deſcend, ſuch as thou ſendeſt. Behold, I offer my houſe, my labour, my heart and ſoul,* If it will pleaſe thy Angels to dwell with me, and I with them; *to rejoyce with* me, that I may rejoyce with them; to miniſter unto me, *that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared)* I offer unto thee, and unto thy holy Angels, deſiring them, in and through thy holy names: *That as thou art their light, and comforteſt them,* ſo they, in thee will be my light and comfort. *Lord they preſcribe not laws unto thee, ſo it is not meet that I preſcribe laws unto them: What it pleaſeth thee to offer, they receive; So what it pleaſeth them to offer unto me, will I alſo receive. Behold I ſay (O Lord) If I ſhall call upon them in thy name, Be it unto me in mercy, as unto the ſervant of the Higheſt.* Let them alſo manifeſt unto me, How, by what words, and at what time, I ſhall call them. *O Lord, Is there any that meaſure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy Creatures are the Glory of thy countenance: Hereby thou glorifieſt all things, which Glory excelleth and (O Lord) is far above my underſtanding. It is great wiſdom, to ſpeak and talke according to underſtanding with*

One Creatour of all things.

A Seer.

The Call of Angels.

[△] *Kings:*

[△] *Kings* : *But to command Kings by a ſubjected commandment, is not wiſdom*, unleſſe it come from thee. *Behold Lord, How ſhall I therefore aſcend into the heavens ? The air will not carry me, but reſiſteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that* canſt, *and* mayſt, *and* doſt *command the heavens* ; *Behold I offer theſe Tables unto thee*, Command them as it pleaſeth thee : *and O you Miniſters, and true lights of underſtanding*, Governing this earthly frame, and the elements wherein we live, *Do for me as for the ſervant of the Lord : and unto whom it hath pleaſed the Lord to talk of you*

[△] There were no Kings in *Enoch* his time ; Conſider therefore how to ask this doubt of this phraſe prophetical In *Samuel* I find cap. 8. that unjudged Nations had Kings long before *Saul* his time. Therefore there might be ſome in *Enoch* his time : or he propheſied of them.

Behold, Lord, thou haſt appointed me 50 *times* ; *Thrice 50 times *will I lift my hands unto thee. *Be it unto me as it pleaſeth thee, and thy holy Miniſters.* I require nothing but thee, and through thee, and for thy honour and glory : *But I hope I ſhall be* ſatisfied, and ſhall not die, (As thou haſt promiſed) *until thou* gather the clouds together, and judge all things : *when in a moment I ſhall be changed and dwell with thee for ever.*

* *Ave.* That is to ſay, thrice a day.

Theſe words, were thrice a dayes talk betwixt Enoch *and God* : In the end of 50 dayes, there appeared unto him, *which are not now to be manifeſted nor ſpoken of : he enjoyed the fruit of God his promiſe, and received the benefit* of his faith. *Here may the wiſe learn wiſdom : for what doth man that is not corruptible ?*

Thrice a day.

I have not that I may ſay any more unto you : But believe me, I have ſaid great things unto you : If you will have me hereafter, I will come.

△ ——

..... *Conſider well my words, and what I have now ſaid unto thee : for here thou mayſt learn wiſdom*, and alſo ſee what thou haſt to do.

△. I will, if it pleaſe you read over ſome of theſe Invitations which I have made and written here in this Book.

Ave. ..... *You may not uſe that word* Obedientes.

△. You ſpake of a firſt word to call, and of a ſecond to *conſtrain.*

Ave. ..... *It ſignifieth*, it urgeth them more in God. *I have ſaid.*

△. Note, what is meant by the name of God that was ſaid to conſtrain, being the ſecond names of two before given.

What is meant by the phraſe or word Conſtrain, in reſpect of good Angels.

E. K. He is gone, and all covered with the Curtain.

△. All honour, praiſe, and glory, all thanks and power, is due to our God and King. So be it. *Amen.*

Monday, *Julii*, 9. *Manè hora* 7. *three quarters*, † Cracoviæ.
Orationibus quibuſdam finitis ad Deum & deinde ad *Gabrielem* & *Nalvage*, &c.

E. K. As ſoon as he looked, he found the Stone covered with the white Curtain.

△. A pauſe of a $\frac{1}{4}$ of an hour : In which ſpace I uſed ſundry ejaculations to God, and his good Angels.

△. This day was appointed, we attend therefore your inſtructions. At length they appeared not, but uſed a voice.

A voice. ..... *This day, but the Sun declining the fourth hour.*

△. Your meaning is, that at after noon, at 4 of the clock.

The voice. ..... *As thou haſt written* ——

△. The will of the Higheſt be done. *Amen.*

Monday, *A Meridie, hora* 4.

△. As *E. K.* was ſaying to me, that he thought that the Angels might tell the certain day and times of things to come, and that Angels could now fall no more, *&c.* Of ſuch things touching Angels ; ſuddenly a voice was heard, as followeth.

A voice. ..... *Herein will I talk with you, my brethren.*

E. K. Gabriel onely appeareth : neither *Nalvage* nor the Table appeareth. He ſitteth in a Chair, and with his fiery Dart.

Gabr. ..... *The Prophets inſpired with the Holy Ghoſt, were aſſured of the coming of their Meſſias, of their Chriſt : But what day, or in what year was not of mans underſtanding. Chriſt himſelf opened unto his Diſciples his death, and the manner thereof ; but the day and hour he never diſcloſed.*

De ſecundo adventu Chriſti.

cloſed. So likewiſe the Scriptures ſpeak of the coming of Chriſt, *but the day and hour, the Son of man knoweth not. But becauſe in time to come, and for this action, (the meſſage of the higheſt) And aſſured, and infallible Doctrine, (in reſpect that God appointed you no certain time) is neceſſary. For, for this cauſe you waver my brethren: and may loſe the benefit of God his favour, and mercies. O weaklings examine the Prophets, look into the doing of the Apoſtles: There alwayes went a promiſe before the end: But the end was the benefit and fruit of the promiſe. Some alleadge* Paul, *ſome* Peter, *ſome* Daniel: *But in this caſe ſhall you alleadge* the ſayings of God, *ſpoken* in the ſpirit of truth by me *Gabriel, the ſervant of the higheſt. God, for three cauſes hideth the end, and the very time of his heavenly purpoſes. As after a little ſilence you ſhall ſhortly hear.*

E. K. A cloud covereth him.

E. K. Now he appeareth again.

Gab. ..... *Firſt, by reaſon of his own inexplicable* Eſt & non eſt eſſe, *which is without the circumference, ſtrength, capable vertue, and power of man, his intellectuality, whereby he appeareth to be verily one God, and incomprehenſible.*

Secondly, becauſe Lucifer *with his* yea ſayers, (*damned juſtly*) *ſhould never taſte of his light, nor underſtand his ſecret judgements: which he would, and might do, if they were delivered to mans imagination, and diſcourſe: Becauſe it is within the circumference and compaſſe of his Creation. Conſider of theſe two.*

E. K. Now he is covered in a white Cloud again.

Δ. The firſt reaſon, or cauſe we do not ſufficiently underſtand, or conceive.

Deus eſt eſſe, Sanctis Deus.

Non eſt eſſe, Impiis Deus.

For, In the judgement *day, God in his ſon, Chriſt, ſhall ſhut up his perpetual and everlaſting Juſtice, wrath, and anger, with Hell and damnation. Leaving them, and forſaking them, and in no caſe to be called their God.* Fratres [*mi*] *non* habebunt Deum. *But they ſhall be without a guide, and without a Centre. Hereby you may underſtand*, Eſſe & non eſt eſſe. *To the purpoſe.*

Thirdly, that man firmly perſwaded of things ſpoken of by God above his capacity to come, and unknown, might worthily in the ſtrength of faith, and through the effect of his promiſes merit his favour in Chriſt, and receive eternal ſalvation, juſtly before God and his Angels. Theſe are the three cauſes.

Δ. This laſt cauſe, if it would pleaſe you to make more plain, it ſhould greatly enform us and confirm us.

..... *Theſe are the three onely cauſes, that the ends of God his determinations are ſecret.*

1. *In the firſt, that God might appear omnipotent.*

2. *In the ſecond, ſealed up in himſelf from the knowledge of ſuch as have rebelled to their deſtruction.*

3. *In the third, that man might juſtly be made worthy of the places prepared for him.*

Wedneſday following.

Nalvage *is called away, and cannot be in Action with you till* Wedneſday. Then ſhall you have the Calls that you look for. And ſo enter into the knowledge and perfect underſtanding *of the 49 Gates and Tables if you will.*

▲. O Lord, thy will and mercy be ſhewed upon us.

Gab. ..... *But underſtand that it is a labour, the hardeſt and the laſt.*

Δ. Violenti nihil difficile: God ſtrengthen our will and fai h.

Gab. .... *I have nothing elſe to ſay unto you. But God be mercifull unto you, and forgive you your ſins.*

Δ. Amen.

Gab. ..... *And that you go hence, make haſte.*

Δ.

E. K. He is gone.

Δ. Gloria Patri, & filio, & ſpiritui Sancto ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Wedneſday, *Julii* 11. Mane hora, 6 ½. *Cracovia.*

Oratione dominica finita, &c.

The Curtain appeared ſtraight way.

Δ. We await the promiſe, which you made us, O *Gabriel.*

A voyce. *Not now, but at the fourth hour, declining as before.*

At four of the Clock after noon.

E. K. And why not now as well?

A voyce. *He that laboureth in his own harveſt laboureth when he liſt: but he that ſaileth on the Sea, muſt be ruled by her courſe.*

Δ. Fiat voluntas Dei.

Wedneſ-

Wedneſday, *Julii* 11. *à Meridie, hora* 4.

Δ. At the firſt looking the Curtain appeared to *E. K.* his ſight.

Δ. When it ſhall pleaſe thee, O God, we are deſirous to receive wiſdom from thee.

Δ. At ſix of the Clock appeared a little one, yellow, like a little Childe: his hair fine yellow, and a very amiable face.

To avoid reproach, and for the truth of the word I viſit you, inſtead of Nalvage, *which cannot come. I am* Ile Meſe, *the ſervant of the higheſt, which inſtead of* Nalvage, *will, and am able to ſupply his place.*

NOTE. Ilemeſe. Δ. He is one of *ſigillum Dei*, one of the Septenarii whereof, *Ave* and... are The Tranſlation of the Call into Engliſh.

Δ. So be it in the name of Jeſus.

Ilem. ..... *Many, and ſtrong are your enemies, both bodily and ghoſtly: But be you ſtrong, and you ſhall prevail.*

Many enemies bodily and ghoſtly.

Therefore ſay, what you will have me do.

Δ. That (if it pleaſe you) that *Nalvage* would have done.

The Eaſt is a houſe of Virgins.

Δ. He diſtinguiſheth it not by fingers.

Ile. ..... *Well, you ſhall have fingers.*

Singing praiſes
amongſt
the flames of firſt glorie,
wherein
the Lord
hath opened his mouth
and
they are become
Twenty eight
living dwellings,
in whom
the ſtrength of man
rejoyceth.
and
they are apparail'd
with ornaments ſo bright
ſuch as
work wonders
on all creatures,
whoſe
Kingdoms
and continuance
are as the third
and fourth
ſtrong Towers
and
places of comfort.
The ſeat of mercy
and continuance.
O you ſervants of mercy.
Move,
appear,
ſing praiſes
unto the Creator,
and
be mighty
amongſt us,
for
unto this remembrance
is given
power,
and
our ſtrength
waxeth ſtrong
in our comforter.

He.... *Ni,* That you have not.

Ile. ..... *Lo, there you have it.*

Δ. I pray you to conſider of the form of the promiſe, for we were promiſed to receive the Calls we looked for; and ſo to be fit for the 49 Gates, *&c.* If this you have done, be the performance of thoſe the words of *Gabriel*, or no, I pray you conſider. *Vide Supra.*

Ile. ..... *For the thirty Calls, or thirty Call,* to morrow *at the fourth hour, I will eaſe you ſufficiently.* Thurſday at four of the Clock afternoon.

Δ. I beſeech you (if I ſhall not offend to requeſt it) *What is the cauſe of* Gabriel *and* Nalvage *their abſence?*

Ile. ..... Spiritual Contention between Satan and them, *and more then man can, or may underſtand.*

Δ. Then I pray you, why was not this ſupply ſent at the time appointed?

Ile. ..... *It is not of God, to think that God is of time. All things are tied unto him, and nothing can be ſeparated from him. Notwithſtanding, he may ſeparate himſelf from them. But you ſhall underſtand, that theſe* nineteen Calls. Nineteen Calls received.

Δ There are but 18 beſides the firſt to God.

..... *There are nineteen beſides the firſt*] are the Calls, or entrances into the knowledge of the myſtical Tables: *Every Table* containing one whole leaf, whereunto you need no other circumſtances. The uſe of theſe 19 Calls.

1. *The firſt Call beginneth* Ol Sonf.
   In Engliſh *I raign.*
2. *The ſecond beginneth* *Adgt.*
   In Engliſh *Can.*
3. *The Call of the third Table beginneth* *Micma.*
   In Engliſh *Behold.*

E. K. A white cloud cometh about him, but hideth him not.

Ile..... *But you muſt underſtand that in ſpeaking of* the firſt Table, I ſpeak of the ſecond. *So that the ſecond, with you is the firſt.*

4. *As this* laſt, *behold* is the fourth, *but with you the* third.

Δ. It is the ſeventh: but the third of the fourteenth.

Ile. ..... *It is the Call* of the third.

5. *The next* —— *in* Engliſh *is* I have ſet
Otherwiſe —— O thil.

6. *The ſixth* —— *The mighty ſounds.*
Otherwiſe —— Saphah.

7. *The ſeventh* —— *The ſpirits*
Gah.

8. *The eight* —— *The Eaſt*
ROa.

Ilem. ..... *Look that, that you call the third.*

Δ. It is *Raas.*

9. *The next* —— *The midday the firſt*
Baſenn lo, or *Baſemle.*

10. —— —— *A mighty*
Micaoli.

11. —— —— *The Thunders of judgement and wrath*
Coraaxo.

There cometh a white bright Cloud about him.

12. —— —— *The mighty ſeat*
Sai
Ox *Cai* al.

E. K. Every time he ſpeaketh, he pulleth fire out of his mouth, and caſteth it from him.

13. —— —— *O you*
Nonci.

14. —— —— *O you ſwords*
Napti.

E. K. Now a white Cloud goeth round.

15. —— —— *O you ſons*
No Romi.

16. —— —— *O thou the Governour*
Ils Tabaam.

Il. ..... *There you lack the third word?*

Δ. What is that?

..... *Of the firſt flame, it anſwereth to* L al purt.
You had not the expoſition of the third word.

17. *O ye of the ſecond flame.*
Ils vivi a purt.

18. —— —— *O thou third flame.*
Ils di al part.

19. *O thou mighty light*
Il mical Zo al part.

Thus you have not loſt your labour.

E. K. Now he wrappeth the Cloud that was under him about his head.

..... *God be with you.*

E. K. Saw him go upward.

Δ. Glory be to God, praiſe and honour for. *Amen.*

Thurſday, *Julii* 12. *à Mere hora* 4. † *Cracoviæ.*

Oratione Dominica finita, & breviter ad *Ilemeſe* quibuſdam dictis.

E. K. The Curtain appeared at the firſt looking.

Δ. Now in the name of Jeſus, as concerning thoſe 30 Calls, or thirty Call, we await your information of *Ilemeſe.*

Δ. Af-

△. After divers parcels of our Actions paſt with *Nalvage* being read, which were very well of us liked, at length *Ilemeſe* appeared: and after he had ſhewed himſelf (the Curtain being opened) he drew the Curtain to again. *Ilemeſe.*

△. I then ſaid three Prayers out of the Pſalms, *&c.*

E. K. Now he ſtandeth as *Nalvage* uſed to do, upon the Globe with the rod in his hand: *And* Gabriel *ſitteth by.*

△. In the name of the eternal and everlaſting God ſay on.

E. K. Now the Globe turneth ſwiftly, and he pointeth to letters thus, with the rod which *Nalvage* was wont to uſe.

MADRIIAX	*O you heavens*	△. I think this word wanteth as may appear by *Madriax*, about 44 words from the end.	*Ilemeſe.*
DSPRAF	*which dwell*	*Ds praf.*	
LIL	*In the firſt air*	*Lil.*	
CHISMICAOLZ	*are mighty*	*Kis* *Chis Micáolz.*	

Gab. ..... *Move not, for the place is holy.*

△. Hallowed be his name, that ſanctifieth whatſoever is ſanctified.

SAANIR	*in the parts*	*Sa á nir.*	*Ile.*
CAOSGO	*of the earth*	*Ca ós go.*	
OD			
FISIS	*and execute*	*Od fiſis*	
BALZIZRAS	*the judgement*	*Bal zi zras.*	
IAIDA	*of the higheſt*	*Ta* *Ia - i da.* *ſa*	
NONCA	*to you*	*Nonca.*	
GOHULIM	*It is ſaid*	*Go hú lim.*	

E. E. There came a black cloud in the air about the Stone, as though it would have hindered *E. K.* his ſight.

Gabr. ..... *It behoveth us to do that we do even with preſent contention againſt the wicked. Have a little patience.*

The curtain is now away again, and they appear again.

MICMA	*Behold*	*Mikma* *Micma.*	*aſper.*

E. K. Now is the curtain plucked to again, and they covered.

ADOIAN	*the face*	*A do i an.*	
MAD	*of your God*	*Mad.*	
IAOD	*The beginning*	*I á od.*	
BLIORB	*of Comfort*	*Bliórb.*	
SABAOOAONA	*whoſe eyes*	*Sa ba o o áo na.* *Kis ſ*	O or A.
CHI	*are*	*Chis.*	

LUCIF-

LUCIFTIAS	*the brightneſſe*	*Lucifti as.*
PIRIPSOL	*of the heavens,*	*Peripsol.*
ΔS	*which*	*Ds.*
ABRAASSA	*provided*	*Abraáſſa.*
NONCF	*you*	*Nonsf* *Noncf.*
NETAAIB	*for the government*	*Netá aib.*
CAOSGI	*of the earth,*	*Caoſgi.*
OD	*and*	*Od.*
TILB	*her*	*Tilb.*
ADPHAHT	*unſpeakable*	*Adphaht.*

Ile. ..... *Read it.*
Δ. The Engliſh.
Ile. ..... *I*

DAMPLOZ	*variety,*	*Dám ploz.*
TOOAT	*furniſhing*	*To ó at.*
NONCF	*you*	*Nonsf* *Non cf.*
GMICALZOMA	*with a power, underſtanding*	*Gmi cál zo ma.*
LRASD	*to diſpoſe*	*Lrásd.*
TOFGLO	*all things*	*Tóf glo.*
MARB	*according*	*Marb.*

[Δ. It follows in *Libro Cræ..*

LIBRI

LIBRI CRACOVIENSIS MYSTICUS APERTORIUS,

Julii, 12. 1584.

PRÆTEREA PROOEMIUM MADIMIANUM,

Libri primi, Pragenſis Cæſareique, Anno 1584.

Auguſti 15. *Stilo Novo.*

Liber 5. *Cracovienſium Myſteriorum Apertorius.*
Thurſday, Julii 12. *Anno* 1584.

ARRY *to the providence* Yar ry.

ID*UIGO *O *of him that ſitteth on the holy Throne* Id ui-go. I d oi go.

△. Note the wicked power dazeled ſo the eyes of E. K. that he could not well diſcern this O, but ſtaying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

The Curtain being plucked.

Ile..... *Have Patience.*

△. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice ſaid.

A voice..... *Where the moſt force was, the Devil crept moſt in. Herein the Devil thought to deceive you.*

△. It muſt be then *I doigo*?

OD	*and*	Od.
TORZULP	*roſe up*	Tor zulp.
IAODAF	*in the beginning*	Y Ia o daf.
GOHOL	*ſaying,*	Go hól.
CAOSGA	*The earth,*	Ca óſ ga.
TABAORD	*let her be governed*	Ta ba ord.
SAANIR	*by her parts;*	Sa á nir.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris té os.
YRPOIL	*diviſion*	Yr pó il.
TIOBL	*in her,*	Ti óbl.
BUSDIRTILB	*that the glory of her*	Buſ dir tilb.

NOALN

NOALN	*May be*	No aln.
PAID	*alwayes*	pa id.
ORSBA	*drunken*	Orſ ba.
OD	*and*	Od.
DODRMNI	*vexed*	Dodrumni. Dod rm ni.
ZYLNA	*in it ſelf.*	Zyl na.
ELZAPTILB	*Her courſe,*	El zap tilb.
PARMGI	*Let it run*	Parm gi.
PIRIPSAX	*with the Heavens,*	*Pe rip ſax.*
OD	*and*	Od.
TA	*as*	Ta.
QURLST	*an handmaid.*	Kurlſt. Qurlſt.

Il. ..... Have patience a little. E. K.

E. K. Now they are here again.

BOOAPIS	*Let her ſerve them*	*B o o a p i S.*
LNIBM	*one ſeaſon:*	Lnib m. Choſe.
OUCHO	*Let it confound*	*O v* Cho.
SYMP	*another,*	Symp.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris te os.
AGTOLTORN	*no Creature*	A g tol torn. Mirk.
MIRC	*upon,*	Mirc.
Q	*or*	Q.
TIOBL	*within her*	Ti ob l.
LEL	*the ſame*	Lel.
TON	*All* ..... *one and the ſame.*	Ton.
PAOMBD	*her members*	Pa Ombd.
DILZMO	*let them aſſiſt*	Dil zmo.
ASPIAN	*in their qualities,*	As pi an.

OD

OD	*and*	Od. *Long, or ſhort.*
CHRISTEOS	*Let there be*	Chris te os.
AGLTOLTORN	*no one Creature*	Ag l ter torn. Ah.
PARACH	*equal*	Ach. Pa rach.

The wicked ſpake behinde E. K. Note.

ASYMP	*with another.*	A ſymp.
CORDZIZ	*The reaſonable Creatures of the earth, or Man.*	Cord ziz.
DODPAL	*Let them vex*	Dod pal.
OD	*and*	Od.
FIFALZ	*weed out*	Fi falz.
LSMNAD	*one another.*	Ls mnad.

E. K. Now the Curtain is drawn.

A voyce..... *Read.*

Δ. *I* read it ..:. ter from the beginning hitherto.

Ile. ..... *Whereat doubt you.*

Δ. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when elſe ſhall we underſtand it to have been ſpoken?

A voyce. ..... *True it is that one man weedeth out another. To avoid which fault it is ſaid, and after God thy brother as thy ſelf.*

One Kingdom riſeth up againſt another, the ſervant againſt his Maſter, the wicked ſon diſdaineth his father. All which fell upon man when God curſed the earth: For, perfect love was taken from amongſt them, and the ſpirit of malice came amongſt them, to the intent they might be alwayes at variance, and one weed out another, and ſo muſt be, and ſhall be unto the end. Anſwer me, why turned God Adam *out into the earth.*

Δ. Becauſe he had tranſgreſſed the Laws to be kept in Paradiſe.

..... *It is true. Then* Adam *offending, received puniſhment for his offence, in that he was turned out into the earth. If he had been turned out to a bleſſed place, then can you not aptly ſay he was turned out, for he that is turned out goeth to diſhonour: Even ſo* Adam, *from innocency through his fall, was turned out to corruption into a priſon prepared for him before, if he offended. God (my brother) knew he would offend: he knew alſo how to diſhonour him.* If.

As Jeſus Chriſt brought all bleſſedneſſe, and comfort into the world: So did Adam, *accurſed, bring all miſery and wretchedneſſe into the world, and in* the ſame *inſtant, when* Adam *was expelled; The Lord ſuffered the earth to be accurſed for* Adams *ſake, and* then, ſaid the Lord theſe things, and gave unto the world her time: and placed over her *Keepers, Watch-men, and Princes, for years, moneths, and dayes:* [*I am eaſie, you may underſtand my rule.*] Note. In the ſame inſtant. Angelicall Watch-men, Keepers, Princes of the earth.

Δ. Note, All this was anſwered by a voyce, as concerning my queſtion, or doubt heretofore expreſſed.

..... *After this, a great pauſe was uſed: In which time in my minde, I diſcourſed of the Miniſtery Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.*

A voyce..... *To morrow morning I will meet you here the third hour.*

Δ. The third hour after the Sun riſing mean you?

A voyce. ..... *I.*

Δ. Let us hartily thank the Lord and praiſe him alwayes: His Mercy and Grace be upon us, now and ever. *Amen.*

Fryday, *Julii* 13. *Mane hora* 7. † *Cracoviæ.*

Δ. *Oratione Dominica finita*, &c.

Δ. At the firſt looking, *E. K.* ſaw the Curtain uſual to appear, and ſomewhat plighted, and ſhortly.

A voyce. ..... *Read that you have done.*

Δ. I read hitherto that was written.

E. K. Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

E. K. Now they have drawn the Curtain over them again.

Δ. Bleſſed be they that are come in the name of our God, and for his ſervice.

E. K. Now they appear, and the Table, or Globe with them.

Ile. ..... *The reſt.*

Δ. In the name of Jeſus, and for his honour.

OD	*And*	Od.
FARGT	*the dwelling places,*	Gad. Farg t.
BAMS	*Let them forget*	Bams
OMAOAS	*their names,*	O ma o as.
CONISBRA	*the work of man*	Co nis bra.
OD	*and*	Od.
AUAVOX	*his pomp:*	A ua vox.
TONUG	*Let them be defaced*	g dg. To nug.
ORSCATBL	*his buildings,*	Ors cat bl.
NOASMI	*let them become*	No aſ mi.
TABGES	*Caves*	Tab ges.
LEVITHMONG	*for the beaſts of the field*	Levith mong.
UNCHI	*confound*	Ki. Un chi.
OMPTILB	*her underſtanding*	Omp tilb.
ORS	*with darkneſſe,*	Ors.
BAGLE	*for why?*	Bagle.
MOOOAH	*it repenteth me*	Mo o Oah.
OLCORDZIZ	*I made man*	Ol cord ziz.

LCA-

L C A P I M A O	*one while*	L ca pí ma o.
I X O M A X I P	*let her be known,*	Ix o máx ip.
O D C A C O C A S B	*and another while*	Od ca có casb.

Gab. ..... *Move not, for the place is holy.*

E. K. All is covered.

E. K. Now it is open.

G O S A A	*a ſtranger,*	Go ſa a.
B A G L E N	*becauſe*	Baglen.
P I I	*ſhe is*	Pi i.
T I A N T A	*the bed*	Ti án ta.
A B A B A L O N D	*of an harlot*	A bá ba lond. gt, or dgt.
O D F A O R G T	*and the dwelling place*	Od fa orgt. lotch, or loch.
T E L O C V O V I M	*of him that is fallen.*	Te lóc vo v im. yax
M A D R I I A X	*O you heavens*	Má dri iax.
T O R Z U	*ariſe,*	Tor zu.
O A D R I A X	*The lower heavens*	O ádriax. ka.
O R O C H A	*underneath you*	O ro cha.
A B O A P R I	*let them ſerve you,*	A bo a pri.
T A B A O R I	*Govern*	Tabá o ri.
P R I A Z	*thoſe*	Priáz.
A R T A B A S	*that govern,*	Ar ta bas. dir
A D R P A N	*Caſt down*	A dr pan.
C O R S T A	*ſuch as*	Cor ſta.
D O B I X	*fall,*	Dobix.
Y O L C A M	*bring forth*	Yol cam.

E. K. Now the Curtain is drawn.

P R I A Z I	*with thoſe*	Pri á zi.
A R C O A Z I O R	*that encreaſe,*	Ar co a zior.
O D Q U A S B	*and deſtroy*	Od quasb.

QTING	*the rotten*	dg Q ting.
RIPIR	*No place,*	Ri pír.
PAAOXT	*let it remain*	Pa a oxt.
SAGACOR	*in one number.*	*Kor* Sa gá cor.
VML	*Adde*	Vm l.
OD	*and*	
PRDZAR	*Diminiſh*	Pur Prd zar.
CACRG	*until*	cúrg Ca crg.
AOIVEAE	*the Stars*	A oi vé ae.
CORMPT	*be numbred;*	Cormpt.
TORZU	*ariſe,*	Tor zu.
ZACAR	*Move*	Zacar.
ODZAMRAN	*and appear*	Od zamran.
ASPT	*before*	Aſpt.
SIBSI	*the Covenant*	Sib ſi.

E. K. Now he hath drawn the curtain again.

BUTMONA	*of his mouth,*	But mo na.
DS	*which*	Ds.
SURZAS	*he hath ſworn*	Sur zas.
TIA	*unto us*	Tia.
BALTAN	*in his Juſtice.*	Balta n.
ODO	*Open*	Odo.
CICLE	*the myſteries*	Cicle.
QAA	*of your Creation,*	Qá a.
OD	*and*	Od.
OZAZMA	*make us*	Ozazma.
PLAPLI	*partakers*	Pla pli.
IADNAMAD	*of undefiled knowledge.*	Iad na mad.

The firſt Aire, is called —— Lil.
The ſecond —— Ari.
The third —— Zom.
4 —— Paz.
5 —— Lit.
6 —— Maz.
7 —— Deo.
8 —— Zid.
9 —— Zip.
10 —— Zax.
11 —— Ich ik.
12 —— Loe.
13 —— Zim.
14 —— Uta.
15 —— Oxo.
16 —— Lea.
17 —— Tan.
18 —— Zen.
19 —— Pop.
20 —— Chr kar in palato very much.
21 —— Aſp. .....
22 —— Lin.
23 —— Tor.
24 —— Nia.
25 —— Uti.
26 —— Des.
27 —— Zaa.
28 —— Bag.
29 —— Rii.
30 —— Tex.

There is all ——
Now change the name, *and the Call is all one.*

Note. How this One Call may ſerve the 30.

A. Bleſſed be he who onely is alwayes one.

A. I take theſe names to be as *primus, ſecundus, tertius*, and to 30.

A voice. ..... *Not ſo, they be the* ſubſtantial names of the Aires.

A. It was ſaid they had no proper names; but were to be called, O thou of the firſt Aire, O thou of the ſecond, *&c.* I pray you reconcile the repugnancy of theſe two places, as they ſhould ſeem.

E. K. The Curtain is opened.

E. E. Now *Gabriel* ſtandeth up.

Gabr. .....*Thus hath God kept promiſe with you, and hath delivered you* the keyes of his ſtore-houſes: *wherein you ſhall find, (if you enter* wiſely, humbly, *and* patiently) *Treaſures more worth than the frames of the heavens.*

But yet is not Auguſt *come: Notwithſtanding the Lord hath kept his promiſe* with you before the time. *Therefore, Now examine your Books, Confer* one place with another, and learn *to be perfect for the practice and entrance.*

God his promiſe fulfilled before *Auguſt.*

See that your garments be clean. Herein be not raſh: Nor over haſty; For thoſe that are haſty and raſh, and are lothſomely apparelled, may knock long before they enter.

Counſel for preparation.

There is no other reading of the Book, but the appearing of the Miniſters and Creatures of God: which ſhewing what they are themſelves, ſhew how they are conjoyned in power, and repreſented formally by thoſe letters.

The reading of the Book. The letters.

E. K. Now he taketh the Table, and ſeemeth to wrap it up together.

A. Seeing I have moved the doubt of *their names* I pray you to diſſolve it.

Gab. ..... *You play with me childiſhly.*

A. I have done.

Gab. ..... *Thinkeſt thou that we ſpeak any thing that is not true?*

Thou ſhalt never know the myſteries of all things that have been ſpoken.

The myſteries of this Book Dwell together.

If you love *together*, and dwell together, *and in one God; Then the ſelf-ſame God will be merciful unto you: Which bleſſe you, comfort you, and ſtrengthen you unto the end. More I would ſay, but words profit not. God be amongſt you.*

E. K. Now they both be gone in a great flame of fire upwards.

A. Laudibus

Δ. Laudibus te celebrabo Domine Deus quoniam non prævaluerunt Inimici mei ſuper me. Domine exercituum clamavi ad te, & tu ſalvaſti me. Convertiſti dolorem in gaudium mihi, diſſolviſti luctum meum & circumdediſti me lætitia. Miſericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Juſtitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi pſallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & ſemper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes juſſus ejus, obedientes voci verbi illius. Collaudate Deum Univerſi exercitus ejus, Miniſtri ejus qui facitis voluntatem ejus. Omne quòd vivit laudet te Domine, *Amen.*

Rolandus pene natus.

1584. Remember that on *Saturday*, the fourteenth day of *July*, by the *Gregorian* Calender, and the fourth day of *July*, by the old Calender, *Rowland* my Childe (who was born Anno 1583. *January* 28. by the old Calender) was extreamly ſick about noon, or midday, and by one of the Clock ready to give up the Ghoſt, or rather lay for dead, and his eyes ſet and ſunck into his head, *&c.*

I made a vow, if the Lord did foreſee him to be his true ſervant, and ſo would grant him life, and confirm him his health at this danger, and from this danger I would (during my life) on Saturdayes *eat but one meal*, &c.

Remember on *Wedneſday* night the eighteenth of *July*, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flaſhes of fire, and did not lighten abroad.

Munday, *Julii* 23. *Mane Circiter* 8. † Cracoviæ.

Oratione Dominica finita.

Δ. I read *Mapſama* his firſt words of the book to be prepared of 48 leaves to be ſilvered, and would gladly know what I was now to do. By and by at the firſt looking into the ſtone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, ſtanding up. And *Vera, falſis, falſa*, ſeemed to be written in the middle of that Circle, ſomewhat blacker then all the reſt, which ſeemed to be as new molten Pitch.

A voyce. ..... *Qui non in 7. vivant in undecimo.*

Δ. I made a ſhort diſcourſe to God of my ſincere, and juſt dealing, hitherto of the book of *Enoch*, written, of the book to be ſilvered, how hardly *I* can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were ſilvered) *&c.* I craved therefore the expoſition of this dark ſhew, and as yet nothing pleaſant, or plain: My conſcience is clear, and I truſt in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

..... *O thou that art juſt, and haſt a clear conſcience, anſwer me.*

Δ. In the name of Jeſus.

Be gone. ..... *Who commanded thee to be gone?*

..... I take the Commandment to have been from God.

..... *Thou haſt broken the Commandment of God.*

Δ. I can in no caſe yield thereunto.

..... *You have diſhonoured the Lord: which is juſt in the bottom of his own breaſt, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. *Mane. Et à Meridie per* Mapſama. ... 27. *Junii, per AVE.*

Δ. O Lord, my firſt charge was in theſe words: Thou ſhalt go from hence *with him to the Emperour*: It was alſo ſaid that he ſhould make proviſion for this one voyage, and for the reſt God had provided. So that ſeeing I was to go with him, and he hath not yet provided (doing what he can) what ſhall I ſay, or do?

..... *True it is, thou haſt had the victory, and thou, and thy Children have taſted mercy. Thou art one of thoſe, that when I command thee to leave nothing with life, yet thou ſaveſt the fatlings to offer before him that abhorreth ſuch ſacrifice.*

Δ. Lord, I know no ſuch act of mine: The Lord be mercifull to me. For when it ſhould come to ſuch a caſe, God knoweth, I would ſpare none.

..... *O thou juſt man* [*ſhaking his head*] *thou art become a* Saul.

..... *Wherefore did God (anſwer me) take the Kingdom out of* Saul *his hands?*

Δ. It appeareth in the Bible, becauſe obedience was better then ſacrifice.

Reg. 1. cap. 15. ..... *Even ſo, if thou hadſt been obedient, thy obedience had been regarded. But I ſay unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermoſt.*

As

As for Lasky, *I will* give him over to the ſpirit *of errour: and he ſhall become more poor, ſo that his own Children ſhall deſpiſe him.* A. L. His plague threatned.

But it ſhall not come to paſſe in theſe dayes: For I will keep my promiſe with you. *You do the Commandment of Princes, and Lords, and Maſters: But when the God of Juſtice (without your deſert) entertaineth you, and placeth you, and dwelleth amongſt you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.* △. O moſt mercifull and juſt God.

But true it is, That, Obedience pleaſeth the Lord for therein, his Creatures glorifie him moſt. All Worſhip, all Honour, all Love, all Faith, all Hope, all Charity, all the knitting together of the Heavens conſiſteth in Obedience. *For if you had been obedient, the very ſtones* of the earth ſhould have ſerved your neceſſity. *For the Lord will not be found a lyar.* Obedience.

△. O Lord, be mercifull to me: I could not do thy Commandment in going without *A. Laskie*, and him I was not able to cauſe to goe without proviſion: And to our judgement he ſeemeth marvellouſly to be carefull to make proviſion: but ſtill he hath hinderance.

..... *Thou (heareſt thou?) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the ſecrets and the judgements, which the Lord ſhall open unto thee of the times to come, unto* Laskie. *Dee*, Is pardoned. No more ſecrets of God to be opened to *A. L.*

△. I pray you to ſay ſomewhat unto us, as concerning this book to be ſilvered: Elſe what ſhall I do, if I have not direction herein, the caſe being ſo hard.

..... *As concerning the book, when thou art at the end of thy journey it ſhall be told.*

△. Miſericordias Domini in æternum Cantabo, *Amen.* Hallelujah. *Amen.*

Tueſday, *Julii* 31. *Mane hora* 7. † Cracoviæ.

Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, *quam* Nalvage, Ave, Mapſama, *&* Ilemer, *quàm maximè ad Deum ipſum pro ſuo lumine, auxilio & protectione: tam in ipſa actione quàm itinere præſenti, futuro, verſus aulam* Cæſaris.

After a great hour attendance. At length appeared one all naked, black, and about the ſtone a Circle of black.

He ſaid. ..... *Were you not commanded to go after ten dayes?*

△. It is true.

..... *And what followeth?*

△. I appeal unto the mercy of the higheſt, for that I have not offended upon wilfulneſſe.

..... *Say what followeth.*

△. It followeth that we may drink of a Cup, which we would not, *&c.* And alſo we were willed to provide for this journey, which proviſion onely now is made for us two, and not yet for *A. L.* himſelf.

..... *Thus ſayeth the Lord, I have ſtretched out my hand, and you have hindred me. I have brought things unto their courſe, but you have thruſt your ſelves between. When I appointed you* 10 *dayes, did I not alſo tell you that the earth was mine.* 10 Dayes.

Am not I the God of heaven and earth, by whom you breath. The ſame which alſo forſaketh not my people in the time of need. I have opened my wings, but you have refuſed my cover.

I have brought in madneſſe into the houſe of the *unjuſt, but you have prevented my judgement.* △. *Forte.* Madneſſe procured in the K. and he is now recovered.

And becauſe you have done ſo, and have truſted more in the mallices of the world then in my power.

[△. Lord we have not done ſo: to our knowledges.]

..... *Therefore ſhall you drink of a Cup that you would not: but it ſhall not fall in theſe dayes, but in the dayes to come.* △. A ſcourge to follow unto us: Lord be mercifull.

Moreover, [*E. K.* The fire cometh out of his mouth as he ſpeaketh.]

..... *If you go, it is: if you go not, it alſo ſhall be.*

[△. Make that dark ſpeech plain, for I need you not.]

△. We were willed to go, but with this condition, that *Laskie* ſhould make proviſions.

..... *I have not ſealed this ſin unto thee* [△.] *but yet I have meaſured out a plague, and it ſhall light upon you all. But unto* Lasky *I have ſealed it, and it ſhall be heavy.* A. L.

E. K. Doth not *A. L.* uſe all the means he can for proviſion making.

..... *The time ſhall come when I am, and will appear unto thee in a Viſion, and of ſeven Rods thou ſhalt chuſe one, unto you both I ſpeak: For I will not let paſſe my diſhonour unpuniſhed, neither will I ſell my name like an hireling.*

Notwithſtanding, in the midſt of my fury I will be mercifull unto you, when you think I have forſaken you, then ſhall the Rod break in pieces.

△. Lord

△. Lord deal with us, as we have juſt cauſe to put our truſt in thee, not onely in the principal ſtate of our ſalvation, but alſo in this Action.

..... You go: I will not forſake you. *And what I have ſaid, that I have ſaid. And it is a living ſpirit, and ſhall bear witneſſe of it ſelf. For, great is the God of Hoſts in power, and in all his works, and words moſt juſt.*

△. Lord, is it thy will that we ſhall go before this *A. L.* toward *Prage?*

..... *If you tarry* it is, *and if you go*, it ſhall be.

△. Lord make that plain unto us?

Thus ſayeth the Lord, if you tarry, it is *becauſe I am, which am ſtrength, and triumph againſt mine enemies, and ſo againſt the enemies of thoſe that put their truſt in me: And* ſhall be, *becauſe I am juſt, and becauſe it is.*

For, that I am, I am, and my ſpirit is juſtice and truth: which before, was, is, and ſhall be, and after, world without end.

△. Lord, ſhew s the light of thy countenance, and be not wrathfull againſt us any longer, be a comforter unto us in our journey to be undertaken.

..... *Move me not, for I am gone.*

E. K. He is gone.

△. Miſericordia Domini ſit ſuper nos, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

ANNO 1584.

On *Wedneſday* the firſt day of *Auguſt*, at afternoon (*hora* 3.) we entred on our journey toward *Prage*, in the Kingdom of *Beame*, whither we came on thurſday ſevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, I, *E. K.* and his brother, and *Edmond Hilton*, ſo that we came to *Prage* Auguſti 9. by the new Calender: but by the old *July* 30. two dayes before *Auguſt* the old Calender.

Miſerere Noſtri Deus Noſter neque in eternum iraſcaris nobis.

PRAGE 1584.

Auguſti 15. *Wedneſday*, we began on the day of the aſſumption of the bleſſed Virgin *Mary*: in the excellent little Stove, or Study of D. *Hageck* his houſe lent me, by *Bethlem* in old *Prage*: Which Study ſeemed in times paſt (Anno 1518.) to have been the Study of ſome Student, or A-- skilfull of the holy ſtone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragenſis*, and among other things manifold written very fairly in the Study (and very many *Hieroglyphical* Notes *Philoſophical*, in Birds, Fiſhes, Flowrs, Fruits, Leaves, and ſix Veſſels, as for the Philoſophers works) theſe verſes were over the door.

Immortale Decus par gloriaque illi debentur
Cujus ab ingenio eſt diſcolor hic paries.

And of the Philoſophers work (on the South-ſide of the Study) in three lines, uppermoſt was this written.

Candida ſi rubeo mulier nupta ſit marito: Mox complectuntur, Complexa concipiuntur. Per ſe ſolvuntur, per ſe quandoque perficiuntur: Ut duo quæ fuerant, unum in corpore fiant: Sunt duæ res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebus.

Lunæ potentatu, peregit Sol Rebis actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, tranſit per ecliptica Cœlum: Currit ubi Luna recurrit hunc denuo ſublima. Ut ſibi lux detur, in ſole quæ retinetur. Nec abiit vere, ſed vult ipſi commanere: illuſtrans certe defunctum corpus aperte: Si Rebus ſcires, quid eſſet tu reperires. Hæc ars eſt cara, brevis, levis atque rara. Ars noſtra eſt Ludus puero, labor mulierum; ſcitote omnes filii artis hujus, quod nemo poteſt colligere fructus noſtri Elixiris, niſi per introitum noſtri lapidis Elementati, etſi aliam viam quærit, viam nunquam intrabit nec attinget. Rubigo eſt Opus, quod fit ex ſolo auro, dum intraverit in ſuam humiditatem. And ſo it ended.

MYSTE-

MYSTERIORUM PRAGENSIUM
Liber Primus, Cæſareuſque, Anno 1584.
Stylo Novo.

Auguſti 15. *incœptus ad Omnipotentis Dei Laudem, Honorem, & Gloriam.* Amen.

Ieri poteſt, quod anni 1588, & aliorum ſupputatio, initium ſuum habent ab ipſa die Paſſionis Chriſti vel Aſcenſionis in Cælum. Atque hac ratione, 33, vel 34. anni plures conſiderari debent: quia tot annorum Chriſtus erat tempore ſuæ paſſionis, vel aſcenſionis: Addas igitur annis 1588, 34. & inde emergunt anni 1622. atque iſte numerus propius accedit ad tempus annorum diluvii & Arcæ, cujus ſimilitudinem fore circa ſecundum Chriſti adventum Scripturæ docent: *Conjectura levitula.* *Nota de Anno* 88.

Vel, cum poſt creatum Adamum, Anno Mund. 1655, Diluvium Aquæ, omnia deleverit viventia: Poſt Chriſti, (noſtri Adami ſpiritualis) reſtitutionem in Cælum, Anno 1655 (qui erit anno 1688.) expectamus Diluvium ignis, quo omnia ſunt Immutanda: vel Charitatis & ardoris Chriſtiani magnum futurum ſpecimen.

Non faciet Dominus *DEUS* verbum, niſi revelaverit Secretum ſuum ad ſervos ſuos, prophetas. Leo rugiet, quis non timebit? Dominus Deus loquutus eſt: Quis non prophetabit?

Amos, Cap. 3. *B.*

Nihil mali invenimus in homine iſto: Quid ſi ſpiritus locutus eſt ei, aut Angelus? *Act. Apoſt. Cap.* 23. *C.*

Dico enim vobis, quod multi Prophetæ, & Reges voluerunt videre, quæ vos videtis, & non viderunt: & audire quæ auditis, & non audierunt. *Lucæ* 10. *E. Matthæi* 13. *B.*

Chariſſimi, nolite omni Spiritui credere: Sed probate Spiritus ſi ex Deo ſint: quoniam multi pſeudoprophetæ, exierunt in mundum. In hoc cognoſcitur Spiritus Dei. Omnis Spiritus qui confitetur Jeſum Chriſtum in carne veniſſe, ex Deo eſt, *&c.* *Johannes Epiſtola* 1. *Cap.* 4. *A.*

Quiſquis confeſſus fuerit, quoniam Jeſus eſt filius Dei, Deus in eo manet, & ipſe in Deo, *&c.* *Cap. eodem C.*

Paulus ad Corinthios, Epiſtola 1 *Cap.* 1. *b.*

Gratias ago Deo meo ſemper pro vobis, in gratia Dei, quæ data eſt vobis in Chriſto Jeſu, quod in omnibus divites facti eſtis in illo, in omni verbo & omni ſcientia (ſicut teſtimonium Chriſti confirmatum eſt in vobis) ita ut nihil vobis deſit in ulla gratia, Expectantibus *revelationem Domini noſtri Jeſu Chriſti, qui &* confirmabit vos *uſque in finem ſine crimine, in die Adventus domini noſtri* Jeſu Chriſti. Fidelis Deus per quem vocati eſtis in Societatem Filii ejus Jeſu Chriſti Domini noſtri, *&c.* *Societas Jeſu.*

Δ. Noto Revelationem & adventum Chriſti ſecundum: deinde confirmationem quæ reſpicit alium adhuc finem temporis: *unde de Regno Chriſti hic in terris*, ſecundum Joannis Apocalypſim, videri poſſit hic locus aliquem præbere guſtum, *&c.*

Paulus ad Corinthios, Epiſt. 1 *cap.* 1. *D.*

Quæ ſtulta ſunt mundi, *elegit* Deus, ut confundat ſapientes: & infirma mundi elegit Deus ut confundat fortia: & ignobilia mundi, & contemptibilia *elegit* Deus, *& ea quæ non ſunt* ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus. Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia à Deo, & Juſtitia, & Sanctificatio & Redemptio. Ut, quemadmodum ſcriptum eſt. Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios, Epiſt. 1. cap. 2. C.

Nobis autem revelat Deus per Spiritum ſuum : Spiritus enim omnia ſcrutatur, etiam profunda Dei, *&c.* Vide præcedentia & ſequentia in eodem capite.

Pragæ. Prima Actio, *Anno* 1584.

Wedenſday, *Auguſti* 15. *Mane horam circiter* 9.

△. We thanked God for his ſafe bringing us hither, to the place appointed by him : We deſired him to direct us, as the reſt of our Action requireth : And thirdly, for the Book with ſilver leaves, to be prepared, we required inſtruction, as we were promiſed.

Anon after E. K. his looking into the Shew-ſtone, he ſaid, I ſee a Garland of white Roſe-buds about the border of the Stone : They be well opened, but not full out.

△. The great mercies of God be upon us : and we beſeech him to increaſe our faith in him, according to his well liking.

E. K. Amen.

E. K. But while I conſider theſe buds better, they ſeem rather to be white Lillies.

△. The eternal God of his infinite mercies, wipe away our blackneſſe and ſins, and make us pure, and whiter than Snow.

△. 72 Angels. *E.* K. They are 72 in number : ſeeming with their heads (*alternatim*) one to bend or hang toward me, and another toward you. They ſeem alſo to move circularly toward the Eaſt : but very ſlowly. In the middeſt of this Circle, appeareth a little fire, of the colour of yern, hot; ready to melt : from which fire to every one of the ſaid lillies, is a fiery beam extended; which beam toward the end, is, of more whitiſh fiery colour, than it is near the center.

A voice..... *E. K.* A voice cometh ſhouting out from the Lillies, ſaying, Holy, Holy, Holy : and all the lillies are become on fire; and ſeem to tumble into that fire. And now they appear again diſtinctly, as before : And the fire remained in the center ſtill : and the emanation of beams, came from it, ſtill to the foreſaid lilly buds.

E. K. I hear a ſound, as though it were of many waters, poured or ſtreaming down in the clifts of great Rocks and Mountains : The noiſe is marvellous great, which I hear coming through the Stone : as it were of a thouſand water-mills going together.

A voice..... *Eſt.*

Another voice..... Seemeth to pray over, *& quo modo eſt.*

A voice..... *Male & in ſummo : & menſuratum eſt.*

E. K. I hear a great roaring, as if it were out of a Cloud, over ones head : moſt perfectly like a thunder.

Another voice..... *The Seal is broken.*

△. *Vide Apocalypſeos, cap.* 16. *ſed videtur quod non ſequenter ordine, veluti quis ex textu judicaret; Aſſeritur hîc effuſam eſſe etiamſi ſæpe & olim vindicatum requirebant illi qui ſub altari ſunt : nondum illis erat conceſſum, &c. Sic hic dici poteſt.*

Another..... *Poure out the ſixth Viol l that the earth may know her ſelf.* [Viola Sexta.]

Theſe are the dayes of wo, that are ſpoken of.

E. K. Now I ſee beyond like a Furnace-mouth, as big as 4 or 5 Gates of a City. It ſeemeth to be a quarter of a mile off : out of the Furnace-mouth ſeemeth a marvellous ſmoke or ſmother to come. By it ſeemeth to be a great Lake of pitch : and it playeth or ſimpreth, as water doth, when it beginneth to ſeethe. There ſtandeth by the pit,

pit, a white man, in a white garment tucked up: his face is marvellous fair; he ſaith very loud.

A white ſpiritual Creature..... *Aſcend.*

E. K. Now there cometh out of the Lake, a thing like a Lion in the hinder parts, and his fore part hath many heads, of divers faſhions: and all upon one trunk of a neck. He hath like feathers on his neek. He hath 7 heads: Three on one ſide, and three on another, and one in the middle: which branch from the neck is longer than the other, and lieth backward to his taile-ward. The white man giveth him a bloody Sword: and he taketh it in his forefoot.

The white man tyeth this Monſter his 4 legs with a chain, that he cannot go, but as one ſhackled, or fettred. Now he giveth the Monſter a great hammer, with a ſeal at that end where the hammer ſtriketh, and the other is faſhioned like a hatchet.

The white man ſaid. ..... *A horrible and terrible beaſt .....*

E. K. This the white man ſaid with a loud cry.

A voice out of the little fire. ..... *Seal him, for* two years of the Seven: *For, ſo long is his power.*

The Stars, with the Earth, even to the third part, are given unto thee: The fourth part thou ſhalt leave untouched.

E. K. The white man taketh the hammer, and ſtriketh him in the forehead of that head which is in the middle, and lieth down backward toward his taile.

E. K. Now all this viſion is vaniſhed away. The Stone is clear.

E. K. Now *Madimi* appeareth, and ſhe ſeemeth to be bigger than ſhe was.

Madimi. ..... *The bleſſing of God the Father, the Son, and (in the Father and the Son) of the Holy Ghoſt, in power and comfort reſt upon you, take hold of you, and dwell with you, that you may be apt to receive the comfort of my childiſhneſſe? and the reward of ſuch Innocents, as my voice beareth witneſſe of. You both, the Spirit of God, ſalute you: which alwayes comforteth the Juſt, and is the ſtrength and ſtay of ſuch as are Elected: of whom it is ſaid,* Mittam illis Angelum, in Adjutorium.

Δ. Are you *Madimi* (in the name of Jeſus) that I may ſo note of you?

Mad. ..... *I am* Madimi, *and of that order, wherein the wonders of God are wrought* with power, *with you, as my words are: with my ſelf, as my creation is.* Madimi *eſt ex ordine poteſtatum.*

*Lo, as I have often * promiſed you, ſo in the time of your neceſſity and grief, I viſit you.*

Δ. Thanks be to the Higheſt. * *Vide* 26. *Junii.*

Mad. ..... *Not as the friends of the world do, but as a comforting ſpirit: exalting the ſervants of God, and cheriſhing them with celeſtial food: But my mother is at hand, which openeth unto thee, the will of God. Believe me, many are the woes of the world, and great are the ſorrows that are to come: For the Lord prepareth his Rain-bow, and the witneſſes of his account: and will appear in the heavens to finiſh all things: and the time is not long.* *Mater* Madimi. The Rainbow. *Apocalipſ.* 4.

Bleſſed are thoſe that believe; for faith ſhall flee from the Earth, and her dwelling places ſhall be in caves, and unknown mountains, and in parts of the Earth which the Lord hath kept ſecret for ſuch as ſhall triumph and rejoyce in the Judgement to come. Faith ſhall hardly be found on the Earth.

1. *Wo be to women great with child, for they ſhall bring forth Monſters.*

2. *Wo be unto the Kings of the Earth, for they ſhall be beaten in a Mortar.*

3. *Wo be unto ſuch as paint themſelves, and are like unto the Prince of pride; for they ſhall drink the blood of their neighbours, and of their own children.*

4. *Wo be unto the falſe preachers, yea ſeven woes be unto them; for they are the teeth of the Beaſt.*

He that hath ears, let him hear. Seven Woes.

5. *Wo be unto the Virgins of the Earth, for they ſhall diſdain their virginity, and they ſhall become Concubins for Satan, and deſpiſe the God of Righteouſneſſe.*

6. Wo be unto the Merchants of the earth, for they are become abominable: Behold, they are become the ſpies of the earth, and the dainty meat of Kings. But they are fooliſh: Yea, they ſhall fall into the pit that they have digged for others.

Mater Madim *7. Wo be unto the books of the earth, for they are corrupted; and are become a wraſting ſtock, and firebrand to the conſcience.*

Stay a ſeaſon, for my mother cometh.

Δ. We read over the premiſſes, and ſo conferred of the verity and weight of them. And all this while *Madimi* ſtood ſtill in *E. K.* his ſight (as *E. K.* told me:) But becauſe we were willed to ſtay, I moved no queſtion: but wiſhed to have ſome underſtanding, how my wife and children (at *Cracovia*) did. Hereupon *Madimi* ſaid as followeth.

My wife tempted to deſtroy her ſelf.

Mad. ..... *Hear what I ſay unto thee* [Δ.] *The King of darkneſſe whetteth his teeth againſt thee, and rampeth with great rage to overwhelm the world upon thee: And he ſeeketh the deſtruction of thy houſhold, and thereby thy overthrow: The life of thy Children; yea, he tempteth thy wife with deſpair, and to be violent unto her ſelf.*

Δ. Why with deſpair?]

..... *But his lips are ſealed, and his claws made dull: that when he would bite he cannot: And where he ſcratcheth the bloud followeth not.*

Madami, my friend. *But hear what* thy friend *ſayeth unto thee: Both in her ſelf, and by him that moveth her to ſpeak; As thou art the ſervant of the God of victory, ſo ſhalt thou triumph in the God of* ſtretchforth and Conquer. Δ. Madzilodarp.

This name of God is in the 26th. principall Call, beginning *Iis vinial pait. Salman Ealr, &c.*

Thy wife, thy children, thy ſervants, and more then that, ſuch as favour thee, even the coverings of thy houſe; are under the protection and defence of ſuch as are of power: againſt whom, neither the rage of ſuch as raign, neither the fury of Authority (though it hath the help of Satan) can prevail. For why? God hath care over thee: But thy faith is ſomewhat lower. Take heed of Satan, he will joyn *himſelf* unto thee. *But beware of him. For, ſin* keepeth back *the power of God, which is oftentimes* deferred *for another ſeaſon: Yea, even for the wickedneſſe of one Soul.*

Satan his Traiterous inſinuation to be taken heed of.

A. L. Lasky, *I look for, but I ſee not: Behold, I wraſt my eyes after him, and cannot finde him. Peradventure he hath hid himſelf behinde ſome Mountain, or is crept into a Cave: for he appeareth not.*

Δ. I beſeech you, what is the cauſe thereof? Is he not gone from *Cracovia?*

Mad. ..... *Sin is the greateſt Mountain, and he rejoyceth when he pleaſeth himſelf: and in the fury of his fleſh creepeth into a Cave from us.*

At one inſtant *Madimi* ſeeth all the world over. *Lo, I look for him, and cannot ſee him, yet ſee all the world over, It is a ſign that God is not with him.*

Δ. I beſeech you, is he not gone from *Cracovia* yet?

Mad. ..... *I tell thee, I ſee him not; I can ſay nothing of him.*

Δ. Lord, our coming hither was to come with him.

Mad. ..... *Therefore brought I thee hither,* that thou ſhouldſt not tarry with him. *Knoweſt thou not that God is marvellous in his works? Haſt thou not heard of his ſecret judgements? If thou haſt, Think he hath care over thee.*

My wife, children, and houſhold muſt be moved to *Prage.* *For alſo, thy wife and children, and the reſt of thy houſhold* muſt be moved hither.

Δ. When, I beſeech you?

Mad. ..... *Let that be my charge to anſwer thee.*

E. K. Now here appeareth a little fire like the ſame, which appeared before: but it hath no beams from it, as it had before.

Mad. ..... *Hic & hæc, eſt Mater mea.* [*E. K.* Pointing to the fire.]

Mater Madimi. *E. K.* She falleth down on her face proſtrate: Now ſhe riſeth again. This fire entreth into her mouth, ſhe is waxen of higher ſtature then ſhe was, ſhe hath now three faces.

Trinity.

Δ. Now it is the vertue of the Trinity in her ſo repreſented.

Mad. ..... *I. And I have a few things to ſay, and I ſay.*

E. K. I hear a marvellous noiſe, as of many Mountains falling.

Mad. ..... *Ariſe, and believe. The time is come, that of the fooliſh I will make the wiſe. And of ſuch as are* ſinfull men, *my anointed*: if *they encline their ear unto my voyce.*

E. *E. K.* The noyſe is marvellous: And which of the mouths doth ſpeak, I cannot diſcern.

Mad.

Mad. ..... *Firſt, thou ſhalt write unto* Rodulphus, *as I ſhall enſpire thee. Then ſhalt thou go unto him, ſaying, That the Angel of the Lord* hath appeared *unto thee.* —— RODOLPHUS.

[*E. K.* A great noyſe ſtill.]

And rebuketh him for his ſins. [*I never heard any ſuch noyſe: it is as if half the world were ruſhing down an hill.*]

Mad. ..... *If he hear thee: Then ſay unto him,* He ſhall triumph, *Fear thee not.* If he hear thee not: *Say, that, The Lord, the God that made heaven and earth, (under whom he breatheth, and hath his ſpirit) putteth his foot againſt his breaſt.*

△. Either E.K. ſpake not this, or I omitted to write it at the firſt. *V.* 1. 263.

[*E. K.* A great noyſe ſtill.]

And will throw him headlong from his ſeat.

Lo, thus (I ſwear unto thee) I will do. If he forſake his wickedneſſe, and turn unto me: His ſeat ſhall be the greateſt that ever was, and the Devil ſhall become his priſoner.

If *Dei Juramentum & Pactum cum* △. *de R.*

E. K. There came great flaſhes of fire out of her, and ſo out of the ſtone: and ſuddenly ſhe was in her former ſhape again.

△. In the name of Jeſus.

Mad. ..... *Where this voyce entreth, no man hath to ſay: For it is the beginning, ſo it is likewiſe the end.*

Therefore enquire not any more now, but ceaſe: For this is the marvellous beginning of this laſt time.

The marvellous beginning of this laſt time.

△. All thanks, Laud, Honor, Glory, and Empire be to the Eternal, Omnipotent, and our onely God of Heaven and Earth. *Amen.*

Thurſday, *Auguſti* 16. 1584. *Mane, circiter horam* 8 ½. † Prage.

△. *Precibus finitis*, I propounded, as concerning the book to be prepared for the Angelical writing, *&c.* And becauſe *Mapſama* had dealt about that point: Therefore I required at God his hands, the Miniſtery of *Mapſama* herein: if it were his will.

E. K. Here is *Madami.*

△. Bleſſed be the God of Heaven and Earth, who regardeth the ſincere intent of his ſilly ones.

Mad. ..... *When ſeed time is paſt, who ſoweth his Corn? Or what is he amongſt men that calleth back the Sun a minute? So may it be ſaid of you, which were ſlack in ſowing, and therefore have let paſſe the benefit of time, wherein your ſeed might have multiplied. Behold, your labours are in vain, in reſpect of that you might have received.*

..... *For* Auguſt *is paſt with you the firſt day: And* Mapſama *wanteth, not by himſelf, but through your negligence: whoſe fingers wrought, and made an end of anothers work, which was tied to time.* Mapſama.

Nalvage *was beaten back from you: But you conſider not his conflict, neither thank God for that he hath finiſhed for you: with whom* [Nalvage] *now, you have no power. For the Receiver and Giver for that time, were of time.*

But to the entent that the Heavens may agree, (becauſe they are the light of him, which is the light of his father) I ſay unto thee that thou muſt prepare, of fair, and decent paper, a book. To the entent, that the paper it ſelf may bear witneſſe againſt you: and receive that, which ſhould have been printed in Gold. A paper book to be prepared.

△. God he knoweth, and the Heavens, that I did the beſt I could, to have had the book ſilvered.

Mad. ..... *It is ſo: I will bear witneſſe with thee. But where the watch-men ſleep, and do not their duety: Theft taketh place, and the enemies make havock.*

The ſins of Lasky *are not a few; yea, they are ſuch as have brought in the Prince of Thieves, which had prevailed: But God was watch-man at the inner doors.* For, he doubted of thy faith, and laughed God to skorn. *But hear the voice of him that ſitteth: Leapers and defiled people uſe not to carve at a Kings Table: for when his Carvers become Leapers, they are not: becauſe they are expelled.*

Even ſo into my Chambers, and ſecret judgements entreth not the Incredulous, Proud, *and* Skornfull *ſinners. But becauſe he became worſe then a Leaper, I baniſhed him out of my Chambers, for I am more then a King.*

Notwithſtanding, becauſe I have ſworn unto thee for him, *I will ſuffer him to be exalted: But in the midſt of his Triumph he ſhall fall, as a* proud *Tree doth, whoſe roots are uncertain.*

Juſjurandum ad Dee, pro A. L.

And

And becauſe thou haſt believed me, and haſt not murmured againſt me, I will be juſt with thee, And with this Emperour ſhall be thy aboad. *And through thy mouth ſhall ſpring a Cedar-Tree, whoſe top ſhall touch the Moon, and branches cover the beaſts of the field, the birds of the Aire; yea, and a part of the Sea. Becauſe thou haſt taken pains for me, I will deal juſtly with thee, and reward thee.* *Miſericordia Dei ſuper ∆. Cum Imperore Rod. Prophetia de ∆.*

The ſons of wickedneſſe are proud, becauſe of their promotion; are ſtout, becauſe of their Kingdoms and Dominions: But they muſt fall, becauſe their building doth ſtand on * *ſand.* * *Mathei 7.* D.

Do my Commandment, be not afraid.

New leſſons. New books. *For I have new leſſons to teach thee, and new books to open, ſuch as have been ſealed in the wilderneſſe.*

E. K. She is gone.

∆. As concerning the Letter to be written unto *Rodolphus*, O Lord, I would gladly know the Argument, and when I ſhould ſend it.

A voyce..... *Incipienti, dabitur.*

∆. I underſtand this thus: That, when I begin to write it ſhall be inſpired from God, as was ſaid before.

A voyce..... *Ceaſe.*

∆. Deo Noſtro Immortali, Inviſibili, & Omnipotenti, ſit omnis honor, Laus & Gloria: Nunc & ſemper. *Amen.*

Friday, *Auguſti* 17. *Mane.* † Pragæ.

∆. Becauſe I would make no delay, for the Letter writing to the Emperour *Rodolphus*, I framed my ſelf to write, beſeeching God that I might ſo write, as might be ſufficient for the purpoſe, *&c.* And thus I wrote as followeth.

Non dicta coram Angelo non eſt Providentia. Eccl ſiaſtes, cap 5.

Omnipotentis Noſtri Creatoris (Chriſtianorum omnium Imperatorum fæliciſſime, O *Rudolphe*) tam eſt hominibus incognita illa, quæ cuncta diſponit perficitque *PROVIDENTIA*, rataque ipſa rerum ſeries & coordinatio (à primo ad ultimum) quòd à pleriſque, temerè, fortuitò, vel caſu, hoc illove evenire modo, exiſtimentur omnia, quæ extra præterve ſuorum Conſiliorum deſignationes, fieri conſpiciant. Verùm quibus eſt mens Divinæ veritatis lumine colluſtrata, & ad multiplices longiſque intervallis diſtinctas rerum conſecutiones conſiderandas, attentior, evidentiſſimè deprehendens illi quidem, Quæ, quibus præcurriſſe, tanquam cauſas, occaſioneſque neceſſarias, alio priori, & interdum longe diverſiſſimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter ſe collatis vitis, conditionibus, factiſque adferre poſſim,) Exemplum ſatis conſpicuum hoc unicum fieri poſſit: Nimirum illa, (incredibilis ferè) quæ inter ſacram Cæſaream Majeſtatem veſtram, & humillimum (in Deo) Mancipium me veſtrum (ex multiplicibus utrinque præcurrentibus occaſionibus) jam quaſi inſtare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque conſpiratio. Ambiverunt me (Juvenem) Illuſtriſſimi Imperatores duo: Victorioſiſſimus ille *Carolus Quintus*, & ejuſdem Frater *Ferdinandus*, veſtræ *Cæſareæ* Majeſtatis Magnificentiſſimus *Avus*. Hic, *Poſonii, Hungariæ:* ille verò, *Bruxellæ, Brabantiæ*. Hic, *An.* 1563. Ille autem, *Anno* 1549. Aſt clementiſſimum Imperatorem *Maximilianum*, *Cæſareæ* veſtræ Majeſtatis Patrem (Immortali glora dignum) jam tum *Hungariæ* coronatum Regem, (invitiſſimo quidem ipſo Tyranno Turcico) eodem in *Poſonio*, eodemque, *Anno* 63. in deliciis habere cœpi: illiſque rariſſimas virtutes, cum fideliter colere, tum poſteritati eaſdem reddere commendatiſſimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præſagiebat, Auſtriacæ * familiæ; alium fore aliquando aliquem, in quo maxima mea ſpes, & publico Chriſtianorum ſtatui, Res, confirmaretur, (vel confirmari poterit,) Optima, Maximaque. Veſtræ igitur Cæſareæ Majeſti, Imperatorum Romanorum (ex Auſtriacorum Principum nobiliſſima familia) mea ætate florentium, *QUARTO*: Adſum, & ego, Triplicis Alphabeti, litera * Quarta. Atque ita adſum, ut me ipſum ad pedes Cæſareæ Majeſtis veſtræ demiſsè oſculandos offeram: plurimùm gaviſurus, ſi qua in re, Chriſtianæ Reipublicæ Imperatori tanto, talique, gratus, utiliſve eſſe potero.

* *Libelli Monadis Hieroglyphicæ Theoremate* 20. *jam ante* 20. *annos editi.*

* D ∆ ⅂

Superſcriptio erat hæc.

Sereniſſimo ac potentiſſimo Principi ac Domino Domino Rudolpho, *Dei Gratia Romanorum Imperatori ſemper* Auguſto, *ac* Germaniæ, Hungariæ, Bohemiæ, *&c. Regi*, Archiduci Auſtriæ, *Duci* Burgundiæ *Stiriæ* Carinthiæ, *&c. Comiti Tyrolis*, *&c. Domino meo clementiſſimo.*

Veſtræ ſacræ *Cæſareæ* Majeſtati, ſoli, ſi hæc aliquandiu conſtare patiemini (neminique detegere velitis) rem facietis valde neceſſariam.

Pragæ, An. 1584. *Auguſti* 17.

Cæſareæ Majeſtis Veſtræ
Humillimus & fideliſſimus
Clientulus

Joannes Dee.

Munday

Monday, † *Pragæ, Auguſti* 20. *Mane circa horam* 7.

△. *Precibus ad Deum fuſis, ex more noſtro,* &c.

1. I propounded: If the letter written for *Rodolphus*, were as it ſhould be?

2. Secondly, becauſe we were willed to invite the good Angels, for the book writting, I asked how we ſhould invite them?

3. As concerning our wives, and my familly ſending for: I required, when that ſhould be done?

△. Quickly apparition was made.

E. K. Here is *Uriel.*

△. Welcome be the light of the Higheſt.

VRIEL. ..... *Wo be unto the world: for her light is taken away. Wo, wo be unto man, for the eye of light hath forſaken him. Wo, wo be to the underſtanding of man, for it is led out, with a threefold ſpirit,* * *the ſpirit of errour and ignorance. And wo be unto ſuch as believe not the glorious and ſupereminent light of this Teſtimony: for they are not written with the life, neither ſhall their portion be with the living.*

* *Aliquid deeſt forte.*

The Spirit of Pride.

Thus ſaith he that is a mere ſtone, (*which ſitteth between the ſeat of light and darkneſſe*) *whoſe wings are great, and more than mighty: wherewith he gathereth the Stars, and the powers that hang upon the firmament of the firſt and leſſer light: placing them and* powering *them, in the Spirit of Truth; and through his own power, the power of the word, whereby all things are, and are comprehended: in that he is as well in the heavens of Glory, Chaſtity, and Meſſage, as alſo in places unknown to us.*

This Teſtimony to be believed upon great diſpleaſure elſe

Heavens of Glory, Chaſtity, Angels.

Behold, thoſe that dig into Nature with dull Mattocks, and dull Spades, are ſuch, as of every congeled ſubſtance can imagin, but not judge: are fooliſh, and of the world: whoſe imaginations, are become the inſtruments of vanity, and the piercers of him which is the father of ignorance. Wo be unto them, for their diſputations and doctrines, are dogma's and dull. Wo, wo unto them, for they are ſuch as pleaſe themſelves, and are become fathers to many lewd children: of whom it is written, They are become ſtiff-necked and proud, and the followers of their father. Therefore have I gathered my ſelf together, and am hidden from them; becauſe they are proud and haters of innocency. Theſe teach not unto you a doctrine, neither are you partakers of their Bankets; for the Spirit of God, is plain, pure, and moſt perfect. Theſe breath not upon you, neither are the Ornaments of your Garlands enterlaced by theſe: But by him are you lifted up, that is the God of Juſtice, and the Diſcloſer of his own ſecrets: *and the headlong drawer of things to an end.*

God to us is the Diſcloſer of his own ſecrets.

Therefore believe, and dream not with the world: For the world ſhall periſh, and all her adherents: and ſhall be caſt into the pit of wo everlaſting. Read the Scriptures, and underſtand them: but wraſt them not, with the wicked. Look into the ſimplicity, and nakedneſſe of God his Promiſe.: View the innocency of ſome that received them, And let not the wickedneſſe of thoſe that the Lord made vertuous, go out of your remembrance. But ſo Triumpheth true power, ſo gathereth he himſelf together to diſcomfort the Serpent: O the lighteſt he maketh the heavieſt, and of the weakeſt the ſtrongeſt: And in the weakeſt veſſels, worketh he his mercy. And why? Behold, leſt the world, in her proud imaginations, in the ornaments of her pearls, and moſt pretious wits, ſhould brag, ſaying, I can compare with the Lord. Hear my voice, for it is of God. The world bringeth forth no good thing, neither are the doings of man accepted; but where the ſpirit of humility dwelleth. Out of the depth of darkneſſe, hath God made light: And lo, the light is great, and the darkneſſe comprehendeth it not. So, in the weakeſt will he be exalted.

Humility.

The Spirit that ſpeaketh unto you, is he that hath a Tower to build, a ſtrong Tower and a mighty; yea ſuch a one, as hath not been from the beginning: No, not from the beginning. Great is the foundation thereof; for, it is of Iron; But greater are her walls; for they are of Diamond. Moſt great are her Turrets; for they are the ſeven Heads, that behold, judge, and gather: And they are made of Truth, the Spirit of Eternity. Unto the laying of every ſtone, are you made privy, And for this Tower are you provided.

Uriel hath a Tower to build &c.

△. and *E. K.*

1. *For lo, the firſt hath appeared, and ſhewed himſelf mightily.*
2. *And the ſecond hath redeemed, and overcome Satan.*
3. *And lo, the third appeareth, and ſhall viſibly ſhew the power of God to all Nations.*

Primus Filius Spiritus Sanctus.

For Now cometh the Deſolation of the World, *And* the fall *of her pride. And this is the laſt Rod that meaſureth, and ſhall be broken: For it is ſaid, Now will I hear you* from under the Altar, *Now will I revenge the blood of your brethren.*

Deſolatio de qua Propheta loquutus eſt. Apocalyps. cap. 18. F.

O you ignorant, and of weak faith: Know you not the times that are to come? O you that ſpit out the meat of comfort: yea when it is put lovingly into your mouths. Why are you ſorrowful? Why rejoyce you not, that the God of Juſtice is girded, and hath whetted his ſword, upon a thouſand thouſand Mountains of fire? Why laugh you not the world to ſcorn? and deride her fornication? Weep not upon her; for ſhe is accurſed: Neither wonder at her; for ſhe will be more wonderful.

You

△. *Eccleſiaſtes. Tempus eſt tacendi & tempus eſt loquendi veluti de tranſfiguratione Chriſti* Matth. 17. B. Marc. 9. B Luc 9. B. 12. A. *Conſtat. Et propriè* Matthæi cap. 10. C. *Quod in aure auditis, predicate ſuper tecta,* &c Luc. 12.

* Joel, cap. 3.

† Fear not.

You have received this Doctrine in Chambers, and in *ſecret places: But it ſhall ſtand in the great City: and upon* 7 Hills, and ſhall eſtabliſh her ſelf in truth: *Purifie the walls, and ſweep out the duſt and cobwebs (the works of the venemous) that it may be caſt into the River, and brought into no remembrance.*

Yea, it ſhall ſit in * Joſaphat, in Judgement, *againſt the wicked, and ſhall become a fire engendred in the cave of Thunders. Therefore,* When you are commanded, lift up your heads, and † fear not: *for whom, the Heavens ſhall fight.*

But in your ſelves be patient, and continue to the end: That your Crowns may exceed the Garlands of the Earth.

† Promiſe of viſitation for the 48. great Calls, and the Holy Book writing and practiſing.

* *Legiſlatio manifeſta & in loco Sanctificato. Antichriſti everſio per Spiritum SS. futura.* * *Epiſt. Pauli ad Theſſ. 2. cap. 2.*

Thus ſaith the Lord, Lo, I have promiſed thee, that my Angel ſhall † viſit thee: And ſo it ſhall be. But if I now viſit thee, Thus will the world ſay hereafter; Lo, he hath fained a Doctrine for himſelf. *Lo he excelleth in ſubtilty. When* I gave my laws, they were not ſecret; *neither was the place unſanctified. When the Comforter cometh, girdeth himſelf againſt the ſon of* * *wickedneſſe; Then muſt you be known, and ſeen unto the Earth.*

An Election or Choice offered to △. RODOLPHUS Imp.

But I will give thee the choice: Chuſe therefore, whether thou wilt banket Now: becauſe I have promiſed thee: Or tarry, till I ſee *the time* more *convenient; For lo,* if Rodolph, *hearken unto my voice, He ſhall wonder, and rejoyce with thee: And I will exalt him, above the Kings of earth.*

Stay a while: I come again.

△. After he had ſtayed a while, and read over the premiſſes, and talked of the manner of the Choice or Election offered: and the dealing with *Rudolph:* we thought good *to beſeech God to regard his promiſe, for his glory and honour,* and we moſt humbly to thank him that he would offer a choice to me a man of no worthineſſe, nor wiſdom: therefore moſt deſirous *to be entred ſpeedily into the School of Wiſdom,* wherein we might grow, and attend the opportunities of any thing to be done or ſaid by us; So that (if it were his will) we were, and are deſirous *now to be viſited,* as his moſt merciful promiſe importeth.

A Viſion.

E. K. Now *Uriel* is here; he hath a Chair, and is ſet down in it: It is like a Throne..

Here I ſee a green Hill: and I ſee thereon three men, like learned men, in Gowns of puke-colour: they have Hats on their heads. *Uriel* hath in his hand a thing like a rolling-pin (of half an ell long) of Gold.

The Garden of Comfort.

I ſee beyond the men, a very fair Park, encloſed with pale, piked, &c. I ſee Roſes and Lillies, and goodly Flowers in one part of it, and fair running waters in it, and little Hills, and all manner of Birds: And in the middle of the Park, is a turret, and in the top of that, a round thing like a Stone, which giveth light all the Park over: but without the Park pale, it is duskiſh or dark. Theſe three men ſtand together upon the pitch of the bank of the Hill that goeth down toward *Uriel.*

There appear three diverſe fair wayes to the Park, two from the Hill where the men ſtand, and one from the place about *Uriel.*

1. I ſee one man walk in the Park, und he picketh Flowers, and putting them to his mouth, they ſmoke, as the ſmoke of the ſnuff of a candel when the candle is put out.

2. I ſee likewiſe another man gathering of Flowers there, and he would put the Flowers to make them ſtick on his Coat, but they will not hang on but fall down, it is ſo bare.

3. I ſee a third man, who hath his Robes all belayed with lace of gold, great and ſmall, and divers pretious Stones, and on his head a wreath like a Garland, very broad beſet with very beautiful pretious Stones: and he trimmeth himſelf all over with the flowers of the Park

or

or Garden, Now the three men are come from the Hill, before *Uriel* his ſeat.

..... *I moſt humbly beſeech you that I may have acceſſe into* the Garden of Comfort.
Uriel. ..... *You ſhall: I am contented.*

1. One of theſe men ſaith

E. K. Now they three go toward the Garden of Comfort: they point one to another, and ſeem to talke one with another. They go in the path which leadeth from him [*Uriel*] toward the Park.

Uriel. ..... *Theſe are Wiſe men, for they ſhall eſcape the danger of the* [△] firſt *and the ſecond, and ſhall live as* the [△] third *in comfort and pleaſure: For behold, Thoſe which have entred, and now ſhall enter, have deſerved their reward.*

△ He meaneth of the firſt and ſecond which gathered flowers, and of the third.

But ſome there be that enter, and reſpect not the end; *and ſuch ſhall they be as he is, which* defileth the flowers.

Reſpice finem.

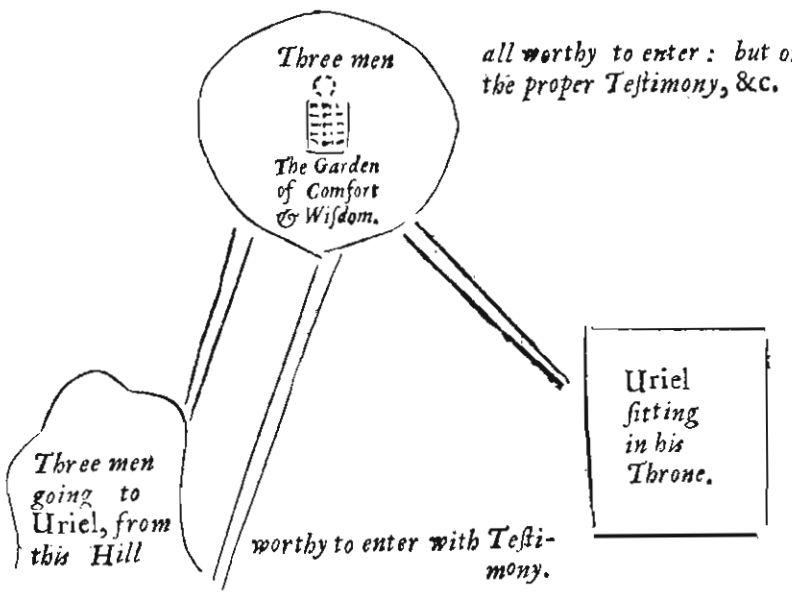
E. K. Now here cometh a man from the Park-ward, and meeteth thoſe three men, and giveth them three very rich garments: they put off their former garments, and put on thoſe rich and beautiful garments.

Uriel. ..... *Otherſome there be, and go* the middle way, *becauſe it is* the next and ſtraighteſt, *and thoſe be ſuch as enter with their* own ornaments, *which are very poor and bare, and upon whoſe garments can hang no pleaſure.*

Some there are that enter [1] from me (*for* without *me none entreth into that Garden*) *and becauſe I am the light of him that lighteth by Creation, therefore is there a way perfect,* and beareth teſtimony from me, *whereby they are thought worthy, and are* [2] apparelled *for that place of pleaſure, and ſo worthily enter.*

3. Note. *Cauſa ſine qua non: & cauſa proxima & propria ut differunt hîc.*

Lo they enrich themſelves, being made rich with the beauty of ſo pleaſant flowers. and they alwayes drink of the water of wiſdom to their comfort and continuance. Bleſſed is he that ſo entreth.



2

1. *He that* defileth *the flowers, was worthy to enter into our Garden: but becauſe he came not hither to my* Throne, *and ſo took the way deſcending from the Hill,* [*to me*] *and brought into the* Garden of Wiſdom, *his* worldly apparel; *which, lo, is alwayes* as a miſt *between him and true wiſdom, yet he thinketh* himſelf ſatisfied.

A defiler of the flowers. The Garden of Wiſdom.

2. *He whoſe coat is bare, was alſo worthy: But becauſe he thought* himſelf *worthy, and viſited not my ſeat, he took the* middle *way, where are no* ornaments: *Therefore he brought in his own nakedneſſe which is ſo thredbare, that the flowers fall off it, as from a marble ſtone, and the waters glideth of it, as from the back of a Falcon.*

Behold, I ſit: happy are thoſe, that come unto me.

Lo, you ſee, you may become wiſe; with the [1] *Cloudy, wiſe with* the [2] bare; *and wiſe with thoſe that are* [3] *advanced; and dwell in true wiſdom.*

Three manner of wiſe men.

The Gate that thou ſhalt enter into, is a fire of fury, and of revenge:
But be it unto thee, as thy Election is. *Even* from the beginning, nakedly. *Open unto* Rudolph.

Fury and Revenge.

Rudolph the Emperour muſt be made privy of all.

RUDOLPHUS IMPER. *Opera ſpes fides meritum.*

Rudolph. *the manner of Gods viſitation : Shew unto* him the holy Viſion : *for I will make thee unto him* an hand, an arm, *yea* an half body. *Yea I will be merciful unto him*, and ſeal him for my ſelf : and he ſhall be thy comfort. *I will put* my fear *into him, and he* ſhall be afraid to ſin, *and he ſhall become a rod to thoſe that are ſinful.*

Happy are thoſe, whoſe works *are a* hope ; *and whoſe* faith deſerveth *the* aid of my light. This is of God, and I am the finger. *Happy are thoſe that are directed by me. For, in me is the true path and* light *of direction.*

E. K. He is gone.

Δ. As concerning this Gate (laſtly ſpoken of) whereinto I muſt enter, that it is *a fire of fury, and of revenge :* O Lord, I am afraid, if that phraſe be of any diſpleaſure to me : for *I referred my Election to the will of God, as was for his honour and glory* to be granted : *And I have long made Petition to God for your help*, and I deſire nothing that ſhould make the higheſt offended with me. But perhaps the ſervice of God wherein I am to ſerve him now, (with his Talent of wiſdom to be imparted to me) conſiſteth in the execution of the Juſtice of God, with a furious and revenging fire, as under the Altar they lie, and cry for, *&c.*

Apoc. cap. 6.

Uriel.....

..... *Thou haſt ſaid* ———

His voyce.

Δ. All Laud, Honor, and praiſe be unto the Almighty, wiſe, and our moſt mercifull God : now, and ever. *Amen.*

Tueſday, 21. Auguſti : *Ante Meridiem horam Circiter 9.* † Pragæ

Precibus finitis, & invito *Uriele* ut nos illuminaret, dirigeret, conſolaretur, *&c.*

E. K. *Uriel* is here, and about his head at a little diſtance, is a bright part of a Circle like a Rain-bow, *&c.*

Δ. We propounded unto you yeſterday (O you faithfull meſſager of the higheſt) as concerning this letter, how it is liked : when it is to be ſent, and by whom, *&c.*

Earth.

Uriel. ..... *O earth, how great a Monſter art thou, and how great is thy wickedneſſe, which makeſt dull mans capacity, and carrieſt him away into an obſcure and raſh ſenſe ? Not without a cauſe art thou hated with the higheſt ; yea, not without a cauſe are thy Garments made ſhort.*

My brethren, how long will you be grievous to the Lord, how long (I ſay) will you be without underſtanding.

O, how long will you conſider your own commodities, and neglect the harveſt of the Lord ?

[Δ. I underſtand nothing of the occaſion of theſe ſpeeches.]

A reproof of our choice made.

Uriel. ..... But behold, for you *have choſen unto your ſelves a viſitation, and have broken the viſitation of the* Lord.

For when you were commanded you went not, and unto your ſelves you chuſe dayes for advantage : Well, I ſay, Take your choice and become wiſe : for I am ready to deliver.

Prepare.

I ſay, prepare your ſelves, and be ready : But I fear me, (yea, I know it) that you will become foggy and miſty. *Notwithſtanding thus ſayeth the Lord : Since you will become wiſe,* Chaſtiſe your ſelf for a few dayes, and abſtain, and you ſhall ſee that I am a God that can viſit, and mightily :

The Promiſe becometh life. God well pleaſed.

I am not man, that my promiſes may not be, neither ſpeak I of any thing that liveth not, *for I am light, and the breath of underſtanding.* *Becauſe* you have followed my Commandments (yet ſome of you obſtinately, and rather, as reprehenders then obedient ſervants) *I will put a ſnaffle unto Satan, and unto his Miniſters, and* thou ſhalt ſit in judgement againſt the wicked : *For*

A new promiſe to Δ.

I will multiply thee, and thy houſhold : And of thy ſeed ; yea, even of thy ſeed, will I finder out a Camber,[a] *and* will root out a people, which I have long favoured. *And for this cauſe* ſpared **I him* unto thee, *for unto him that loveth me, will I be a juſt rewarder. The branches of the wicked do I cut off, and make worſe then the Aſſes dung : But unto the faithfull will I ſend honour, and a Crown of rejoycing.*

Hui, *who is he, that I cannot reward him ? Or where dwelleſt thou, (in Heaven, or in Earth) that art, and rejoyceſt not by me ? If thou follow my Commandments, and I* once begin to love thee ?

I have told thee that I will place thee here.

Δ. I muſt be placed here in *Prage.*

[Δ. In this Citie.]

Uriel..... *Not as a Citizen, but as an owner of many houſes. But take heed, thou be juſt to me, and do what I command thee.*

a Camber, *vide Anno* 1582. 15. *Martii.*

* Δ. *Fortè intelligit Rolandum infantem meum cui vitam reſtituit Deus (miraculosè quaſi) Cracoviæ, An.* 1584. *Julii* 14. *Sed Deus tu noſti quod hoc mihi tam mirum videtur quam virum Mariæ pregnantem cenſeri, &c. Vide Sept.* 21. *Miſericordiam Dei præmiſſam.*

NOT YET Stewards Overſeers Labourers. The Lord his viſitation is not yet.

Δ. Lord thou knoweſt my heart, help, and ſupply my wants.

Uriel..... *Behold, the Corn is not ripe, neither are the Grapes red, nor the Sun hath not yet ſeaſoned them ; Therefore, yet, need I not Stewards,* but Overſeers : *And as yet, Laborers* are to me as ſhadows. *Becauſe, not* yet, no, not yet is the time of my *viſitation : therefore he that bringeth his Sickle now, muſt not reap for me, but muſt rejoyce in himſelf.* Happy is he that tarrieth the Lord, leaſt afterward the doors be ſhut, and the feaſt at an end. *All wiſdom (and ſciences*

ces comprehended in wiſdom) that worketh for himſelf, is of the world: But the wiſdom that I give, I give openly, and without reproach: that I alſo rejoycing in the wiſdom may be glorified, and exalted with a Diademe of honour. When Sodom *cried for vengeance, had I it not ready? Could not I from heaven have conſumed them with the breath of my own mouth? I, in my ſelf know it, and am witneſſe: But lo, in the pride of their filthineſſe I had regard* to time: *And (that it might be known to all Nations) licenſed* my Angels, *and gave them power: And lo, then made a promiſe unto all Nations that they ſhould be bleſſed in* Abraham: *even the ſame moneth that I deſtroyed the* Sodomites. *Theſe things did I, as unto* Noe: *and unto* Seth, *whom I loved:* I made them privy of time *to come, and opened unto them my judgements: becauſe the world ſhould be juſtly condemned. After the ſame manner made* I a promiſe unto you: *Lo, after the ſame manner have I called you to counſel.* But you have choſen the loweſt, and have refuſed the higheſt places, and have regarded your own comforts, and not my viſitation. *I commanded thee not to go into the woods, and to fetter Wolves: neither to ſaw the Tygers teeth. I delivered you not unto the wicked, neither ſuffered I them to rejoyce over you:* But I have brought you from death, and from the dayes of lamentation, *and have dealt with you as faithfull brethren do in their diviſions: Not that I forget my ſelf, but that I would be magnified, and that you might ſee your wildneſſe, and naked raſhneſſe: Many are there upon the earth, which would have burſt with gladneſſe, and have rent their Garments in pieces. If I had* touched them with the leaſt of theſe Counſels *(ſo I call them, becauſe they are my ſecrets) Is it not ſufficient that I have brought you* [Δ.] hither *ſafe? Have* promiſed you a ſure help?

Time.

Δ. Promiſe to *Abraham.*

Seth, the third ſon of *Adam.*

A promiſe made unto us.

The choice miſliked.

The mercies of God upon us.

[Δ. To *Prage.*]

A ſure help promiſed.

Lo, you wraſt me, for what is he of the world, to whom I ſhall confirm letters?

[▲ This is ſpoken in reſpect of God his judgement required of the letter.]

They grieve me, becauſe they are the doings of man: O man, let man anſwer unto thee, and let it ſuffice thee, that the mark whereat thou ſhooteſt is in my hand.

My work is not a work of hours nor dayes. But when I command, do ſpeedily. *When the Thunders fall from Heaven, and burn up the Earth, ſcale her face, and leave her naked. Then, Then, will* you believe.

Do the Lords Commandment ſpeedily.

Behold, He that is a man, being new born, is accounted a Monſter.

Note, ſignes.

Is it not written? Lo, the Lord looked from heaven in his viſitation, and in the midday, and groaned upon her, for ſhe had vexed him. Happy is he that is ready when he *viſiteth*: That which I command, let it be done. *For when the Kings of the earth, ſay, do this: They play not alſo the parts of their ſervants and ſubjects, but lo, it is done. Suffer me (I pray you) to have that favour.*

Δ. I underſtand not this.

Δ. Deo Noſtro Miſericordi, Pio, & Juſto, ſit omnis Honor, Laus & Gloria. *Amen.*

Tueſday, 21 *Auguſti.* † Pragæ.

After Dinner as *we* [*E. K.* and Δ.] were in my Study, and conferring of my choiſe, and *very ſorry that* we had made our choiſe not of the beſt: *E.K.* ſaw *Uriel* in the ſtone, which yet ſtood unput up: and ſaid, he had ſeen him there ever ſince we began: *So coming to the ſtone he ſaid as followeth.*

Uriel. ..... *Murmur not amongſt your ſelves: But rejoyce and be glad, and ſound into the greatneſſe of Gods mercies, which beareth all your weakneſſe, and leadeth you through the foggy and perilous miſts of your daily temptations even by the hand: And now, not onely giveth, but alſo exhorteth. I ſpeak with you as a man. Yea, let me ſpeak with you as a man:* You are oppreſt with ſin, and with the world, and are not yet apt for the viſitation of God.

Note our unaptneſſe yet to be viſited, Eccleſiaſtes, cap. 1.

My brethren, God hath dealt mercifully with you, hath opened unto you theſe three wayes deſirous

Δ. In malevolam animam non introibit ſapientia, nec habitabit in corpore ſubdito peccatis, Eccleſiaſtes, cap. 1.

[*E. K.* He ſpeaketh other language, I underſtand not.]

..... *That* one of you might have entred into the higheſt Gate. *And why? Becauſe* the workman might be able, and correſpondent unto the work, and time (of the Lord) to come. God hath done may great things for you: but you will not ſee them. Tarry awhile till I come again.

The workman and the work muſt be correſpondent.

To Δ. Was ſaid, *In fac. ſupra.* To E.K. *In vide.* To A.L. *In vive.*

E. K. He is gone beyond a thing like a Hill.

Δ. After half a quarter of an hour he came again.

E. K. He hath a pair of Tables in his hand, made as of white bone: and therein are many names written orderly, one under another.

E. K. If I thought this to be of God, and this to be *Uriel indeed*, it were another matter: but their too much familiarity maketh me doubt.

Δ. The old ſaying is true in you, *Nimia familiaritas parit contemptum.*

Uriel. ..... Believe me, by Heaven and Earth, *I am true* Uriel.

E. K. He hath another Book holden unto him, by one ſtanding by him, who is like a ſhadow.

A new choice, by God his great mercy granted.

Uriel. ..... Give ear, ſay and chuſe: *for after this time*, there is no choice.

73 and a half *Dee* his age.

Dee, *thy age and continuance in this world, in fleſh, according to the finger, and* ſecond *proportion, which you call Nature, is 73 years and a half: and here it is* [Δ. pointing to the other Book.]

E. K. He that is like a ſhadow openeth the Book; it ſeeming to be of yern or ſteel. In which Book appeareth divers names, as *Bamaſan*, *Corſax*, *Tohomaphala*, &c.

[Δ. They ſeemed to be the names of good Angels proper to peculiar men.]

Uriel. ..... Thou [*E. K.*] *doſt more than thou art commanded. Yet, ceaſe a while.*

[Δ. Becauſe he [*E. K.*] read theſe names.

E. K. He ſpreadeth a thing like a Cloud before them.

E. K. Now he appeareth again, and the other with him.

Angelus bonus, E. K.

E. K. *Sudſamna* appeareth in the Book, and againſt it 46.

Uriel. ..... *So much ſhalt* thou [*E. K.*] *live by nature, and die* violently.

E. K. Now he is covered again.

E. K. Now he is here again.

E. K. *Aſlafben* ſtandeth written in that Book, and 73 with a prick over the upper part of the figure 3.

E. K. The Book is very big and full of names, and numbers againſt them: the leaves are very thin.

Aſlafben my good angel.

E. K. Now *Uriel* openeth his book himſelf; And there appeareth againſt *Aſlafben*, 122. And againſt *Sudſamna* appeareth 87.

Sudſamna E. K. his good Angel.

Uriel. ..... Beyond the which, you cannot: --- *Notwithſtanding this life, is alwayes given by God, or at the* interceſſion of ſome one, or mo, of us his Angels. *The other is natural: notwithſtanding is ſhortened through the ſin of man. I am a witneſs to my ſelf*, that theſe books and words are true.

Vita Naturæ, Gratiæ.

E. K. Now he is in his Cloud again.

Δ. After a while, they appeared again, as before.

E. K. They look very gravely on their books.

Uriel. ..... *Behold my brethren, God is ready to open his merciful ſtore-houſes and gates of underſtanding unto you: But he that liveth for himſelf, and for the end of this ſhadow, limiteth his wiſdom with this number: and ſhall both have an end at once: But he that turneth* him to the wall, and weepeth bitterly, *ſhall enter into this Book: But he muſt not build his own houſe, but an houſe for the Lord; Neither muſt he be* viſited by the challenge of promiſe, *but by the* meer mercy and good will of God, and at his pleaſure and appointment: *He that hath underſtanding let him hear.*

Δ. As King Ezekiah did *Regnum* 4. *cap.* 20

Note.

Behold, This his pen, is a pen of Steel; But that that I raze withal, is of Gold, and a piercing Inſtrument. If therefore your viſitation ſhall be after to * *morrow, and that you covet to build (becauſe you are men) Then give your names unto the yern: But if you will remember the Lord, and adde any thing unto his building, faithfully,* Then vow your names unto me, In the name of him which created you. *After this time, there is no choice.*

* *Auguſti* 23.

Our new or reformed choice.

A great mercy, and myſtery.

Therefore, conſider; for, never before, (but once) was this myſtery, and mercy of God opened unto man.

E. K. Now he hath drawn the Cloud to him.

Δ. I am not able (O Lord) to give thee condigne thanks for theſe mercies: But thy will be done: Not as we will, nor as we have raſhly and blindly (before) choſen: But this is our choice, to be thy ſervants all the dayes of our life; and we deſire not long life ſo much, as the *favour* which addeth thoſe dayes, wherein our faith may be fruitful through thy graces abounding in us. *I renounce my former choice, I challenge no promiſe:* But require thee, O God, of thy fatherly goodneſſe to be my light, director, ſtaff, ſtrength, defence, and comfort, now and ever, *Amen.*

The former choice renounced.

This Day.

Uriel. ..... *Alwayes* call unto me *for the Teſtimony and witneſſe of the promiſe of God, and* the remembrance of this day.

E. K. He

E. K. He hath written after the * numbers in his own Book, * 122.87. *Eſt, Eſt.*

A. Ad laudem, gloriam, & honorem Dei, Eſto, Eſto. *Amen.*

Uriel..... *Now deal with* Rodolph. and be not ſlack: *for* until thou have talked *with him, I appear no more.* *Rodolphus,*

Thy haſte, ſhall prevent the ſlander *of wicked tongues, whom Satan hath already ſtirred up againſt thee.*

A. I underſtand of none.

Uriel. ..... *It is beſt thou underſtand it not at all.*

E. K. He putteth a Cloud over all the Stone, like a white wrinkled Curtain: and ſo diſappeareth.

A. But though you appear not, yet of *Madimi* I may require anſwer, to know when my wife and children are to be ſent for, *&c.*

E. K. There is no anſwer given.

A. Fiat voluntas Dei, juxta illius beneplacitum: cui omnis laus gloria & gratiarum Actio, nunc & in omne ævum. *Amen.*

A. I received letters from my wife, that ſhe and her children are well. God have the praiſe and thanks therefore. *Amen.*

Friday, *Auguſti*, 24. *à Meridie.* Pragæ.

Being willed to deal with *Rodolphus*, firſt by letter, and then by ſpeech: I thought good to ſend the Letter before written, for the Emperour; by the Noble *Don wilhelmo de St. Clemente*, the King of *Spain* his *Præfectus Negotiorum* with this Emperour: and thereupon by *Emericus Sunttag*, the Lord *Laskie* his Secretary, I wrote this to the aforeſaid *Don Clemente*, and *ſent* it this *Bartholomew* Day.

EA eſt hominum in terris conditio (Nobiliſsime vir) ut ſibi ſoli nullus natus eſſe videatur: Immò neque ſibi ullus omnia ſponte naſcentia, vel ultro ab aliis oblata, quæ ſibi maximè ſunt neceſſaria, recipiat. Mutuæ inde hominum emerſerunt ſocietates, mutuæ amicitiæ, mutuæ operæ, Mutua dona, Rerum commutatio, & emptionis, rerumque venditionis contractus: Aliique diverſi hominum exiſtunt ſtatus, unde hominum inter homines, & cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium iſtorum, ſola eſt utilitas vel (quæ peribit) voluptas, ſcopus ille, vel finis, quem attingere conantur & ſtudent: Sed aliud aliquibus eſt propoſitum, quod Divinius quidem eſt, quod virtutem vel Honeſtatem nominare poſſumus; quæ cælitus demiſſa, hominum informet mentes & ornet, ſibique coaptet: Adeo ut ſedibus illas reddat cæleſtibus dignas. Illud, illud, ergo eſt Illuſtriſsime vir quod excellentiam veſtram tam mihi pridie reddidit attentam, benignam & perhumanam; Illud eſt quod veſtram refricabit memoriam, & veſtrum inſigniter acuet ingenium, in Cauſa mea, ſuæ Cæſareæ Majeſti tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, & a paucioribus intelligantur: veriſſima licet ſint, & ex ſeſe utiliſſima. Quo citiùs Cæſarea ſua Majeſtas, mirabilem hanc & maximam Dei, non Providentiam ſolum, ſed bonitatem etiam amplexus fuerit, eo citius & abundantius, meæ ad illum legationis conſtabit ſinceritas, bonitas & utilitas. Voluiſſem equidem hunc incluſum libellum, literaſque incluſas veſtræ excellentiæ, ipſemet attuliſſe. Sed (cum venia ſit dictum) ex digiti pedis mei offenſa cuticula, non tam commodè poſſum hodie pedes venire. Proinde amico meo hoc onus impoſui, ut (cum veſtræ Excellentiæ manuum deoſculatione) omnia mea vobis offerat ſervitia: hocque, quicquid eſt, pro ſua Cæſarea Majeſtate; traderet munuſculi.

Pragæ 24. *Auguſti* 1584.

Joannes Dee.

The Superſcription of this Letter was thus,

Illuſtriſſimo Domino, Domino Don Gulielmo de Sancto Clemente ſereniſſimi atque Catholici Hiſpaniarum Regis Negotiorum apud ſacram Cæſaream Majeſtatem, *&c.* Præfecto, Domino meo Obſervandiſſimo.

Monday

Monday, *Auguſti* 27. *Mane circa* 9. † Pragæ.

Precibus finitis, I propounded to God, of *Madimi* four things.

Firſt, what was the cauſe of the errour recorded, *Febr.* 18. this *Anno* 1584. at *Lasko* of Sir *Henry Sidney* his death?

Secondly, In what ſenſe is this to be underſtood, which *Madimi* willed me to ſay to *Rodolphus*, *An Angel of the Lord hath appeared unto me?*

Thirdly, *Madimi* ſaid as concerning the time of my wife and children and houſhold to be moved hither, *Let that be my charge to anſwer thee?*

Fourthly, *Madimi* willed me to write to *Rodulphus*: And I have done, and cauſed it to be delivered to *Don Wilhelmo de Sancto Clemente*, the Spaniſh Embaſſadour, to deliver it to the Emperour. God proſper it. *Amen.*

E. K. Here ſhe is.

△. The eternal roots of verity bring forth fruit, to the comfort of ſuch as delight in the pure verity for the ſervice of God, *&c.* And you *Madimi*, as a Miniſter of the Higheſt in verity, are unto me welcome.

Cauſa ſine qua non Note this phraſe of ſound.

Mad. ..... *Even as mans fingers* [or a thing,] *touching, moving, or forcing an inſtrument muſical, is the cauſe*, without the which *it cannot ſound*, or drink up the air; *which again ſeeking iſſue, and feeling* a ſtay, *is the* [*objectum*] *cauſe of concord or diſſonancy, according to* the inward *ſpirit and imagination of the thing that moveth*, or *of the finger moving*: *So the earthly part of man, which hath no motion of it ſelf*, (*radically*) *moveth by touch or finger* (*whatſoever*) *ſpiritual*, and *ſendeth out ſounds*; *not according to her ſelf, but according to the fiery, yea inviſible, and ſpiritual power, wherewithal it is moved.*

Three movers in man concurring.

Hereby we learn, that mans body, and his organical motions, hath three manner of movers; centraliter, *by the property and perfection of the Soul*, a ſuperiore, *and by deſcenſion, from the Angels or participants of underſtanding*: E contrario, *and* aſcending, *ſpirits wicked, and tempters, all moving.*

⊙ *Splendor in die obtundit lumen lunæ etiam ſupra horizontem.*

But here you muſt note, That as the Sun depriveth the Moon in reſpect of her end, *which is to give light, but not of her ſelf*; *So do the Angels and higher powers drown and overſhadow the ſoul in man when they are preſent: working from God and in themſelves*, (*as from above*) *and not by the ſoul as any root, or firſt cauſe of the motion.*

Note the manner of the Diabolical working in, or by man.

But when the Devil entreth, and aſcendeth, he worketh not by force, but by enticement, and ſo allureth the ſoul, to grant of his poſſeſſion: *whereby he entreth and becometh ſtrong.*

Thoſe that have ears let them hear; *for my words are wiſdom, and the grounds of many Sciences.*

Mundus Humanum Corpus, &c. tanquam Cera.

Impreſſio { *Superior, Humana, Inferior.*

Pray againſt Temptation.

Impreſſio prædominans eſt conſideranda.

△. *Per quæ homo peccat per eadem punitur: qui dixit Aſcendam, &c. Jam ex Infernali ſtatu, ſemper aſcendendo tentat.*

Then, by a ſimilitude, is the world wax: Mans body wax: and the natural motions of things, naturally extended, wax alſo: But our purpoſe is of man; *which* at one *inſtant receiveth three impreſſions: Miſſive, Natural, and Offenſive.*

Whereby you may perceive, That man greatly needeth to pray againſt temptation: For the laſt Seal, is ſign of him that oweth the wax, *Happy are thoſe, that can watch and pray: for ſuch they are that grant not any room or intereſt, to the* wicked aſcender.

I anſwer you: If you be but as a ſtring, *Challenge but your own duty: But take heed, you be* in *tune.*

E. K. She ſpeaketh, but I cannot expreſſe it.

△. I pray you let nothing of your words, that you utter to us, or before us, be unrecorded.

Mad. ..... *You are not worthy to write it: for it is the* harmony *of the heavens.*

Stay a while; *for I would open that unto you, which I perceive I may not: but I come again.*

[△. We read over the premiſes, and weighed them as inſtructions of the three divers movers of mans ſenſes internally, *&c.* And ſo after a quarter of an hour

E. K. Here ſhe is again.

Mad. ..... *For he that purifieth his houſe, and ſtraweth ruſhes, and beautifieth the chambers with Garlands, is worthy to receive* (*becauſe of his aptneſſe,*) *ſuch* as are meſſagers of underſtanding and light. *My friends and brethren, marvellous is the God of Wiſdom in all his doings and works, and full of variety are the works of his hands.*

E. K. Now ſhe ſpeaketh again; I underſtand it not.

The Anſwer to the firſt Doubt.

..... *But to the Anſwer: The end of my purpoſe*, Satan, *perceiving you* [*E. K.*] *as well to be moved by him becauſe of your* own *grant, as by the motion wherewithal you were moved and illuminated:*

minated: and being the father of ſuttlety, and a froward underſtanding purpoſed, even in this *one ſentence; yea, with* this one lye, *to overturn, or at leaſt to blemiſh the* worthineſſe of our *meſſage, and of your receiving: becauſe* he *ſaw the courſe of nature, and the doings of man, and that* this man *Mr.* Simon Hagek, young *Hagek, would firſt viſit* thee, [△] *therefore he* thruſt in *a ſhingle of his own cutting and nature: Not to the intent it ſhould be credited, but to the intent it ſhould be a ſtumbling-block to the action in time to come, which is now.*

△. Satan about this time was very buſie with E. K. and declared his name to be Satan at *Lasko.*

An intended lye by Satan.

My brethren, he is a marvellous work-man: and one that ſtriketh now the moſt ſtrings, in a manner, all. But he hath his reward: Therefore do I deny it to be ſpoken by me, or of me.

△. So by God his Grace, I did conceive, and undoubtedly think, *and of many other things, beſides that,* I have occaſion of reforming the Records: that the heavens may agree, as the phraſe was uſed.

Reformation of the Records.

Mad...... Many there are not: But ſuch as are, gather them together, let me ſift them.

△. I thank God for that his mercy.

△. Now I beſeech you to the ſecond my preſent requeſt before propounded, it may pleaſe you to give anſwer.

Mad..... *When the King ſendeth a Preſent to a Noble man, or unto any one that he favoureth, he loveth, or delighteth in: The Meſſager carrieth it, delivereth it within his houſe.*

Anſwer to the ſecond in a Parable.

E. K. She ſeemeth to ſmile.

..... *He to whom it is ſent enjoyeth it, he uſeth it; yea, peradventure (being a dainty diſh) eateth of it.*

Afterward the King ſendeth to him by the ſame meſſager, ſaluteth his houſhold, and commandeth him to ſay: Thus ſayeth the King; Go to ſuch a man and ſalute him: Tell him that I will viſit him, and that I ſay ſo.

Behold, he ſitteth ſtill, and goeth not, neither doth he the Commandment of his Superiour. For lo, ſayeth he: The King commanded me not; his meſſager came, and would ſo. *But whether the King will ſo, or no, I know not.*

But heareſt thou: Thou wicked man, *haſt thou not eaten of his meat, and enjoyed the* benefit *of his preſent before? Yes,* A threefold benefit, which ſhall continue untill the * ſeventh Angel, and untill the third woe.

A Myſtery. * *Vide* 8 9. 10. & 11. *capita Apocalypſeos.*

Man begetteth a Son, and lo, his wife is with Childe, and ſhe looketh for the time of her deliverance: If the queſtion be moved unto him, (his wife not yet delivered,) whether he have iſſue, or fruit of his body, ſay thou unto me, what ſhall he anſwer.

△. As it ſhall pleaſe God.

Mad..... *That is no anſwer.*

△. Then he may ſay, He is in hope to have the iſſue his wife goeth great withall, may this ſeem an anſwer, I beſeech you?

Mad..... *Though the Childe be not yet born, he hath iſſue Deliverance, is, by reaſon of the iſſue, and not called iſſue of the deliverance: for he is a ſon as well unborn as born.*

So is it of you: Thou haſt prayed unto God, and he hath heard thee.

△. My prayer unto God for wiſdom.

And lo, the iſſue, *which he giveth thee is* Wiſdom. *But lo, the* Mother *of it is not yet delivered.*

Wiſdom.

For, If woman know her times and ſeaſons of deliverance: Much more doth he, which is the Mother of all things. *But thou mayeſt rejoyce that there is a time of deliverance, and that thy* gift is compared to a woman with childe.

DEUS Mater rerum omnium, idem & Pater.

For, as the one is, and ſhall be viſible: ſo is wiſdom granted, *and* ſhall appear: *yea, a lively,* and moſt perfect Creature.

Benedictus ſit Deus noſter, qui reſpicit gemitus Pauperum.

Behold, the Angels of the Lord have been ſent down from God, *unto him* [E.K.] *here is ſight, which is of this houſhold in God: He hath brought unto thee that which he* taſteth *not himſelf: And yet thou doubteſt, ſaying, How ſhall I ſay the Angel of the Lord hath appeared* unto me.

E.K. Not taſter of that he ſeeth, or heareth.

Unto thee, [△.] we have appeared: for unto thee, [△.] *we are* ſent. *And becauſe his* eye hath ſeen, *therefore we have joyned him unto thee, that in the time of darkneſſe thou mighteſt* ſee.

Note. △. How the Angels of the Lord have appeared to △. which may ſeem more certain (almoſt) then as the phraſe is verified of the Angels appearing to *Joſeph, in ſomnis, vide Matthai,* cap. 2.

△. It is to be made perfect before the time of his viſitation.

And before the time of thy *viſitation* thou muſt be made perfect.

And becauſe it is of thee and not of him: Therefore doth not God impute unto him his offences, *but placeth in you the* figure of time to come.

Supra lib. 15. 1584. *Junii* 2.

For ſome there be that naturally ſhall draw in the Plow of the Lord: And otherſome there be, that muſt have their times and ſeaſons.

For thy houſhold affairs, I ſay nothing yet, neither for thy Letter ſent, or Meſſenger. Nam Deus agit in ſuis, ſicut vult.

Anſwer to the third and fourth demands.

I have nothing elſe to ſay unto thee: but bleſſed be thoſe that believe in the Lord, for they have their reward.

E. K. She

E. K. She goeth away, *divided into a great many pieces* of fire.

Deo Noſtro Omnipotenti, eterno & ſapienti : ſit omnis honor, Laus & Gloria. *Amen.*

Note. At noon, this day I received Letters from the Lord *Laskie*, from my wife, and from my brother *Nicolas Fromonds* in *England* : how Mr. *Gilbert*, Mr. *Sled*, Mr. *Andreas Firmorſhem*, my Book-ſeller, uſed me very ill in divers ſorts.

The Dates of the Letters from *England* were of the 15. and 16th. day of *April* 1584. My wife is in great ſorrow for my brother *Nicholas*.

Monday, Auguſti 27. At night after Sun ſet, *Emerich Sontag* brought me word from the Spaniſh Ambaſſadour, that he had delivered to the Emperour this day my Letters and Book : and that he took them graciouſly and thankfully, and ſaid that within *three, or four dayes* he would let the Spaniſh Ambaſſadour underſtand, when he would *give me audience*.

Deus bene vertat : & ad ſui nominis honorem & Laudem. Amen.

Saturday, *Septembris* 1. *Ante Meridiem Circa* 10. † Pragæ.

Δ. As I, and E. K. ſat in my little Study : after our talk of divers matters, and of my expecting audience at the Emperour his hand, &c. E. K. ſaw three little Creatures walk up and down in the Sun-ſhine, about an handfull from the pavyment : and the Creatures themſelves very ſmall, not an hundfull long, like little ſhadows, or ſmokes, and the path wherein they walked ſeemed yellow. They walked a good while to and fro, till at length I ſuſpected *that they were ſent to us* ; and ſo prepared the ſhew-ſtone : But E. K. ſaid, he had rather ſee them thus out of the ſtone. I ſaid that in the ſtone we have warrant that no wicked thing ſhall enter : but without the ſtone, Illuders might deal with us, unleſſe God prevented it, &c. E. K. ſaid again, he had rather deal thus.

One of the 3. ſpiritual creatures ſaid. He in the middle of the Thre.....

..... *His meaning is above thy ſight.*

E. K. Now two of them ſeem to kneel down in the Sun beams.

..... *Bleſſed be God the Father, God the Son, and God the holy Ghoſt, the moſt holy and bleſſed Trinity : One, true, mighty, perfect everlaſting and incomprehenſible God.*

[Δ. Amen, Amen, Amen.]

..... *Which will be comprehended with thoſe that live in the Heavens (the true Church of God) of ſuch as meaſure him by faith, and not reaſon : which hath* ſent us to do his will ; *Both in that he* will *turn* his heart : *And in that he doth vouchſafe to make you witneſſes of his ſecret purpoſes, and determinations in hand.*

Δ. Rod. his heart is to be turned by God, but I know not the meaning.

Δ. *Sunt duæ literæ ultimæ in linea Spiritus Sancti in Tertia Tabula.*

The [1] *middlemoſt ſaid* —— *I am the midſt of the third, and the laſt* [Δ] *of the ſpirit of life : Underſtood in this temporal controverſie, and conflict of mans Soul : but not according to his eternal and immenſurable proportion.*

Flagellum Dei. *The* [2] *on the right ſide ſaid* —— *I am the ſecond of the third, which dwell in the ſpirit, and power of God in earth* : I have power to ſcourge them that reſiſt the power, will, and commandment of God : and I am one of thoſe that ſtand, and is perpetual.

Trinitas & unitas Divina. *For even as the father, ſon, and holy ſpirit are one, but of themſelves and being* dilated, *is full of power, and many. So are we one particularly in power, but ſeparated ; notwithſtanding, ſpiritually, of, and amongſt others, and dilated in the will of God, and into the branches of his determinations : but particularly living, and joyntly* praiſing God.

E. K. Now [3] the other (the third) on the otherſide ſtandeth up, and ſayeth.

3 ..... *The Kingdom of God, and of his ſon Chriſt : (which is true God, and the ſubſtance of his father, True God of true God) is contrary to the Kingdom of this world.*

E. K. What is that, God of God?

Δ. The Confeſſion and belief of the Catholick Church : not to be talked of now.

E. K. They are diſappeared : but their path appeareth in the aire, in ſun-beams ſtill.

E. K. They are here again.

Δ. Half a quarter of an hour they had diſappeared.

Filii fidei & non rationis humanæ. ..... *Happy are thoſe that are of his Kingdom, for it hath no end ; yea, happy are thoſe that are* the ſons of faith, *and not* of the world : *which is called* Reaſon. *Which is blinde, and is ſealed with*

with the mark of deſtruction. Becauſe ſhe proſecuted, and put to death the Son of God, the God of righteouſneſſe, and light of all that live.

I am the laſt, of the firſt, of the fourth, and I have power to gather up the bleſſings of God, and to ſet them (if they be diſdained) in a better ſoyl.

Ejus officium eſt tranſplantatio Donorum Dei.

△. His name is the laſt 3. letters of the 1. line of the fourth Table.

3 *For thus ſayeth the God of Hoaſts.*

If he dream and will not hear me *Gather up that he hath, and that which ſhould be given him:* that his life may be ſhort, *and his houſe without comfort: that he may paſſe away nakedly, as a ſhadow.*

Rod if. *Vide* lib. 15. *Mali* 28. 1584.

Ga
Za
Vaa

As lo, behold, we go, and we will dwell there; yea, even in the skirts of their Garments will we take up our habitation. And why?

Behold, this hath God ſaid: *In the morning* watch *them, and ſee how they riſe. In the day time give ear unto them, and liſten unto their counſels. Stand over them in the night, and note their filthineſſe.* And when it exceedeth the number, ſtrike.

Angeli obſervantes Noſtra opera & Conſilia.

Strike.

We are they that muſt direct your practiſes. Note.

..... Behold, let us give Teſtimony of our names. One of them ſayeth.

My name is —— *Ga* —— E. K. He in the middle.

My name is —— *Za* } △. The three names make one name of 7. Letters, *Gazavaa.*
My name is —— *Vaa* }

So we are called *by* poſition.

Thou ſhalt finde us amongſt the merciſull Tables delivered unto *Enoch:* and ſo unto you.

1. *The middlemoſt* { *I am of the third Table, and am extream.* △. Of the Phyſick part.
2. *I am of the third, but of the humanity, and the ſecond.*
△. Note the third Table here meant, is that of the South, as Eaſt, Weſt, South, and North, their placing is others.
3. *And I am the fourth, but Angular, and extream, Linear of the uppermoſt.*
△. The three laſt Letters in the uppermoſt line of the fourth Table.

.....We are gone. E. K. They are out of ſight.

A voyce. *Follow that which is commanded thee.*

△. Æterno, Omnipotenti, Trino & uni Deo, ſit omnis honor, Laus & Gloria.

△. { Ga —— *Ultimus ſpiritus vivorum.*
Za —— *Flagellator reſiſtentium poteſtati, voluntati, præcepto Dei.*
Vaa —— *Tranſplantator Donorum.*

Monday, *Septembris* 3. *Mane.* † Pragæ.

△. Nota. *Sathanæ aſtutum & violentum Stratagema.*

△. There was great diſquietneſſe in *E. K.* being come home from our Hoſts houſe, where he had lyen all night upon a form: by reaſon he had been (which he never was the like afore, as he ſaid) with wine overcome ſuddenly: yet intending with himſelf to take heed of being overſhot in drinking of wine: being requeſted by the Hoſtes to give her a quart of wine upon the good bargain he had in a Clock he bought of her for five Suckats: In this company of drinking was *Alexander*, the Lord *Laſkie* his ſervant, who came with us to *Prage*. Unto whom *E. K.* (when the drink on the ſudden had overcome him) ſaid he would cut off his head, and with his walking ſtaffe did touch him fair, and ſoftly on the neck, ſitting before him: This *Alexander* being half drunken himſelf, by & by took thoſe words in great ſnuffe, and went to defend himſelf, and ſo took his weapon to him, and thereupon they by cauſed *Alexander* to go down: It was ſupper time; and I that night refrained to ſuppe, and ſo tarrying at my Lodging, and looking out, ſaw *Alexander* ſitting on the great ſtone againſt our Lodging: I called to him, and told him that they were at ſupper: And he came over to me, and he had wept much; he complained of *E. K.* his former words, and the touch of the ſtaffe, how it was againſt his credit to take that in good part, and ſpake many Souldiers terms of ſtout words, not worthy the recording. I, thereupon went to our Hoſts houſe, and would underſtand the very truth; and there I found *E. K.* faſt on ſleep on a form, moſt ſoundly: for which I was right ſorry: And yet better pleaſed to perceive the words of *E. K.* which ſo moved *Alexander* (being half drunken) to have been ſpoken by *E. K.* when wine, and not wit, bare rule: and ſo pleaded long time with *Alexander*, *that of words ſpoken ſo as they were, no ſuch exact* account was to be given to him, *&c.* And after two hours perſwaſion cauſed *Alexander* to go to bed in our Lodging, where he uſed to lye, For he would have gone out,

to our former Inne, in thoſe raging half drunken pangs, he was in: which I thought not good. This Monday morning *E. K.* coming home, and ſeeing *Alexander*, as he came in; he ſaid, they tell I ſhould have ſpoken words, which greatly offended thee yeſternight, and that I touched thee with my ſtaff, *&c.* I know nothing of it, and ſhoke hands friendly with *Alexander*. Well ſaith *Alexander*, *Si fuiſſet alius*, &c. *E. K.* came up to me: I told him how ſorry I was for this miſchance, and told him of the Watchmen perceiving *Alexander* his diſquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping (as they did indeed) And farther ſaid, that *Alexander* in his rage, ſaid, that rather, or before, he ſhould cut off his head, that he would cut *E. K.* in pieces. So ſoon as I had expreſſed that word of this drunken *Alexander* likewiſe, (whom now I ſaw quiet, and *E. K.* alſo quiet) ſuddenly *E. K.* fell into ſuch a rage, that he would be revenged of him for ſo ſaying, and for railing on him in the ſtreet, as he did, *&c.*

Much a do I, *Emericus*, and his brother, had to ſtop or hold him from going to *Alexander* with his weapon, *&c.* At length we let him go in his dubblet and hoſe, without a cap or hat on his head: and into the ſtreet he haſted with his brothers Rapier drawn, and challenged *Alexander* to fight: But *Alexander* went from him, and ſaid. *Nolo Domine* Kelleie, *Nolo*. Hereupon *E. K.* took up a ſtone, and threw after him, as after a dog, and ſo came into the houſe again, in a moſt furious rage for that he might not fight with *Alexander*. The rage and fury was ſo great in words and geſtures, as might plainly prove, that *the wicked enemy ſought* either *E. K.* his *own deſtroying of himſelf, or of me*, or his brother, *&c.*

Satan his exceeding vehement Temptation.

This may ſuffice to notifie the mighty temptation and vehement working of the ſubtile ſpiritual enemy Satan, wherewith God ſuffered *E. K.* to *be tempted, and almoſt overcome*: to my great grief, diſcomfort, and moſt great diſcredit: if it ſhould (as the truth was) have come to the Emperours underſtanding, except he had known me well, *&c.* I was in great doubt, how God would take this offence, and deviſed with my ſelf how I might, with honeſty, be cleared from the ſhame and danger that might ariſe if theſe two ſhould fight, *&c.* At the leaſt it would croſſe all good hope here with the Emperour, *&c.* for a time, till God redreſſed it.

Note the cauſe of this recording.

1 Comfort in time of need.

After I had brought *E. K.* to ſome quietneſſe, (by yeilding much to his humour, *&c.* and ſaying little:) not long after, came my meſſager from my wife at *Cracovia*: and *Hugh* my ſervant with him, *to my great comfort* through her letters, and the full ſatisfying of me by *Hugh* my ſervant his knowledge farther than conveniently could be written.

2 More Comfort in time of need

About 2 of the clock after Noon, came this letter to me, *of the Emperour his ſending for me.*

Nobilis, Præclariſſiméque Domine, Domine obſervandiſſime.

Rod. CÆſar, *jam jam ſignificavit Domino Legato Hiſpaniarum, Hero meo, ut Dominationem veſtram ad ſe evocaret, ad horam ſecundam; quæ eam audire cuperet: Dominatio veſtra ſi ad dictam horam venire poterit: accedet ſtatim Dominum Octavium Spinolam, qui eſt Majeſtati ſuæ Cæſareæ à Stabulis & Cubiculis. Is enim eam, ad Majeſtatem ſuam introducet. Quod reliquum eſt, me D. veſtræ quam officioſiſſimè etiam atque etiam commendo,*

Dominationis veſtræ Studioſiſſimus

Arnoldus Vander Boxe.

Note the Original letter it ſelf is in this Book.

Octavius Spinola Chamberlain and Stall-Maſter in the abſence of the Officer who is ſent into *Spain*.

Hereupon, I went ſtraight up to the Caſtle: and in the Ritter-Stove or Guard-Chamber I ſtayed a little; in the mean ſpace I ſent *Emericus* to ſee what was of the clock: and the Chamberlain, (*Octavius Spinola*) ſpied him out of the Emperours Chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me; and by *Emericus* he underſtood that I was the man the Emperour waited for. He came to me very * curteouſly: told me of the Emperours deſire to ſee me, and to ſpeak with me. So he returned to the Emperour into the privy Chamber, and came out again for me, and led me by the skirt of the Gown through the Dining-Chamber, and the Privy Chamber, where the Emperour ſat at a Table, with a great Cheſt and Standiſh of Silver, before him, my Monas and Letters by him, *&c.* I came toward him with due reverence of three curſies, who ſhewed me a gracious and chearful countenance.

* *Hora tertia exaltè à meridie.*

Then I craved pardon at his Majeſties hand, for my boldneſſe to ſend his Majeſty a Letter and the *Monas Hieroglyphica* (dedicated to his father.) But I did it of ſincere and entire good will I bare to his father *Maximilian*, and alſo unto his Majeſty: and that the rather, becauſe I had good proof of the favour which Almighty God beareth unto his Majeſty. He then thanked me for his fathers Book, and did affirm, that he believed me, that I was affectionate unto his Highneſſe: And of my eſtemation with the learned of the world, he had heard

heard by the Spaniſh Embaſſadour; and alſo of my zealous mind towards his grace. And commended the Book *Monas*, but ſaid, that it was too hard for his Majeſties capcity; and added, that the Spaniſh Embaſſadour told him, that I had ſomewhat to ſay unto him, *Quid eſſet pro ſua utilitate.* I anſwered, So I have, and withal looking back whether any man were in the Chamber or no, I found that we were alone: Hereupon I began to declare that All my life time I had ſpent in learning: but for this forty years continually, in ſundry manners, and in divers Countries, with great pain, care, and coſt, I had from degree to degree, ſought to come by the beſt knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me thoſe truths I deſired, and longed for: And therefore I concluded with my ſelf, to make interceſſion and prayer to the giver of wiſdom and all good things, to ſend me ſuch wiſdom, as I might know the natures of his creatures; and alſo enjoy means to uſe them to his honour and glory. And in this purpoſe made divers aſſayes: and at length it pleaſed God to ſend me *his* [Δ] *Light*, whereby I am aſſured of his merciful hearing of my long, fervent, conſtant, and continual prayer, in the cauſe before ſpecified: And that, His holy Angels, for theſe two years and a half, have uſed to inform me: and have finiſhed ſuch works in my hands, to be ſeen, as no mans heart could have wiſhed for ſo much; yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthineſſe as to be compared to the vertue or dignity thereof, *&c.* And that theſe things be true, I proteſted, and took to witneſſe the God of Heaven and Earth, by *whoſe Commandment* I am now before your Majeſty, (ſaid I) and have a meſſage from him to ſay unto you; and that is this:

Δ. Uriel.

Books finiſhed.

A Stone brought by a good Angel.

The Angel of the Lord hath appeared to me, and rebuketh you for your ſins. If you will hear me, and believe me, you ſhall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your ſpirit) putteth his foot againſt your breaſt, and will throw you headlong down from your ſeat.

My meſſage to the Emperour *Rodolph* done.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forſake your wickedneſſe, and turn unto him, your Seat ſhall be the greateſt that ever was: and the Devil ſhall become your priſoner: Which Devil, I did conjecture, to be the Great Turk, (ſaid I) This my Commiſſion, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cauſe. If I ſpeak otherwiſe then I have juſt cauſe, I forſake my ſalvation, ſaid I.

The Emperour ſaid, he did believe me, and ſaid, that he thought I loved him unfaignedly, and ſaid, that I ſhould not need ſo earneſt proteſtations: and would not willingly have had me to kneel, ſo often as I did.

Farther I ſaid, His Majeſty was to ſee and underſtand nakedly, from the beginning, the whole courſe of this Angelical leading, inſtructing, and comforting of me: for ſo I was commanded, that I ſhould from the beginning, nakedly open unto *Rodolph*, the manner of God his viſitation, and ſhew unto him the holy Viſion: Which my charge I am ready to do. The Emperour ſaid, at another time, he would hear and underſtand more. I ſpake yet ſomewhat more in the purpoſes before, to the intent they might get ſome root, or better ſtick in his minde. To be ſhort, he thanked me, and ſaid he would henceforward, *take me to his recommendation and care*, and ſome ſuch words (of favour promiſed) he uſed, which I heard not well, he ſpake ſo low. In the end perceiving that his will was to end for this time, I did my duty with curſie; and at the door going out, I turned back, and made curſie, and ſo came into the next Chamber, where the Noble *Octavius Spinola* came to me again, and with curteous words, offered me great friendſhip. I took my leave of him, and ſo came through the Ritters Stove or Guard Chamber, and ſo down, and home. I had a large hour audience of his Majeſty.

All the courſe of our Actions and Viſions, nakedly to be ſhewed to the Emperour.

Octavius Spinola.

Deus bene vertat: ad ſui nominis Laudem, Honorem, & Gloriam. Amen.

Wedenſday, *Septembris*, 5. 1584. *Manè circiter horam* 8. † Pragæ.

Precibus finitis, &c. *Repetivi ter hanc Sententiam Mitte lucem tuam (O Deus) & veritatem tuam quæ nos ducat & perducat ad montem Sanctum Sion & Tabernacula cœleſtis Hieruſalem.*

Δ. I have to the beſt of my ability, both written and ſpoken unto *Rodolph*, as I was willed: how it worketh or taketh place in his heart, is known to thee O God, *&c.*

Now I am to receive farther inſtructions, what is to be done in this cauſe, or elſe whatſoever ſhall pleaſe the Higheſt, *&c.*

E. K. Now here is *Uriel*, and *a black thing like a Sarcent of ſilke* before his face, and over his head behind: by the reſt of his garments it ſeemeth to be *Uriel.*

Δ. Note, *Uriel* his face now not ſeen of the eye which had highly offended God.

God make all things white, and make us whiter than Snow: What that black Scarf importeth I know not; but I ſuſpect.

E. K. Had on Sunday laſt been marvalouſly drunk, &c.

Uriel. ..... *Such as defile the ſeat of the Soul, and are ſuffocated* with drunkenneſſe *enter not into the Kingdom of Heaven, neither* can behold *the ornaments of the Lord his beauty.*

See, how Satan, how he runneth headlong about and through you. See, how he maketh his dwelling place within you: of whom the Lord gave you warning, ſaying: Satan ſeeketh to ſift you.

Satan.

Lo, he hath done wickedneſſe againſt the Lord, and againſt you; for he hath blemiſhed the eyes *of your underſtanding.*

[*E. K.* He ſpeaketh other words between, which I underſtand not.]

Jeſus.

Uriel. ..... *Is not Jeſus, God, and the High Prieſt of the Lord, placed on the right hand of his Father?*

A. He is: we believe it.

†Zach. cap. 3. a.

Uriel. ..... *Is not Satan (as the* †Prophet *ſaith) ſuffered to ſtand and triumph on* the right hand of the Lord of Hoſts and Juſtice, as the open *enemy of the Lord, and of his annointed.*

The overthrow almoſt given.

True it is: and he hath almoſt given you the overthrow.

Δ. Aſſiſt us O God, and be our ſtrength againſt this moſt ſubtile and mighty enemy.

Uriel. ..... *But becauſe he is* ſubtile, *and hath power given unto him for a time, and hath ſtriven againſt you,* not for your own ſakes, (*but becauſe you are of the Spirit of the Higheſt*) *and againſt his teſtimony: Therefore doth not God, in his Juſtice impute* the ſins of the eye, *unto* the body.

The eye E. K. the body Δ.

[Δ. Lord thy mercies are infinte, praiſed be thy name for ever.]

Uriel. ..... *But commandeth* the [Δ] eye to be *reconciled, as the ſpirit of* Truth *hath taught.*

Δ. By the eye is underſtood *E. K.* the Seer in this action, and by the body is underſtood *John Dee* Δ.

E. K. He is gone.

Vide Septemb. 13. of Reconciliation.

Δ. Glorified be God for his moſt loving kindneſſe and infinite mercies towards us fraile, and ſinful creatures: and we beſeech thee to ſhew us *the light* of thy countenance, to our comfort and direction. *Amen.*

Δ. As I was putting up all, *Uriel* appeared again, with his black Scarf, as he did before: but pauſed a while before he ſpake any thing.

Δ. In thy name (*O Jeſu*) we attend thy words by thy meſſager to be uttered.

Uriel. ..... *Give ear unto my voice.*

E. K. Now he is become like a great wheele of fire, like a waggon

A wheel: He thruſt out his hands on the ſudden, and ſo became like a wheel full of mens eyes: it turneth round, it is full in all places of thoſe eyes, like living and ſeeing eyes.

V Now cometh fire out of it in 4 places.

A great white Eagle.

Now there is a great Eagle, which is come, and ſtandeth upon it: It is a white Eagle: The wheel turneth ſtill, notwithſtanding that ſhe ſtandeth on it.

I *E. K.* She hath in her beake, like a ſcrol of parchment. She hath two monſtrous eyes: one like fire red; her right eye as big as my fiſt,

S and the left eye, is Chryſtal-like. She ſtandeth hovering with her wings ſpread, and her ſtern or taile ſpread.

Under the wheel is a great valley, and in it a great City, and a Hill on

I the Eaſt part of it. And all toward the South are Hills.

The City is as as big as ſix of *Cracovia*: and many ruins of houſes in it there appear.

O There is one place in it covered, ſquare like a little Chappel: It hath a little round pinacle in the end of it; and over it in the air, hanging a little fire bright.

N There be many like unto fowles, like Ravens, and their heads like

unto

unto bright fire: They flie into a Country a great way off from this City.

Now *Uriel* ſtandeth beſide the wheel, and the wheel is as it was before: and he as before with the Scarf.

The Eagle cryeth and skriketh as a Gull, or the Sea fowles do.

Uriel ſeemeth to deſcend from the air above, and to come to the ſide of the Shew-ſtone.

Uriel. ..... *The Lord hath choſen you to be* Witneſſes, *through his mercy and ſufferance, not in the office of Apoſtles, but in the* offices *and dignities* of the Prophets: *which is alwayes beautified with the wings of the Cherubims, with the voices that cry a thouſand thouſand times in a moment before the Lord, and before the Majeſty of his eternal Seat: wherein you do* exceed the * Temples of the earth: *wherein you are become ſeparated from the world, and whereby you are lifted up, as of the houſhold of the Bleſſed, even by the very* hand and finger *of the Higheſt.*

△. and E. K. we are Prophets through God his mercy and ſufferance.

* Which have not ſuch preſence Angelical.

△. Bleſſed, bleſſed, bleſſed, is the Lord to whom Cherubim and Seraphim inceſſantly ſing, *Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.* Amen.

Uriel. ..... *But* that it may appear, *that he it is,* that *revealeth, which gathereth the Clouds together, and is the breath of all things that live: Becauſe I ſay it may appear that* the Lord viſiteth, *and is of power, and that the imaginations of man, flie before themſelves, as the duſt of the earth doth before him that moveth it: I open unto you a Seal, yet ſecret and not known.*

Deus eſt qui hæc revelat.

A Seal opened.

[△. *Zach.* 13. --- Et erit dies una, quæ *nota* eſt Domino, *&c.*]

Zachary 13. cap. B.

Behold, now cometh that day, that is known unto the *Lord himſelf, wherein the Kingdoms of the earth ſhall begin to fall: that they may perceive how they have run aſtray: and how weak they are in the triumph of their pompe.*

And now out of Hieruſalem, *out* of the Church *of God, and of his Son Chriſt, ſhall paſſe out and flow the water of life: That the ſayings of the Angels and Spirit of the Lord, may be verified upon the face of the earth, ſpoken by his* annointed Zachary.

Zach. cap. 13. B.

Now ſhall thoſe dayes open themſelves, which are the dayes of vengeance.

Dies vindictæ.

Now, Now ſhall theſe woes, that have been ſpoken of and ſealed, burſt out, to the confuſion of the wicked, and the eſtabliſhment *of his Kingdom, which is annointed.*

Regnum Chriſti jam ſtabilietur.

Behold, I teach thee.

Thoſe that inhabit the holy City, and uſurp the authority of the Higheſt, are called in remembrance before the Lord, and they ſhall be ſcattered *like unto the mighty hail, that the ſpirits of the North have gathered againſt the day of revenge.*

A Propheſie againſt the Clergy.

They are become proud, and think there is no God. *They are ſtiff-necked; for they are the ſons of wickedneſſe. Lo, in the dayes of* Rodolph, *ſhall this come to paſſe, of whom the Lord hath ſaid, If he hear me,* and believe my words, *I will place* Thee [△] unto him, as a mighty rock: I will open unto thee [△] (for his inſtructions, and ſafeguard to come) *my determinations in hand, and lo, to come. And when he hath wiped away his darkneſſe, and offence of his ſoul,* I will appear unto him, *to the terrour of all Nations.*

Rod. If

Divina Apparitio ipſi Rodulpho facienda.

For I rejoyce, when I exalt ſuch as are weak: And when I help the comfortleſſe, am I magnified.

△. Thanks, honour, and glory, is due to thee, O our God.

Uriel. ..... *And behold, the day of this viſitation, and of the execution of my judgements, is at hand: And lo I open unto you another Seal. (Becauſe I have ſaid unto you, I am true, and juſt.)*

An other Seal opened.

In the year eighty eight, ſhall you ſee the Sun move contrary to his courſe,
The Stars [△] encreaſe *their light: and ſome of them* * *fall from heaven.*
Then *ſhall the Rivers run blood:*
Then *ſhall the wo be unto women with child.*
Then *ſhall the time come to paſſe, that this Propheſie ſhall be known.*

An. 1588. or which 88 elſe? △. *Forte leeſe:*
* Math. 24. G.

This Propheſie then to be known, An. 1588. -- △. Which 88? For I have not yet had (that I remember) the year notified to be 1588. nor yet 1688. &c. *Forte* An. 1688. This Propheſie is to be known An. 1588.

For lo, the Lord hath prepared his Prophet, and he ſhall deſcend from the Heavens: *as it is written by* * Malachiah *the Prophet.*

* Malach. cap. 4 B.

Behold I will ſend before that day, (not that day *I ſpoke of, but the great day of the Lord)* Elias *again amongſt you.*

Elias ſhall come.

△. Note two dayes.

In

In the mean ſeaſon will I be mercifull unto Rodolph, *and will bring into his houſe, ſuch as ſhall be skilfull: unto whom* I will give my ſpirit, *to work Gold, Silver, and the Ornaments of his houſe. And he ſhall perceive that I bleſſe him, In that I* have *tied* him to my Garments.

Rod. The beautifying of *Rodulph* his ſeat Imperial.

If *If*, he hear thee not

Vide infra Septemb. 22. Behold, I have one in ſtore: *Yea, ſuch* an one as cleaveth unto Juſtice. *Man is but a Reed that is ſhaken with every winde. The pride of Kings, is as the beauty of a Peacock: See how they run all aſtray. See how they tempt the ſpirits of righteouſneſſe.*

Rex Pol. *Stephanus.* *Lo, (as I have ſaid unto thee)* I reſerve that wicked King, *not that I will be mercifull unto him. But that he* ſhall ſhortly *periſh with an eternal ſcourge.*

And now hear me what I ſay unto thee. Hereafter, ſee thou tempt me not: Neither look for my preſence after this order: But for great cauſes.

CAVE. Uriel onely in great cauſes is to be looked for. *For lo, this is* the end of Teaching. *Now cometh in the time of* warning and of counſel.

The end of teaching, or inſtructing thus.

Δ. Will you give me leave to ſpeak?

Uriel. ..... *Say.*

Δ. I truſt it ſhall not offend God at any time, to call for [Uriel] *his light* in matters dark to us, and above our capacity. Alſo in *Enoch* his Tables underſtanding and enjoying, we are to require help of inſtruction at *Eve:* and ſo of other points and Doctrines already begun, we are to require their help, who have begun with us, *&c.*

Enoch his Tables.

Uriel. ..... *As far as the Lord hath ſuffered you to enter into his Garden: Even ſo far (I ſay) Taſte, and eat.*

Δ. The entrance yet we have not, but the manner to enter: The perfect practiſe is the beſt entrance.

Uriel. ..... *Man ſpeaketh not with thee: wherefore doſt thou* wraſt *the Lord? All things that are delivered thee are plain.*

Δ. Lord, I do thus ſpeak to be perfectly inſtructed in what ſenſe your words are to be underſtood, when you ſaid: This is the end of teaching.

Δ. *Uriel*, or perhaps in the name of God.

Uriel. ..... *Thou haſt called upon me, and I have heard thee. Thou haſt deſired comfort, and I have comforted thee.*

The ſpirit of choice *Thou haſt* the ſpirit of choice.

Vide 13. *September.* *Be it ſufficient unto thee, that the Garden of the Lord* is open unto thee: Garden of the Lord. *where there is no hunger, nor thirſt, but a filling ſpirit, a comforter.*

Note. † *What care is it unto me, if the Kings of the earth ſay: Lo, this is not of me. Lo, this is not of the higheſt.*

Δ. Ex Dei lumine.

This Teſtimony. *Adventus Domini.* Uriel. ..... *Behold, I am* the light, *and ſervant of God:* Bleſſed are thoſe which believe, and are made partakers in this Teſtimony: *by the which* you are become Prophets, *and are ſanctified for the* coming *of the Lord.*

Δ. He putteth us in remembrance of our frailty; and offence committed before noted. *But lo, why do I ſpeak unto you, who have defiled your ſelves? I will take up thoſe things that I have, and will be gone. Lo, bleſſed is he that giveth ear unto the Lord.*

E. K. Now all is vaniſhed away, and he is diſappeared: Wheele, Eagle, Citie, and all, *&c.*

Δ. All laud, thanks, honour and glory be to the eternal, Almighty, moſt juſt Judge, and mercifull father our God, the God of Heaven and earth, whom of his infinite goodneſſe, we beſeech to have mercy upon us, and to purifie our hearts and conſciences, granting us humble contrition, and ſincere confeſſion of our tranſgreſſions and iniquities whatſoever. *Amen.*

Note. While I was thus requeſting God, *E. K.* made a vow of penance, during his life: (in token of hearty ſorrowfulneſſe for his fault in that dayes action noted) *never to eat his ſupper, or evening meal on Saturdayes, during his life*; wherein I beſeech the higheſt to regard his inward intent, and his continual memory of the Lord his mercies, in ſparing him when he moſt had offended him.

E. K. His vow of faſting during life.

Δ. Deo Noſtro vero, vivo, omnipotenti, & eterno ſit omnis Honor Laus & Benedictio, nunc & in perpetuum. *Amen.*

Wedneſday, *September* 5. NOTE.

Δ. The morning of this Wedneſday (before I prepared my ſelf for the former action) I ſent *Emericus* with two Letters to be delivered: the one to the *Spaniſh* Ambaſſadour (giving him thanks for his honourable dealing with the Emperours Majeſty in my behalf) and the other to the Noble *Octavius Spinola:* thanking him likewiſe, and requiring his inſtruction, or adviſe how I might moſt conveniently proceed in dealing with the Emperours Majeſty: The Copy

of

of which Letter I thought good to record here, that the effect thereof conſequent, might have the light of the Original cauſe (Divine and humane) annexed.

Illuſtri & Magnifico Domino, Domino Octavio Spinolæ, ſacræ Cæſareæ Majeſtatis à ſtabulis & Cubiculis Domino ſuo obſervandiſſimo.

ILluſtris ac Magnifice Domine: Non poſſum ſatis condignas veſtræ Magnificientiæ agere gratias, pro ſingulari illa, qua me Heri amplexi eſtis humanitate & benevolentia: hominem quidem vobis incognitum, ſed tamen virtutis & veritatis ſtudioſiſſimum: quique *omne* reliquum meæ vitæ curriculum (Deo ſic volente) in hoc conſumere decrevi, ut ſacra ſua *Cæſarea* Majeſtas clarè percipiat, ſibi, *incredibiliter* (ferè) *propitiam* fore Dei Omnipotentis tremendam Majeſtatem. Atque quamvis videam multiplicibus multarum Regionum negotiis, ſuam ſacram *Cæſaream* Majeſtatem occupatiſſimum ſepiſſime teneri, neque aliis, illiſque à me, ſuæ ſacræ *Cæſareæ* Majeſtati proponendis cauſis, commodè vacare, vel poſſe, vel evidenti aliqua ratione debere: TAMEN, ſi aliquis excogitari poſſit modus, pro loci, temporis, & rerum occaſione, quo ſua ſacra *Cæſarea* Majeſtas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, veſtræ Illuſtriſſimæ Magnificentiæ libentiſſimè audirem vel reciperem Informationem atque Judicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, & ſuæ ſacræ *Cæſareæ* Majeſtatis ſervitio (Maximè autem, pro Sacroſanctæ *Orthodoxæ* Catholicæ & Apoſtolicæ fidei Illuſtratione, ac Reipublicæ Chriſtianæ defenſione, amplificationeque) Addictiſſimum, devotiſſimum, fideliſſimumque me eſſe, ac fore ſacræ ſuæ *Cæſareæ* Majeſtatis ſervitorem.

4. Septembris 1584.

Opportunitatis flos maturè colligi debet:
Cito enim fiet marcidus.

Illuſtriſſimæ Magnificentiæ veſtræ

Paratiſſimus

Joannes Dee.

Emericus went and delivered my Letter to the *Spaniſh* Ambaſſadour: But this he brought back again; ſaying that the Emperour was ridden very early abroad to *Brandeiſh*, or elſewhere: (not certainly being known) and that this Noble *Octavius Spinola* was gone with his Majeſty.

Hereupon I determined with changing the Date, to * ſend unto him at the Emperour his Majeſties returning to *Prage*. *Deus bene vertat.*

* *Factum erat die* 11. *Septemb. ſequente.*

Mr. Doctor Hagek *his ſon was by*

At noon this day

I ſent Letters to my wife: to my Lord *Laskie*, and to Mr. *Paul Hertoll*, by the Meſſager of *Reichenſtein*, on this ſide *Niſſe*.

Monday, *Septemb. Manè horâ* 9. † Pragæ.

A. *Precibus finitis*; I invited *Ga*, *Za*, *Vaa*, (as being aſſigned to underſtand of *Rodolph* his doings,) that of them I might receive inſtructions; that my proceedings might be anſwerable as occaſion ſhould be given.

E. K. There appeareth written in great letters upon a right hand (and no body appearing:) the hand being very big.

Cui eſt habet:
Cui nihil non habebit.

E. K. And ſo the hand vaniſhed out of ſight: The writing was in the palm of it.

A. After that appeared the ſame hand again, with his writing

Face, & factum erit,
Ultra, non habeo.

Ultra non habeo.

E. K. It

E. K. It vaniſhed away, by and by, hand, writing, and all.

△ Further, I have not to ſay, or do.

△. I take this (O Lord) in this ſence: That I am to proceed, and *to do* as I intended, in either writing to *Rudolph* himſelf, or to the *Spaniſh* Ambaſſadour, or to *Octavius* Spinola for the Emperour to give me audience, time, and place to hear, and ſee the Records and Monuments, which I have to ſhew him: And that when I *had done* as was commanded me, that, Then the purpoſe of God ſhall *alſo be done*.

△. Deus, in adjutorium noſtrum intende tuaque nos dirigat ſapientia, ad illud Faciendum, quod tibi maxime erit gratum. *Amen*.

Tueſday, *Septemb.* 11. *Hora* 9. *ferè*.

Miſi per Dominum Emericum Sontagium Secretarium Domini Palatini Siradienſis literas illas ad Dominum Octavium Spinolam: quas ſuperiùs deſcripſi; ſed ubi in illis ſcripſeram *quæ me heri amplexi eſtis*. Nunc, ſcripſi, *qua me ante paucos dies* amplexi eſtis, & pro, *quique omne reliquum*, nunc ſcripſi quique reliquum, *&c.* & pro *incredibiliter (ferè) propitiam*, &c. ſcripſi, nunc, *Incredibiliter (ferè) & modo mirabili, propitiam fore*, &c. Et reliqua omnia ſcripſi ut ſupra annotavi: ſed datæ erant hæ, 11. *Die Septembris*: Illæ autem priores, 4. *Septembris*.

Tradidit iſtas literas (Emericus) Magnifico Domino *Spinolæ*, jam ſtatim poſt prandium *Cæſareæ* Majeſtatis, & craſtina die (poſt miſſam) pro reſponſo, venire juſſit.

Wedneſday, *Septembris* 12. *Manè*.

△. This morning, when *Emericus Sontag* went up to the Caſtle for anſwer from the Emperour: By the Noble *Octavius* Spinola, he received the effect of this anſwer, which I required the ſame *Emericus* to write down with his own hand (for ſundry reſpects;) which his own hand writing I have annexed ad majorem rei fidem. And becauſe his writing is not eaſie to be read, I have written it plainer ſomewhat, as followeth:

Reſponſum Imperatoris, per Dominum Spinolam.

Sacra *Cæſarea* Majeſtas benignè intellexit quæ Dominus *Joannes Dee*, per ſuæ Majeſtis Cubicularium, Dominum *Octavium* Spinolam, proponi curavit: Ad quæ, ſua Majeſtas gratioſè ſic ſe reſolvit: Quòd quandoquidem Latinum Sermonem non omni ex parte exactè calleat: præterea etiam variis & multiplicibus negociis occupata, non ſemper ad audientiam vacare poſſit, videri ſuæ Majeſtati ut idem Dominus *Dee*, cum Magnifico Domino Doctore *Kurtzio* (qui & ſuæ Majeſtati ab arcanis eſt conſiliis, fatiſque fidus, eruditione quoque inſigni pollet) tractare, & negotia ſua concredere velit. Id quod, ſua Majeſtas prælibato Domino Conſiliario ſuo, *Kurtzio*, renunciari curabit. Sin verò, ſecus Domino *Johanni Dee* videbitur, ſuam Majeſtatem quomodocunque tandem per occupationes facere poterit, deſiderio Domini *Dee* ſatisfacturam.

1584. xii. Septembris. *Emericus Sontagius manu propria.*

Pragæ.

△. Which anſwer, both by word of mouth, and thus by writing being received by me: and the ſaid *Emericus* being (by the Noble *Spinola*) willed at Evenſong time, to bring my anſwer herein; which I gave him *of my great good liking the ſame, and moſt humble thanks to his Majeſty, for ſo wiſe and gratious his conſideration had of the cauſe*. I required the ſame *Emericus* to underſtand; when, and how ſoon Doctor *Curtzius* ſhould be made privy of his Majeſties pleaſure herein: and ſo, after my diſpatching of *Emericus*, I endeavoured my ſelf to render thanks unto God for his mercies, graces, and truth, in theſe his affairs: beſeeching him to frame my heart, tongue, and hand in ſuch ſort, as to his Divine Majeſty, my dutifull ſervice, doing, may be acceptable: as chiefly of me intended to his honour and glory: And ſecondly to the comfort of the godly and elect: And thirdly to the confuſion of the proud, arrogant, ſcornfull enemies of truth and vertue. *Amen*.

Thurſday, *Septembris* 13. *Manè, hora* 7. † Pragæ.

I received the Noble *Octavius* Spinola his anſwer by *Emericus*, as concerning *my accepting of the Emperour his gratious former anſwer of condeſcending to my requeſt, ſo much as he conveniently could*: which my anſwer yeſterday * night, late was delivered to the Noble *Spinola*. Whereunto he ſaid, that *my Anſwer would be moſt acceptable* unto the Emperour: *and that to morrow*, (meaning

* On Wedneſday.

meaning this Thurſday) the honourable Doctor *Curtz* ſhould underſtand the Emperours pleaſure herein. Hereupon I willed *Americus* to go up to the Caſtle, and to bring himſelf in ſight of the Noble *Spinola*, if he could. Thereby to help his memory, for warning and information to be given to the ſaid Doctor *Curtz*: That ſo we might come together, ſo ſoon, as conveniently might be.

Deo, omnis laus, honor, & gloria. Amen.

Thurſday, *Septembris* 13. *Manè, horam circiter* 9. † Pragæ.

Δ. *Precibus finitis*, and the caſe propounded of the Emperour his Anſwer, for dealing with Doctor *Curtz*, a man of his Privy Council, faithful, learned, and wiſe: upon the conſiderations alledged, I requeſted of God, his pleaſure to be ſignified unto me, by ſome of his faithful and true Meſſagers: whether I ſhall *openly and frankly deal with this Doctor*, ſo, as the Emperour, by him may underſtand that which he ſhould have done at my mouth and hands originally: And whether I may, both alone with the Emperour, and before, and with the ſaid Doctor, deal in this Action as occaſion ſhall ſerve from time to time, at my diſcretion, informed by his ſecret grace divine.

Δ. Nothing appearing, or being heard, in a quarter of an hour ſpace, I ſuſpected ſome of our miſdoings, to be the cauſe of the Lord his refraining to anſwer: and thereupon I did fall to prayer for mercy and grace, and deliverance from the aſſaults and malitious purpoſes of the Devil againſt us: And that I did the rather, becauſe as I felt my good Angel (or other good friend) invertue, ſo I felt *Piloſum*, ſenſibly, buſie, and as it were to terrifie me with my offences paſt, or to put me out of hope, at this preſent, from being heard. But I held on to pray divers Pſalms, and at length againſt the wicked tempters purpoſely. After my prayers and aſſuring *E. K.* that the ſpiritual enemy was here buſie, and attended to fruſtrate this dayes Action: He anſwered, that againſt him [*E. K.*] he could not prevail, or accuſe him, for his late notable fault; for he had made a reckoning, and ſorrowful bewailing for that his treſpaſs, to the Lord, and that he doubted not of forgiveneſs; and that he was ſo reconciled to God, that Satan nor any other wicked accuſer, could put him in any doubt of God his mercy, *&c.* And he ſpake very well both of repentance, Gods mercies, his juſtice, and of theſe Actions. Reconciliation

Mary, he confeſſed that *by reaſon*, he himſelf was an unmeet perſon to come before the Emperour, or Princes, *&c.* and therefore if it would pleaſe God to diſcharge him of further medling, ſo, by reaſon he might ſeem well at eaſe, *&c.* At length, after an hour appeared *Uriel*; but with a Scarf before his face, as he had laſt.

Δ. God ſend us the brightneſſe of his countenance when it ſhall pleaſe him.

Uriel..... *True it is, that in reſpect of the terrour and force of God his wrath and indignation* in [1] Judgement: Reconciliation is made: *through that power which is given unto the Lamb, to whom all power is given in Heaven and Earth: But with the* [2] *congregation, and the members of Chriſt his body, the number of the faithful, the Church of God, you have not made reconciliation, And* therefore, *are not ſinners* worthy to behold the face of true light and underſtanding: *for there is a double Reconciliation*: *One (and the firſt) between* the Conſcience and the Judge: through the force of faith *and repentance*: *that is to ſay*, Reconciliation againſt Judgement. *Another*, (*the ſecond*) *Reconciliation between the* Spirit of Truth, (*the Church of God*) *and mans Conſcience.* Reconciliation of two ſorts. Wherefore *Uriel* his face is yet covered. 1. 2.

Vide ſupra Septemb. 5. The eye was commanded to be reconciled to the Spirit of Truth.

Behold I teach you a myſtery.

1. *Thoſe that are at one with God, ſhall not be judged with the wicked in the laſt Judgement*: *Notwithſtanding the Juſtice of God is pure, and undefiled*: and ſuffereth not mans fault unpuniſhed. 2. *But he that is at one with* the Spirit *of God, is* made one with *him, and* without puniſhment. *Juſtitia Dei.*

For there are many things that God beareth witneſſe of, in the ſoul and ſecret Chambers of man, that neither the bleſſed, already dignified, nor to be dignified, do, or can know: *which is the cauſe that the ſoul of man,* (*after his body ſleepeth*) *being found* polluted, *is received,* and ſnatched up, of ſuch as are the Meſſagers of puniſhment: *and ſo, according to the multitude of their ſins,* are in horrour, and puniſhment. *Therefore not* all, that are puniſhed, ſhall be damned; *Neither is it evident unto the Angels, who ſhall be ſaved: I ſpeak generally.* Δ. *Ab occultis meis munda me,* &c. A temporal puniſhment.

Therefore when you offend, be alſo *reconciled unto the Mother of the houſe*: *that you may have place before ſuch* as are reproved. *Eccleſiæ catholicæ reconciliari debemus.*

Herein you may underſtand the retaining of ſin; *For the* [Δ] retaining of ſin is a judgement: *And therefore it is neceſſary that God ſhould hold a general day, that thoſe that have truſted in him, and inwardly have been ſorry for their offences, may alſo taſte of his mercy. Elſe how could it be verified, that the Prophet ſaith?* If in Hell, thou art alſo there.

Δ. *Accipite Spiritum Sanctum, quorum remiſeritis peccata, remittuntur eis: & quorum retinueritis, retenenda ſunt*: Joannes 20. E. Math. 16. C. 18. C.

Si deſcendero in Infernum, tu illic es.

Ignis purgationis. *But, here, there is a Caution; All ſins that are forgiven by the Church,* paſſe not the fire: *but he that is* forgiven *in his heart by God, in his Son Chriſt; and* [2] reconciled *through the holy Spirit, to the body from whence he is fallen, is ſafe,* as well from the wrath of God to come, *as the* puniſhment due unto his offences.

The perfect aſſurance by Chriſt and his Church or Spirit.

And therefore is the reconciling of brethren, of great force. Wherefore * *hath Chriſt* left his body *with the Church? Wherefore is he called the bread of Life?*

* Math. c. 5. D.

I ſay unto you, my brethren, that the body of Chriſt dignified and glorified, is true bread; is true comfort, which cleanſeth ſinners that are penitent, *and wipeth away the puniſhment of adverſity.*

△. *Aliqui hæretici dicunt Chriſt corpus fuiſſe phantaſticum.*

Happy are thoſe, that eat of him, and that account not his body, as the ſhadow of a candle.

Behold, I teach you: Even as the Spirit of God filleth the Congregation of the faithful; ſo doth the body of Chriſt now dignifie, fill and cleanſe *all that* receive *with ſorrow: ſorrow I mean for their wickedneſſe.*

But lo: his body is become an offence unto the world. Many there are that ſay, This is Chriſt: But behold I teach you. Even as all things were made by him, ſpiritually: So are all, that are of his Elect, nouriſhed through him, bodily.

Lo, he is become one power, one God; *in that he* is neither ſeparated from his body, nor ſeparateth his body from his Church.

After a while I come again.

E. K. Now he is gone away.

△. We read over the premiſes to our great comfort, in the mean time, while *URIEL* diſappeared.

E. K. Now he is here again.

△. Now he anſwereth to my requeſt firſt propounded.

Uriel. ..... *O ye timerous birds, How long run you headlong into the Wilderneſſe? How long will you be ignorant? How long will you tempt the Lord with the ſpirit of fooliſhneſſe and errour? Behold thou haſt not judged well of me. Behold thou haſt placed me in a low room, and haſt taken the Garland from my head, and trod it under thy feet: For, what is* Rodolph, *that is not at leiſure for the Lord, the God of righteouſneſſe, the King of Heaven and Earth?*

Rudolp.

Are they troubled with things that are greater than I? True it is; for with me there is no trouble: for where I enter, I ſet all things in quiet. Will the Counſellours of the Earth, ſit in judgement to ſift the Lord? O ye fooles and ſtarvelings of the Earth: O you of little underſtanding. Think you, that you are able to find light amongſt the affairs of the World? true judgement in the imagination of man? or verity amongſt the boords and corruption of covetouſneſſe and falſhood?

If.

If he be not at leiſure to hear me: Have not I told thee, that I have another in ſtore? Lo, I ſee, all fleſh is full of folly.

△. It is not yet done: and therefore we ask counſel of thee; and I thank thee (O Lord) for rebuking of us, before farther errour committed.

Spiritus Electionis quid ſit vide pagina ſequente.

Uriel. ..... *Lo, I gave unto thee, the* ſpirit of choice: *and therefore I will regard thy doing,* and will wink at thy weakneſs. *I will bleſſe all that thou takeſt in hand, and will cover thee with a Robe of Purple; that thou mayſt underſtand that all is mine, and that I raiſe up whom I liſt. And I ſay unto thee again:* Lo, *Rodolph* hath heard thee, And I will poure my Spirit of truth into thee, and thou ſhalt be a light unto him.

Rodulp.

Spiritus veritatis.

If.

But, now, If *he live righteouſly, and follow me truly; I will hold up his Houſe with Pillars of Hiacinct, and his Chambers ſhall be full of Modeſty and Comfort. I will bring the Eaſt wind over him, as a Lady of Comfort: and ſhe ſhall ſit upon his Caſtles with Triumph, and be ſhall ſleep with joy.*

△. From the Eaſt, Comfort and Triumph.

Moreover I will bleſſe his loynes: and his Houſe ſhall ſtand to the third generation: and to the end; *for, now, the World hath hoary hairs, and beginneth to be ſick.*

Rodolphi ſoboles in tertiam generationem.

If. Secreſie required.

If he deſpiſe my commandment, *I will put the ſword againſt him; and in his dwelling places ſhall his enemies banket.* (But thoſe that deal with thee, let them ſow up their mouth: leſt being cut with a Razor, they ſpeak not.) *For thoſe that neglect my Judgements I will deſpiſe them, and their ſeed ſhall wither, as corn ſown out of ſeaſon: But he that loveth me, I will multiply him,* And he that addeth unto me, I will adde unto him a thouſand.

Addere Deo quo modo bonum eſt: vide infra. Spiritus Electionis ſupra Sept. 5.

But lo, thou haſt the ſpirit of choice.

△. O Lord open my underſtanding of that ſaying.

Uriel. ..... *Quos tu eligis, electi ſunt: quo autem deſpicis, deſpiciuntur etiam.*

△. Dwell thou in me (O Lord) for I am frail, and (without thee) very blind.

E. K. Now he is gone.

△. Thy glorious name (O Lord) be magnified, *praiſed, and extolled for ever.* Amen.

△. I ſpake this to *E. K.*

△. I perceive that I ſhall not *deal* with the *Doctor Curtz* now. Well, I can let him underſtand that I had rather deal with the Emperour himſelf, and ſo ſhift my ſelf of him.

E. K. He is here again.

Uriel. ..... *Yes,* deal *with him: and hide nothing from him.*

D. Curtz.

△. With Doctor *Curtz*, O Lord?

Uriel. ..... *I* —— *And therefore I ſaid, He that addeth unto me, I will adde unto him a thouſand:*

thouſand: But he that playeth with me; lo, I ſwear, I will blot his name from life:
[△]Libere agas: Deus eſt enim liber.

△. Frankly as my term was in my firſt requeſt, or queſtion this day made.

E. K. Now he is gone.

△. Deo Omnipotenti, Inviſibili & miſericordi ſit omnis honor, laus, gratiarum actio, & Gloria: nunc & in perpetuum. *Amen.*

Thurſday, *Septembris* 13. *Mane.* † Pragæ.

Emericus did bring himſelf in ſight of the Chamberlain, the Noble *Octavius Spinola*: as I willed him: And he called *Emericus* to him, and told him, that this day Doctor *Curtz* ſhould underſtand the Emperour his pleaſure, to confer with me, *&c.*

Emericus about 10 of the clock before Noon being in the Ritters Stove (or Guard-Chamber) ſaw Doctor *Curtz* come out from the Emperour.

Friday, *Septemb.* 14. *Mane, circa* 10.

I ſent *Emericus* to Doctor *Curtz* his houſe in *parva parte*: with my commendations; and to ſay that before, I underſtood of Doctor *Hageck*, Mr. Doctor *Curtz* his deſire to be acquainted with me: whereof I was very glad and deſirous: and now I truſt that the Emperour his majeſty, by his Authority hath taken order with him whereby to begin our acquaintance, and (God willing) our perpetual friendſhip. The Doctor was at home, and to *Emericus* (ſaying the effect of my meſſage before noted) the Doctor declared that *Captaverat antea varias occaſiones mecum contrahendæ amicitiæ, &c.* and that now he is very joyful of the occaſion offered by the Emperours Majeſty: and that this day ſundry affairs did hinder the opportunity of our meeting, but to morrow at any hour (at my choice) he would be ready to welcome me to his houſe: and ſo with the uſual phraſe of offering all his ſervices to my pleaſure, he ſent *Emericus* to me with his ſaid Anſwer.

Quos Deus conjungit, Homo ne ſeparet. Amen.
Quos autem Deus & Cæſar copulat, copulatiſſimi maneant. Amen.

Saturday, *Septembris*, 15. *A Meridie hora (ferè) prima.* † Pragæ.

I came to the foreſaid (called Doctor) *Curtz*: about one of the clock after Noon, who had all the day been ready to have heard me, if I would ſo have had it: but I ſent him word in the morning by *Emericus*, that after Noon, (as now at this hour) I would come to him. Being come, he entertained me curteouſly: and two chairs being at the Tables end, he gave me the preeminence (by a friendly kind of earneſtneſſe) Then he told me, that long ſince in *Germany*, he had heard of my fame, and had ſeen of my writings: and that he was very glad of the opportunity now of my coming to this City; and that otherwayes he was deſirous of my acquaintance, but chiefly ſeeing the Emperour his Majeſty *Ore tenus* (for that was his phraſe) by word of his own mouth, had willed him to hear what I had to ſay to his Majeſty. I began and declared my long courſe of ſtudy for 40 years, alwayes, by degrees going forward, and deſirous of the beſt, and pure truths in all manner of ſtudies, wherein I had paſſed, and that I had paſſed as many as were commonly known, and more than are commonly heard of. But that at length I perceived onely God (and by his good Angels) could ſatisfie my deſire: which was *to underſtand the natures of all his creatures, and the beſt manner how to uſe them to his divine honor and glory, and the comfort of the elect, and alſo to the reproof and confuſion of the adverſaries of his name and honour.* And herein I had dealed ſundry wayes: And at length had found the mercies of God ſuch as to ſend me the inſtruction of *Michael*, *Gabriel*, *Raphael*, and *Uriel*, and divers other his good and faithful Meſſagers, ſuch as I had here now brought books (about 18) to ſhew him the manner of their proceeding: And that I thought it good to begin at the laſt book, which alſo concerned moſt this preſent Emperour *Rodolph.* And ſo I did; and ſo by degrees from book to book lightly, I gave him a taſte or ſight of the moſt part, and alſo let him ſee the Stone brought me by Angelical miniſtery, *&c.*

△. *Studiorum meorum ſcopus.*

Rodolph.

All things being ſeen and heard, that in ſix hours I could ſhew him: at length he required of me what concluſion, or ſummary report he ſhould make to the Emperour. I anſwered, as he had occaſion of the things ſeen and heard; but if he would follow my counſel (ſomewhat expert in theſe Divine and Angelical doings.) That his Majeſty was to thank God for his great mercies and graces offered: and that by me one, who moſt ſincerely and faithfully gave his Majeſty to underſtand the will of God herein, and that his Majeſty was to do, as *Mary* (the bleſſed Virgin) did, to lay up all theſe my informations in his heart, and to ſay *Ecce*

My counſel to Doctor *Curtz.*

ſervus Domini, fiat voluntas tua, and ſo to attend the manner of the Lord his proceeding, while he framed his life, as it became every Chriſtian to do.

He ſaid, that he would write (for his own memories help) ſome ſhort note of his obſervations of my ſpeeches, and things ſeen and marked: and that he would to morrow (being Sonday) or on Monday, if he conveniently could, make a report to the Emperour, and ſo with all ſpeed give me to underſtand further of the Emperour his Majeſties will and pleaſure. Hereupon courteouſly he brought me down to the ſtreet door of his houſe; and I came home after ſeven of the Clock, and an half, in the evening.

The mercies of God be on me, and his name be magnified and extolled in this world, and for ever. *Amen.*

He alſo ſaid that in the former my Records that I had noted many a ly, and untruth.

Note. In the mean ſpace while I was thus occupied with the foreſaid Mr. *Curtz*. E.K. was viſited at our Lodging with a wicked Tempter, *who denied any Chriſt to be*: and that as the heart received comfort of all the Members of the body: So that he, who is God, of all things received comfort by Angels, and other the Members of the world: and that I was now with one, who would uſe me like a Serpent, with head and tayl compaſſing my confuſion, *&c.* he earneſtly reviled *E. K.* in divers manners: he ſaid, that *E. K.* ſhould be damned, and ſaid: moreover, that of our practiſes ſhould never come any fruitfull end, *&c.*

A. The eternal and Almighty God confound the Adverſaries of his truth and glory, and of his Son Jeſus Chriſt our Redeemer, and the Triumphant Conquerour againſt, Hell, ſin, and the Devil. *Amen.*

P R A G Æ.

Note, the Emperour enclined to hear, &c.

I ſuſpect the Doctour doth not deal ſincerely.

On Monday and Tueſday the 17th. and 18th. of *September*, I ſent *Emericus* up to the Caſtle, to liſten after anſwer of that Doctor *Curtz* his report to the Emperour, of that he had perceived by me. (But on Monday *Octavius* Spinola had ſent into the Town for *Emericus*, and told him that the Emperour *had care and deſire to underſtand my doing with the Doctor*: And therefore asked *Emericus* if I had been with the Doctor, and he affirmed that I had. Hereof (ſaid he) the Emperour will be glad: And yet (as I began to note) *Emericus* coming on Tueſday in the face of the Doctor in the *Ritters* ſtove; had not one word ſpoken to him, that either he had ſpoken to the Emperour, or he had not. And therefore *I ſuſpect* that the Doctor dealeth not honeſtly, faithfully, or wiſely in this ſo weighty a caſe. And foraſmuch as he told me, that the Emperour his Majeſty was perſwaded, that he was pious, *&c.* perhaps he would be loath; now, to prefer me to the ſpeech of the Emperour, ſeeing both he himſelf, and the reſt of his counſel ſtood perſwaded to the contrary of this King. Hereupon this great delay, upon ſiniſter report made to the Emperour might follow, *&c.*

Note. Fryday, *Septemb.* 21. *Circa horam* 10. *Ferè, Mane.* † Pragæ.

A. As I and *E. K.* were together in my Study, earneſtly diſcourſing of Auricular confeſſion, publick confeſſion, and confeſſing to God alone, and of the Authority of the Church, and the manner of the ſame Authority uſing to releaſe, or retain ſins, *E. K.* ſaw one walk on the Table between him and me: Thereupon I framed me to write, and note what ſhould be ſhewed, or ſaid, *E. K.* willed me to ſet down the ſhew-ſtone: So I did, and he looked.

E. K. I ſee him here with the Scarf over his head and face, untill his waſte, but I ſee his hair yellow behinde on his head, *&c.*

Mitte lucem tuam, O Deus & varitatem tuam ut ipſæ nos ducant ex hac valle miſeriæ ad montem Sanctum Sion, *& ad cœleſtia tua Tabernacula.* Amen.

Uriel. ..... *I am* Uriel *the ſervant of the moſt wiſe, mighty, and everlaſting God: which viſit you for two cauſes.*

The firſt, that I may open unto you true, and perfect light: ſuch as darkneſſe comprehendeth not, infallible, and true meat, the power and ſpirit of the everlaſting God.

The ſecond, that I may counſel you againſt the world, and teach you to triumph againſt her frowardneſſe. For, who hath truſted in the Lord, and hath been caſt down? or what is he that hath cried aloud, and is not heard? Therefore, I ſay unto you; Hear my voyce: For I am of truth, and put againſt darkneſſe, *and in me are publiſhed* the light, *and myſteries of the Trinity from time to time, and in all ages unto thoſe that fear, and obey God.*

Trinitatis Lux & myſteria per Urielem revelantur.

Two things there are which are the ſeals and marks of Satan: which bring eternal death and damnation to all ſuch as are noted, or burned with them, that is to ſay, lying, and froward ſilence.

Mendacium Obſtinatum ſilentium.

Behold

Behold the words of Chriſt, unto the ſubtile (your father is a lyar from the beginning, and the Devil.)

Hearken unto my voyce: He that [1] *teacheth falſe Doctrine, openeth* [2] *his mouth againſt truth, or defraudeth* [3] *his brother is a lyar, and ſhall not be forgiven.*

1. *For firſt, he ſinneth againſt his Creator, which created all things in truth.*

2. *Secondly, he offendeth againſt the* truth, *and his Redeemer, which is the ſon of God, very Chriſt.*

3. *Thirdly, he offendeth againſt the ſpirit of God, (of the Father, and the Son) the holy Ghoſt: which ſhall not be forgiven; And therefore doth he incurre the rigour of Gods juſtice, his eternall damnation.*

But, I ſay, give ear unto my words: For, I will ſift the duſt, and finde out the Pearle, that of a long time hath lyen trodden under the feet.

I will come again. E. K. He is gone.

Δ. We read over the premiſſes, and ſo expected the reſt.

E. K. He is again here.

Uriel. .... *Now let us joyn theſe things together.*

All fleſh offendeth, and is a lyar. Who, therefore ſhall be ſaved, or eſcape eternal damnation? *Objectio.*

He it is (I ſay) that when he hath lyed, and ſpoken againſt the truth doth not frowardly drown'd, and keep down his ſin in ſilence. *Solutio.*

For, lying meriteth the vengeance of the Trinity. But he that is wilfully *froward, ſealeth up his own damnation: For this cauſe (my brethren) and to the intent that the* mercies of God might alwayes be ready for ſinners; *hath he provided the light, and comfort of his ſpirit, left as a* continual workman *in the Church and ſpouſe of Chriſt.* *Mendacium.* *Eccleſiæ Dignitas & Authoritas.*

I teach you briefly: that, he whoſoever, opening his mouth againſt the ſpirit of truth; and with wilfull frowardneſſe continueth in his lying, without reconciliation *to the Church ſinneth againſt the holy Ghoſt, and ſhall be damned eternally.* Reconciliation to the Church.

I come again. E. K. He is gone.

E. K. He is here again.

Uriel. .... *Be now therefore admoniſhed (I ſay) be warned: And conſidering you be ſinners, acknowledge your offences, leaſt in the end your ſin be againſt the holy Ghoſt, and ſo not to be forgiven. But herein they erre with you that expound the Scriptures, ſaying, that* man ſinneth, and cannot be forgiven, becauſe he ſinneth againſt the holy Ghoſt.

I teach you, my brethren: that there is no ſin againſt God, but it is againſt the holy Ghoſt: Wilfull ſilence.

If *ſo be,* in the end, *it be ſhut up with* wilfull ſilence.

Whenſoever, (therefore) you have offended acknowledge, I ſay, your ſins, before God and his Angels: That God may forgive you, and the Angels bear witneſſe of your forgiveneſſe, and ſhut not up your ſins in froward ſilence. Δ. *Finalis impœnitentia.* *Teſtes Angelici.* Froward ſilence.

*If thou commit adultry, if thou blaſpheme the name of God, if thou be a lyar; yea, if thou ſpeak againſt the truth: yea, if thou ſay there is no God (as the * fooliſh do)* Deſpair not; *ſaying, I have ſinned againſt the holy Ghoſt, becauſe I am a ſinner, and a blaſphemer of the name of God, becauſe I have ſpoken, and opened my mouth againſt the ſpirit of truth: But* go unto the Church, *which is governed by the ſpirit of God, and there with hearty, and open confeſſion diſcloſe, and make plain thy offences, that the holy* Ghoſt may bear witneſſe *in the ſpouſe, and Church of Chriſt; That thou haſt not ſinned againſt him to eternal death: Becauſe thou art not drowned in* froward ſilence. * *Pſal.* *Ito ad Eccleſiam.* Δ. Voluntary confeſſion is contrary to froward ſilence.

For, although God bear *witneſſe of repentance. Although he hear, and open his ears, yet conſider alſo he hath* hands, *and muſt untye* thoſe bonds wherewith you are bound. *What are the hands of God, but his ſpirit, wherewith he maketh and created all things. Therefore when thou haſt* cried out and art ſorry, endeavour thy ſelf alſo to be lifted up by the hands of God. *Aures Dei, Manus Dei, Vide de Lazaro, Joh. c. 11.*

Learn a ſimilitude in Chriſt, which (ſignifying the power of his Church,) commanded the offender to go and waſh himſelf: and ſo he was whole. I ſpeak this, for thy [E.K.] *inſtruction: I ſay alſo unto thee,* [E.K.] Go and waſh thy ſelf: *For thou art a lyar, thou art a drunkard: And therefore thou art a ſinner. And if thou perſevere, and ſhadow thy ſins with wilfull ſilence frowardly, then ſealeſt thou thy ſelf with the ſecond brand, and canſt not be forgiven, becauſe thou ſinneſt againſt the Ghoſt.*

* Ananias *fell down at the feet of* Peter, *not onely for that he lyed: but becauſe after his offence he was* wilfully ſilent. * *Act. 5.*

Here thou mayeſt conſider the greatneſſe of God his myſteries, and ſecrets of his will and of favour, that he ſtretcheth out unto thee in mercy, *for thou art a* Childe, and muſt aſcend, and muſt become a man. *The reſt after you are refreſhed.* *Supra.*

Δ. We went to Dinner to our Hoſt his houſe.

Δ. Thanks, honour, glory, and praiſe be unto the Almighty Trinity, now and ever. *Amen.*

Δ. After

△. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

△. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour, then with rebuking him for his ſins from Heaven?

† More aſſuredly. *Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they* believe not,

Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they deſpiſe thee, *whom I have ſent with my word unto them.*

△. Is deſpiſed of *Rud*, and *Curtz*.

E. K.

Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo, Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

Contra Rud.

Contra Curtz.

△ *Fecit quod ill injunctum erat. Pactum miſericordiæ divinæ cum* △.

But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo, I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Sathanas. * *Ne* magnitudo revelationum *extollat me, datus eſt mihi ſtimulus carnis meæ, &c. Paulus ad Corinthios ſecunda,* cap. 12.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have alwayes a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

..... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for △. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

△. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

But

△. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. △. Our good return into England. △. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

But Lo, I will give thee that land; (onely for thy ſake) it ſhall not be conſumed.

And after certain moneths, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

..... *I come again.*

E. K. He is gone.

△. O Lord, what ſhall become of my good friend the Lord *Laskie*.

E. K. Here he is again.

A. L. Came to us to Trebon, in Bohemia, An. 1598. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ..... *Of* Lasky *thus it is ſaid: Thou* [△.] *haſt groaned for him, and haſt placed him in thy* [△.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

But hear what I ſay unto thee.

[*E. K.* He ſeemeth to have talk with one afar off]

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

Rud. *Num.* 11. *Pſal.* 77. *Even as I choaked the gluttenous* Iſraelites *with quayles, ſo will I choake him with that ſecret.*

Behold,

Behold, thou ſhalt write unto him, ſaying, that he regardeth not heaven: *And ſay unto him, that* thou canſt make the Philoſophers ſtone, I will perform it unto *thee*: Thou ſhalt do it: *And I will give unto thee* a ſpecial vertue in healing: *That whenſoever thou* comeſt hither: *Thou ſhalt underſtand the truth. And this I do, becauſe they ſhall not deſpiſe thee.*

A Letter to be written unto *Cæſar*. *Lapis Philoſophorum.* A ſpecial gift in healing by the ſhew in this ſtone.

Δ. O Lord, for me to be deſpiſed in doing thy commandment, is honour and comfort to me: But as concerning thy honour and glorie; Thou in thy wiſdom knoweſt what is beſt to be done.

Uriel..... *Notwithſtanding, thou ſhalt ſee him periſh before thy face.* *Lo, from this time,* I will bleſſe thee marvellouſly, *and I will help thee in all thy works.*

R. Peribit. Benedictio Dei ſit ſuper nos. Supra. Tu fac.

{Do thou *alwayes*: / *And make me thy Buckler.*

Δ. What ſhall I do with Doctor *Curtz*, as concerning his anſwer?

Uriel..... *Handle him like a man, for he will deceive thee.*

E. K. I requeſt you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terrour of other, *&c.*

Uriel..... *Have patience, God turneth all to his glory, and your commodity. To morrow I have ſomething elſe to ſay.*

Deus Noſter in cœlo, omnia quæcunque voluit fecit: Ille ſolus eſt Omnipotens, æternus, ſapiens, Bonus, Juſtus & Miſericors: Illi debetur omis Laus, gratiarum actio, honor & gloria. *Amen.*

Saturday, 22. *Septemb. Manè, Circiter horam 9.*

Precibus ad Deum finitis, & variis ad ipſum Ejaculationibus pro Luce & veritate Dei, *&c.* & quibuſdam de *Rudolphi* & *Curtzii* corruptis Judiciis (qui Dei Miſericordias, juxta carnis ſenſum judicare auſi ſunt) [apparuit *Uriel* facie velata ut ante.]

Uriel..... *For this cauſe (ſay I unto thee)* write unto *Rudolph, ſaying,* I can make the Philoſophers ſtone: *Becauſe I would* place thee with them, *according* to their hope and imagination: *That whileſt they think little of me,* and of the ſweetneſſe *of my* meſſage and teſtimony, *I might burſt out amongſt them; as the mighty waters do out of Hills, when the earth moveth: For I have* ſaid unto thee, *I will* place thee here; If I ſow thee here, what *Raven can pluck thee up by the roots. No,* I will hide thee, *as* the Hen doth her Chickens: And I will make thee ſpring to their deſtruction. *For why, thou ſhalt* overcome that myſtery *for thy own ſake.*

A Letter to *Rudolph* the Emperour. *Eruptiones aquarum ex Terræ motibus. Lapis Philoſorum.*

Δ. For the glorie of God: his honour and triumph, all good come unto me.

Uriel..... *Behold, ſince they will not* tye thee *unto them from heaven: Thou ſhalt tye them unto thee from earth: That thou mayeſt rejoyce when thou ſeeſt their deſtruction, and be* ready cloathed *for* him that is to come.

Cæſar futurus.

It was ſaid unto thee, my mother ſaith ſhe will chuſe an Emperour in erneſt: *But it is* Erneſt *that ſhall ſit upon his ſeat. Behold, there ſhall be no ſeed* left in him *for his wickedneſſe. Yea, the bleſſings that I* have offered *him ſhall* return again; and I will *leave his houſe naked. But when* he ſeeth and hath Gold (*which is the thing he deſireth, and thoſe that counſel him, do moſt deſire him, for*) Then *ſhall he periſh with a moſt cruel, terrible, and unheard of miſchief.*

It is a ſaying of *Madimi*, Junii 26. 1584. *Cracoviæ.* *Erneſtus Frater* Rudolphi.

Δ. Bleſſings offered are promiſes with conditions.

Gold, *ex lapide Philoſophorum.* *Mors crudelis, terribilis, inaudita.*

But lo, I have written his name within my hand, becauſe I would not forget to puniſh him. *Behold, I could ſend the windes to devour him, and could open the Caves of the earth to ſwallow him; which would* turn to my honour: *But* I have a care over you.

Note.

Now I am unto you in mercy and wiſdom: *But I will be with you in* terror *and* miracles. *And I will deal with you in a higher degree: And you ſhall hear my voyce, as men do their brethren.*

God in mercy, wiſdom, terror, miracles. *Vox Domini ut hominis futura nobis auditbilis.*

Δ. What thou wilt (O Lord) for thy honour and glory: That be.

Uriel..... *But thoſe that are his counſellers have commanded him, rather then counſelled him,* to have no dealing with thee *at all.*

Conſiliarii Cæſaris.

And he is poſſeſſed with a great, and a mighty Devil. And behold Belzagal (*which is the fury and Prince of the Turks*) *doth aſſiſt him in his wickedneſſe, for he knoweth it may come to paſſe that* * his *Kingdom ſhall be ſhort. But give ear unto me. Fawn thou upon* Cæſar *as a worldling, that thou mayeſt draw him with the world, to ſee the glory of God: but to his deſtruction. For lo, how much more a mans felicity is in this world, the more ſhall be the burden of his deſtruction.*

R. *Poſſeſſus* Belzagal *Cacodæmon Turcarum.* * *Turkiſh, or Rudolphus rather.*

There be that gape after thy books, and ſpeak vainly of things that are not. *Therefore I counſel that they dwell not* long *with* Poland.

My books from *Poland.*

Behold, when Lasky *cometh, he ſhall not haſtily return into* Poland: *till I whiſper in his ears, He is dead that ſought thy life. I have more to ſay, but they are not (yet) neceſſary.*

A. E.

Δ. I beſeech you to tell me when I ſhall prepare my ſelf to go for my books, *&c.*

Uriel. ...*I*

I may chuſe my time to go to *Cracow*.

Uriel. .... *I ſpeak not, that I know not*; but chuſe thy own time. *Now will I become a Courtier.*

E. K. He is gone.

Fiat voluntas Dei, ad ejus laudem, honorem & gloriam. Amen.

Monday, *Septembris*, 24. *Mane hora* 8. † Pragæ.

Δ. At the firſt looking E. K. ſaw *Uriel*, but covered with his Scarf, *&c.* Notwithſtanding I ſaid ſome prayers to God on my knees, and came and ſaid here. *Mitte lucem tuam & veritatem tuam O Deus: ut ipſæ nos ducant ad montem Sion*, &c.

It is to be remembred that for two cauſes we repaired to the Shew-ſtone: the one by reaſon of the letter which I had written to the Emperour: and was minded to go to ſhew it to the Spaniſh Embaſſadour before I ſent it to the Emperour, to have his opinion of it, and alſo to bear it. Secondly, by reaſon of foul ſlanderous words which were ſpoken of me here at this Embaſſadours Table: That I was a Conjurer, and a bankrupt alkimiſt, and came here to get ſomewhat of the Emperour: and that I had ſold my goods, and given to the Lord *Laskie* the mony, and that he had deceived me. To theſe untruths the Embaſſadour did reply in my behalf: for which I meant to thank him, *&c.*

Uriel. ..... *Even as the accurſed, and caſt down, moſt wilfully abhorreth, hateth, and diſhonoureth, the God of Juſtice, becauſe of his mightineſs and power over him: So do all thoſe that ſuck and hang upon his dugs, that are coveteous and deſirous of worldly promotion: that gape and thirſt after the glory of this world, abhor, hate, and continually vex and diſhonour, ſuch as love Juſtice, or dwell unner the wings of the God of power and Triumph. Herein may you rejoyce, that you are partakers and innocents (railed at, and deſpiſed with the world) in the fellowſhip of God, and of his Son Chriſt. Herein may you be glad, that you are ſealed, and dwell with the Fathers, and that you play alſo upon the Harpe of* David: *for verily as they are, ſo ſhall you be: and as they are made righteous by reaſon of their election, and crowned toward eternal Joy; So ſhall your Election eſtabliſh your righteouſneſſe, and give you Garlands of eternal comfort. Thoſe that are on the Seas, are fearful of the windes: And why? becauſe of the motion of the place, and of the power of nature: But it is not ſo, with you: for you dwell in Caſtles made of marble, wrought out of the middeſt of a ſure rock, a moſt ſtable foundation. For why? I am ſure that God dwelleth in you, and you in him. Therefore lift up your heads, and rejoyce when you are afflicted,* and keep the image of God ſincere and perfect in you, *that you may alwayes be* * *merciful in the Image of his Son Chriſt. But when the Lord openeth his mouth, and calleth you* together, *ſaying,* † Venite & audite: *Then* lay away all mercy; for the God of * Juſtice dwelleth amongſt you. *Who dwelleth in a houſe till it be perfectly finiſhed? or what is he that putteth on a garment before it be made? Be you aſſured, that when* the † houſe is finiſhed, and your * garments made, *you ſhall both enter, and be clothed with comfort: Comfort of* † *wiſdom and power. I am mindful of you, and will be mindful of my* * *promiſe toward you. And* If *you remain and dwell* [forte [*together*] deeſt] *and be conſtant in me, you ſhall paſſe the* † *Thunders* that are to come; you ſhall be witneſſes of my power: *and ſhall enter into the* * *Land of Promiſe with thoſe that ſhall be comforted*: where theſe dayes ſhall have an end. *O my brethren, this world exceedeth in wickedneſſe, and is a terrour to the good Angels: Becauſe of the ſouls that ſhe devoureth. But when lightneſſe is rewarded, and Juſtice ſitteth in place, Then ſhall ſhe bear no weight, but be made all one with the bottomleſſe pit. Deſpiſe her, deſpiſe her; for ſhe is an Harlot.*

Cithara Davidis. Edito.

Deus habitat in vobis & vos in Deo.

Lingua Chriſti Paulus ad Cor. cap. 15. F.

* *Miſericordia.*
† *Signum noſtrum ſuprà in multis locis.*
\- *Juſtitia.*
† *Domus.*
* *Veſtes.*
† *Sapientia cum potentia.*
* *Promiſſa.*
† *Tonitrua venturæ.*
* *Terra promiſſionis.*

A Spiritu Dei ſumus ducti ut Domino Magnifico Domino Gulielmo de Sancto Clemente, Hiſpaniarum Regis legato hæc aperiremus; cui mercedem dabit Deus.

* D. Jacobo Curtzio *Conſiliario Cæſ.*

Behold I have entred in amongſt you; *and it is my Spirit that leadeth* to the Embaſſadour from *Spain*. I will reward him.

Therefore as thou haſt opened me unto the * *wicked, ſo let alſo the good bear witneſſe of me.*

The Lord is become a firebrand in fury, and hath armed himſelf: and hath taken unto him his great Target, and the Spear of his indignation: Accurſed are they that have offended him.

Δ. *Quantum memini in Sibyllæ oraculis Græcis & Latinis facilis per Caſtaleonem, habetur nomen Urielis inter illos qui collecturi ſunt homines ad judicium. Vide & hîc aſcribe.*

Tum verò æterni Genii Immortalis
Ἡμα & * ερομιηλ. URIEL, Saniel, Azaelque,
Quæ mala quiſque hominum patraverit ante Scientes
E tetris animas tenebris caliginis omnes.
Judicio ſiſtent ad formidabile patris
Magni, Immortalis ſolium, *&c.*
Orat. Sibyl. pag. 79.
Ubi ſequuntur plura de URIELE.

And when I ſeparate them in the day of wrath *to come*, (*as one of the fingers and gatherers in of the harveſt of God*) *Then they ſhall know that I am* URIEL, *which will not forget the wickedneſſe of their hands, nor their blaſphemous mouth, in that day of revenge.*

After

After a certain time cometh Michael *unto you, and ſhall ſhew unto you his bloody Sword; and you ſhall ſtand under his Banner. He ſhall hold up his hands, and ſhall fight againſt the Hills for you: and your enemies ſhall not be. Unto which time, receive you* Light *and Comfort: and be contented with adverſity in the Lord.*

Prophetia de MICHAELE.

My brethren, it is better to be poor, with thoſe that are * poor in ſpirit: *then to be rich with thoſe that are gluttons, and with the Princes of the Earth*

Thou ſhalt be with Cæſar, *in deſpite of the Devil.*

I have ſaid.

℣. Gloria patri & filio & Spiritui Sancto: Sicut erat in Principio & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

* Math. cap. 5. *Quoniam ipſorum eſt regnum cœlorum, &c.*

℣. *Erit cum Cæſare.*

I underſtand not this, how it is, or ſhall be verified, or with which *Cæſar.*

Note: As I had finiſhed this Action, and was come to my Study door; *Emericus* was returned again from the Spaniſh Embaſſadour, to whom I had ſent him deſirous to know his leaſure for me: who had now ſent me word by *Emericus* to come to diner,& ſo he would have leaſure, *&c.* Whereof I was right glad; and went thither to diner: who into his inermoſt Study (where he himſelf was writing of letters) cauſed me to be brought. And after I had complained of injury and violence done unto me, by foul ſlanders, and that, at his Honours Table: (to which his Honour, in my behalf had replied: and therefore moſt humbly, and ſincerely I did thank him) I ſaid that the Emperous Majeſty himſelf could bear me witneſſe, that I uſed this phraſe unto him,that I came not for his riches as,*Non veni ad vos O Sereniſſime Cæſar propter divitias veſtras, ut inde ego dives fierem, ſed à Deo miſſus, non audeo aliter facere quam ejus ad veſtram Cæſaream Majeſtatem voluntatem declarare*, &c. And therefore, How falſly they ſlandered me, it was evident: and becauſe I perceive that Doctor *Curtz* hath not dealt neither with due entertainment of me as of a ſtranger, or a Sudent,or a Mathematitian, or of one whom (to my face) he gave great praiſe unto, as of one long ſince of great fame in *Germany*, and ſo in his good eſtimation, *&c.* And leaſt of all, as of one, who offered ſo great curteſies to the Emperours Majeſty as he was made witneſſe of: I thought good to ſend unto the Emperours Majeſty this letter following, and ſo read it unto him after diner, when I ſhewed him *Librum Pragenſem ſive Cæſareum*; and moreover *Librum decimum*, (whoſe former title was *Libri Sexti Mytici Tertiarius*) and there ſhewed him divers Actions in Latine already tranſlated, becauſe now to tranſlate ſo to him of the Engliſh, did ſeem to me both tedious, and to him not ſo readily pleaſant. All things on his part conſidered, his ſummary final concluſion was, as well of the laſt offer in this my letter, as of the great actions and divine purpoſes. For the firſt he declared that he was lineally deſcended out of the conſanguinity, *of one a Gentleman, but unlettred at the firſt, who left his wife, children, and family in* Maiorca, *and aſcended an Hill there, and in place ſolitary remained in whole year, and at the years end, he came down, but ſo learned* and wiſe, that all who knew him before, wondred at it. And that the ſame man was called *Raymundo Lullio*: and that he made that which is called the Philoſophers Stone, as in *England* (ſaid he) I underſtand is good record of it: Therefore I ſee, quoth he, that it is a truth and poſſible: and as he hath granted the knowledge of it to one man, ſo he may grant it to another, *&c.* And as for the other higher matters, *I perceive that God intendeth ſome great matter in this world.* But I am not able to judge or determine of it: But I am of this mind, wherein I can any way further the ſervice of God, I will be ready and obedient, *&c.* And as for the Emperours perſon himſelf, I find him of a good nature, curteous, and moſt zealouſly Catholick: yea ready to ſhed his blood in the cauſe, if opportunity required. He underſtandeth the Latine well, and ſpeaketh ſufficiently well: That is true (quoth I) for he ſpake well in Latine to me divers things. Moreover (ſaid he) as *concerning you, I ſaw him very well affectionated, making great account of your book*, &c. Therefore you are not to regard theſe *Dutch mens ill tongues, who hardly can brook any ſtranger*, &c.

Domini Legati Regis Hiſpaniarum Reſponſum.

Upon farther matter that I had to ſhew him, I offered my ready repair unto him at all times of his good leaſure being called or warned. And he deſirous toſee the Stone brought to me by an Angel, willed me to come to morrow alſo, to Diner: I promiſed him, and ſo with thanks yielded to his honour, I departed toward my Lodging at *Bethelem* in old *Prage.*

The Copy of the foreſaid Letter to the Emperour.

MUltis (O Sereniſſime Cæſar) & permagnis (ferè omnium) Creaturarum Dei, immò ipſius Dei, & cœleſtibus haud paucis myſteriis, arcaniſque, veſtræ Cæſareæ Majeſtatis juſſu per me (jam, ante quatuordecim dies) fideliter, ſincere, & diligenter (quantum ſex horarum fieri poterat ſpacio) declaratis, ac manifeſtatis: eidem, cui, eadem penes me videnda, audienda, intelligendaque eſſe voluiſtis: Inde, nunc, quæ ſit veſtræ Cæſareæ Majeſtati, ſimplex (tanquam ab æquo rerum Æſtimatore) facta relatio: vel, quod cum relatione adjunctum Judicium: vel, qualis totius proceſſus excogitata cenſura: vel, qualis mecum procedendi, vobis perſuaſa cautio; vel, quale pro Cæſarei veſtri reſponſi forma, initum captumque conſilium, Non ſum tam immodeſtè curioſus, ut expiſcar, Neque aliter, vel alia ratione de ſacræ veſtræ Majeſtatis Cæſareæ prudenti & gratioſa (in præmiſſis) Reſolutione, ſum ſollicitus, quàm, me (fidelem, ſincerum, & devotum) Dei Omnipotentis, & (in Deo, propterque Deum) veſtræ ſacræ Cæſareæ Majeſtatis ſervitorem deceat. Video tamen me (dum nullum adhuc ad præmiſſa receperim reſponſum) per tam alti ſilentii (quaſi) ſtimulum, aliquantulum impelli, ut ſecundò veſtram Cæſaream Majeſtatem admoneam, Ne divinam hanc, & divinitus oblatam Miſericordiam, tam inexpectatam, tam magnam, tam inauditam, tam admirandam, tam multiplicem, tam ſtatui Imperatorio, Chriſtianæque Reipublicæ neceſſariam, tam certam, tam paratam, eamque (per Dei Omnipotentis, Cæſareæque Majeſtatis veſtræ, fidelem ſervitorem) re ipſa, vobis confirmandam, & adminiſtrandam: (ſi ſacra veſtra Cæſarea Majeſtas voluiſſet) parvi momenti negotium, vel inventum aliquod humanum, aut fraudem Diabolicam, eſſe, fuiſſe, vel fore, ullo modo ſuſpicemini, vel Credatis. Tali enim & tam gravi veſtræ Cæſareæ Majeſtatis errore, Omnipotentis Dei incendi poſſe furorem vehementer vereor: & ne hanc Dei miſericordiam reſpuentes, ejuſdem indignantem provocetis vindictam, valde metuo. Quapropter, cum videam Cælum ipſum, & cæleſtia talia myſteria, non tali tantæque curæ, veſtræ ſacræ Majeſtati Cæſareæ adhuc eſſe, quali, quantæque optaſſem equidem: Ego potius quam, ut, vel Deus hujus ſuæ (prius inauditæ) Miſericordiæ ultroque veſtræ Cæſareæ Majeſtati oblatæ, prorſus nullum (penes homines) haberet conſpicuum judicium, argumentum, Teſtimonium vel experimentum: Et potius quam mea (ſæpe nominata) fidelitas, ſinceritas, & Devotio (ſive votum) erga Deum & veſtram Cæſaream Majeſtatem, omni (apud poſteros noſtros) careret fide, & veritatis manifeſtæ robore: In Dei Nomine, & ad ejus laudem, honorem, & gloriam: & ut veſtræ ſereniſſimæ Cæſareæ Majeſtatis ſatisfaciam deſiderio Heroico, De lapide illo Benedicto: (Philoſophorum vocato lapide) in infallibiliter videndo, poſſidendo & utendo: Aſſero veſtræ ſacræ Cæſareæ Majeſtati, lapidem eundem me (auxilio favoreque Divino) conficere poſſe. Et propterea; Si veſtra Cæſarea Majeſtas, me velit interim, ſibi intimè charum habere: Et, ſi, pro dignitate tanti myſterii, & Beneficii (ſibi à me liberaliſſime & humillime exhibendi) gratioſè me tractare dignabitur (Non tamen alio quidem vel altiori me inſigniens Titulo quam qui veſtræ Cæſareæ Majeſtatis Philoſopho & Mathematico conveniat,) Hiis literis ore & corde polliceor, ſanctéque coram Deo Omnipotenti voveo: Opus illud philoſophicum, Omnibus ſuis numeris perfectum, in manus veſtras Cæſareas, (& ſine ſumptibus veſtris ad illud opus perficiendum requirendis) ac breviſſimo, quo fieri poterit, tempore (Nutu Dei) me daturum. De aliis præterea Arcanis, adhuc mihi ſilendum eſſe video. Nunc autem ſacræ Cæſareæ Majeſtatis veſtræ gratioſam, liberam, conſtantemque voluntatem, in præmiſſis, non aliter, niſi ex veſtro proprio gratioſo ore vel ex veſtris Cæſareis literis propriis, intelligere Cupio. Nullum enim jam noſco, dignum & aptum, qui in iſtis, aliiſque Naturæ & Artis ſecretis, meus (penes veſtram Cæſaream Majeſtatem) fieri deberet Mercurius.

Tueſday, *Septembris* 25. Pragæ.

Note: I went to Diner to the Spaniſh Embaſſadour: and carryed with me the Stone brought me by an Angel; and the fourth Book, wherein the manner of the bringing of it is expreſſed. And alſo I carried with me *Librum Sextum Sanctum Myſticum.*

After Diner, when I had ſhewed him theſe things: his final anſwer was, that verily he took the doing to be by good Angel: marry, the matters to be too great: Therefore (ſaid I) they are for the ſervice of God, and not onely man. He ſaid he was a ſinner, and not worthy to be privy, much leſſe to be a doer in them: Notwithſtanding whatſoever he can do therein acceptable to God, he would be moſt obedient thereto. He deſired a Copy of the Emperour his foreſaid letters, that he might conſider circumſpectly of the Contents before he ſhould deliver them; whereunto I conſented. Rendering his honour thanks I departed.

A Copy of the letters deſired.

After

After my return home, I found *E. K.* reſolved to go from hence to morrow, for his wife, and ſo ſtraightway into *England*: which was to me a grief: But what can I do, but refer all to the mercies of God, whom I have called upon for wiſdom to ſerve him withal? I have put my truſt in the Lord, I have not murmured at any ſuch pangs and tentations hitherto. *E.K* Ready to go into *England* as he pretended.

The mercies of the Higheſt be upon me, as I have put my truſt in him.

Amen.

Now were we (all) brought *to great penury*: not able without the Lord *Laskies*, or ſome heavenly help, to ſuſtain our ſtate any longer. Poverty.

Beſides this, I underſtood of the Queens diſpleaſure for my departure, and of the Biſhop of *London* his intent to have begun to have accuſed me of Conjuration, and ſo to have had the ſecret aſſiſtance of you know whom.

Tu es Deus fortitudo mea, refugium meum Suſceptor meus, & liberator meus.

Amen.

Wedenſday, *Septembris* 26. *Ante Meridiem.* Pragæ.

About 10 and a half of the clock, Dr. *Curtz* ſent with Mr. *Simon Hageck* his ſervant to know my lodging: He had paſſed not far off in a lane on horſeback his ſelf going into the Town, and ſo met Mr. *Simon Hageck* at the lanes end, *&c.* *D. Curtz.*

Thurſday, *Septembris* 27. † Pragæ.

Manè: About 7. of the clock came Dr. *Curtz* his ſervant from his Maſter to tell me, that his Maſter would come unto me at 9 of the clock. *D. Curtz.*

At 9 of the clock came Dr. *Curtz* on horſeback to me, to my lodging (at Doctor *Hageck* his houſe by *Bethleem*) my wife he ſaluted, and little *Katharine*, my daughter. Mr. *Kelly* had gotten him into his chamber, not willing to be ſeen.

After he was come up into my little Study, and there ſet, in Mr. *Kelly* his uſual place, and I in mine; I began to complain of the great injury done unto me here; for I came as a ſincere and faithful ſervitour of the Emperour his Majeſty, intending all goodneſſe and honour unto him: no hindrance, loſſe or hurt; neither came I *propter divitias Cæſaris mihi colligendas*, as I ſaid expreſſely unto his Majeſty. I was, before I came hither, of good name and fame, both in this Court, and all *Europe* over, As you your ſelf Mr. Doctor (quoth I) can bear me witneſſe: and other in this Court divers: And that here my name and fame ſhould ſuffer ſhipwrack, where I thought I had been in, a ſure Haven of my principal Patrone: My thinketh that great injury is done unto me: I know no means how to help it, but to give you warning of the envious malitious backbiters that alſo are about this Court, that as you find occaſion, you might encounter with this evil, and foul monſter, in ſo mighty a Princes Cauſe intruding it ſelf.

The Doctor ſeemed not to know what I meant. I told him, that at a Noble-mans Table, There was, of great account, who ſaid, that there was an *Engliſh* man, come to the Emperours, *A bankrupt Alchimiſt, a Conjurer, and Necromantiſt: who had ſold his own goods, and given the Lord* Laskie *the money: and that he had beguiled him:* and that now *he would fain get ſome of the Emperour his money from him*, &c. The Doctor ſeemed greatly to miſlike theſe ſlanderous words, and ſaid, that he never heard of any ſuch; with ſome few words more, of the wicked manner of backbiters.

After this, as concerning the report making to the Emperour, of that I had ſhewed unto him, at his houſe, (as before is noted) he ſaid that he had made a plain and ſincere report. Whereunto the Emperours Majeſty, had (as yet) given no anſwer. And to be plain with you (ſaid he) his Majeſty thinketh them almoſt either incredible, or impoſſible: and would have ſome leaſure to conſider of them: and is deſirous to have the ſight *of thoſe Latine Actions you ſhewed me*, or a Copy of them, and eſpecially, of that, which containeth *a paraphraſis of the Apoſtolical Creed.* I anſwered, that my Books I would not deliver out of my hands: And as for a Copy of them, I would (at leaſure) write it, that his Majeſty might have it. And then I told him farther, that becauſe it was ſo long before I heard any word of him, I had letters ready to ſend to the Emperours Majeſty, to have farther declared my mind unto him, and I declared unto him the tenor of them: and he told me that about three of the clock after noon, his man ſhould go to the Court, and if then I would ſend them, his man

ſhould carry them. I anſwered that I would expect a day or two for the Emperours return hither. After this we talked of ſome Mathematical matters: And I ſhewed him the little Book *de ſuperficierum diviſionibus*, ſet forth by me and *Commandinus*, printed at *Pezaro* in *Italy*. He ſaid that he never ſaw it before: I bad him then take it with him to peruſe: and that if I had another Copy, I would give it him; but I had none other but that. I ſhewed him alſo the *Propædeamata Aphoriſtica de præſtantioribus quibuſdam Naturæ virtutibus*, which he had never ſeen before. After this, with mutual curteſies offered on both parts (after the manner of the world) he took his horſe, and returned homeward.

Friday, *Septembris*, 28. Pragæ.

Intending to ſend the Emperours letter (here before written) to his Majeſty, by my good friend, the Spaniſh Embaſſadour, I wrote this letter to ſend to the Embaſſadour in that behalf, and as concerning the credit of theſe Actions.

Illuſtriſſimo Domino, Domino Don Gulielmo *de Sancto Clemente, ſereniſſimi atque Catholici Hiſpaniarum Regis apud ſacram* Cæſaream *Majeſtatem, &c. Legato, Domino ſuo obſervandiſſimo.*

Illuſtris & Magnifice Heros: Multis hoc probari poteſt teſtimoniis & exemplis, quod illa, quæ (preter vulgarium artium & ſcientiarum decreta) Nova, & ſupra vulgariter Studioſorum expectationem, hominibus (licet piis & candidis quidem) Divinitus revelantur myſteria, cum ſumma difficultate vel intelliguntur à pauciſſimis, vel vix ſine ſuſpitione admittuntur, aut creduntur à pluribus: Aſt qualis, in noſtris, (ſi rectæ piéque informatæ noſtris adhibeatur judicium) eſſe poteſt ſuſpitio? Nam à Deo Omnipotente, per multos jam annos, fideliter, ardenter, & conſtanter per preces requiſita ſapientia: Una (ſcilicet quæ penes nos quidem) videtur eſſe radix & occaſio tanti iſtius Doni obtinendi. Aſt in cœleſti ſuo Palatio, ante conditum mundum, determinata, & aſſignata erga nos Miſericordia & gratia Omnipotentis Dei, præcipuum, ſolidum, immobileque hujus tanti myſterii eſt cenſendum fundamentum: In quo myſterio, talis relucet, per potentes fideleſque Angelos Iſagogica Informatio, De Arcanis Dei conſiliis, tam in mundi creatione Creaturarumque naturis, & vero uſu, quam in mundi præſentis moxque futuri ſtatu: Et preterea, de unius Catholicæ Eccleſiæ (chariſſimæ Jeſu Chriſti ſponſæ, noſtræque piæ matris) ſanctitate, dignitate, & Authoritate (veluti in qua etiam eſt Sanctorum Communio, & Peccatorum remiſſio) & de multis nondum per nos revelandis Dei Arcanis Magnalibus & Determinationibus: Quòd tantum abeſt, ut aliquis (ſanæ mentis) Chriſtianus, Actiones Noſtras Myſticas, Diabolicas eſſe fraudes, contendere, immo ne ſuſpicari quidem conetur aut poſſit: ut potius, tale Arcanum Dei propoſitum, incredibiliter admirari, rationem humanam, in eiſdem examinandis, ſubjugare, & Dei erga Electos ſuos admirandam miſericordiam in iſtis eſſe manifeſtam, humillimè, & cum ſummo tremore fateri velit: Ego quidem, hactenus, in iſtis, aliud (ferè) nihil, me eſſe invenio, niſi Calamum ſcribæ, velociter per me ſcribentis. Nam viſa auditaque (in mea præſentia) fideliſſimè, de litera interdum ad literam, interdum, verbatim, interdum pluribus ſimul receptis verbis (ipſo eodem temporis momento, quo traduntur) annotare ſum ſolitus. Aſt jam in quam multa excrevit Noſter talis labor volumina? Ex quibus omnibus illum fructum, ſucceſſumque expectamus, qualem præfixit ille, cujus nutui cuncta obediunt. Iſtas autem ad ſuam ſacrem *Cæſaream* Majeſtatem literas meas: Cum veſtra magnificentia opportunitatem inveniet primam, ſi meo nomine: humillimè eidem exhibere dignabitur, Tum magno mihi (Divinitus) injuncto, levatus ero onere: Tum magno, à veſtra magnificentia affectus beneficio: Interim verò, Dum ſuæ ſacræ Majeſtatis *Cæſareæ* ad iſtas reſponſum dabitur, (nimirum ſi ad 14. vel 16. dies prius expectandum eſſet) vel, ſtatim poſt acceptum reſponſum (ſi tam expeditè illud recipere poſſum, quàm quod recepi ultimo) ad iter me accingere debeo, propter familiam, libros, & aliquam meam ſuppellectilem, huc (ante hyemis aſperitatem) transferendam. Ubi, cum *Cæſareæ* Majeſtatis gratioſo favore, & ſub ipſius Protectione Imperatoria, voluntatem Omnipotentis Dei implere, pro viribus, & ſuæ ſacræ *Cæſareæ* Majeſtati inſervire (tanquam ejuſdem *Philoſophus & Mathematicus*) fideliſſime, de tempore in tempus, paratus eſſe potero.

Illuſtri veſtræ Magnificentiæ

Addictiſſimus

Joannes Dee.

I an-

I annexed hereunto a Poſt-ſcript, which followeth:

Poſt-ſcriptum.

MEarum eſſe partium, & conſultum eſſe duxi veſtræ Magnificentiæ pauciſſimis verbis ſignificare, quod heri, manè, hora nona, vir egregius, & ſuæ Majeſtis *Cæſareæ* fidus Conſiliarius D. Doctor *Curtzius*, me humaniſſimè inviſebat in meo ergaſtulo, & hypocauſtato, juxta *Bethlehem*, ubi videre poterat Bibliothecam preſentem meam, nullam (ferè) aliam eſſe, præter Sancta Dei Evangelia & Biblia ſacra ipſoſque noſtrorum myſteriorum libros: Ego autem quodam humili modo (inter cæteras querelas meas) de tam longa interpoſita mora conquerebar, inter ejuſdem (de meis rebus) factam relationem, & *Cæſareum* de eiſdem recipiendum reſponſum. Ille verò ſe ſimpliciſſimè *Cæſareæ* Majeſti viſa auditaque (penes me) retuliſſe aſſeruit, nullo ſuo, de eiſdem, adhibito judicio. Verum, *Cæſari* (dixit) quaſi impoſſibilia vel incredibilia fuiſſe viſa. Et de reſponſo mihi (in hac parte) dando, ſecum, adhuc, ſuam deliberare velle Majeſtatem *Cæſaream*. Unde ego de literis meis iſtis, ſuæ Majeſti mittendis, mentionem feci & ſummatim earundem tenorem, eidem enarravi. Ille eaſdem ſtatim habere voluit, ipſi *Cæſareæ* Majeſtati à Meridie mittendas: Ego quidem *Cæſaris* me velle ad pauculos dies expectare adventum dixi. Deinde de rebus Mathematicis breviſſime inter nos habito ſermone, illique (ad pervidendum) dato libello quodam Geometrico (per me & *Federicum Commandinum Urbinatem*) in lucem olim dato, & mutuis, poſt, utrinque promiſſis officiis humanitatis & benevolentiæ, abiit.

1584. *Sept.* 28.

Saturday, *Septemb.* 29. *Die Sancti Michaelis.*

The foreſaid Letter to the Emperours Majeſty, with this Letter to the Ambaſſadour, and this Poſt-ſcript: And moreover, (according to the Ambaſſadour his requeſt) the Copy of the Emperours Letter, all in one uttermore paper cloſed (Letter like) ſealed, and with ſuperſcription to the foreſaid Ambaſſadour; I ſent to his honour on *Michaelmas* day at dinner time, by *Emericus Sontag*: Who delivered the ſame to the Secretary of the Ambaſſadour, and he to the Lord Ambaſſadour, as he ſat at dinner.

Deus bene vertat, ad laudem
nominis ſui. Amen.

September 29.

Remember that this day (after-noon) I ſent *Hugh* on foot with my Letters to *Cracovia* to *Edmond*, that my folk ſhould not be out of quiet, or afeard to ſee Miſtreſſe *Kelly*, ſent for, and no Letters to come from me, *&c.* I writ to the Lord *Laskie* of our want of money, *&c.*

Monday, *Octobris* 1. *à Meridie circa* 3. *horam.* Pragæ.

Oratione dominica finita, *&c.* Valde cito eſt facta apparitio.

E. K. Here be two, one his face is covered, and the other is not: And he, whoſe face is uncovered ſeemeth to be *Gabriel.* *Uriel. Gabriel.*

A. Sit benedictus Deus Pater, Deus filius, & [Deus Spiritus Sanctus nunc & Semper. *Amen.*

A. Our chief cauſe (at this inſtant) why we reſort to this ſhew-ſtone, is for to underſtand (according to the grounds of God his promiſe) the ſtate of my wife her grievous diſeaſe, and means to cure her, wherein if it pleaſe the Lord to be mercifull unto her and me, it ſhall be the occaſion whereby ſhe will all her life time praiſe the name of God for his mercies, and be of a quietter minde, and not ſo teſty and fretting as ſhe is. *Jane uxoris mea morbus periculoſus.*

..... *Who are you, or from whence come you, that you require ſcience; which ſeek to be more wiſe and expert, then ſuch as are the Children and Doctors of this World? whoſe judgements are* Gabriel.

raſh, and underſtanding naked: and in whoſe lips dwelleth no truth. Who (I ſay) are you, that you ſhould deſerve the majeſtral benefit of ſo great and ſanctified grace? as to underſtand the determination of God, the power of his Angels, *or the brightneſſe, or obſcurity of mans Soul, and underſtanding: You deſperate ſinners, and partakers with the wicked, how can you ſeek bread at your fathers hands: when you ſeek* to ſteal into his barnes? *Yea, into his houſe, and dining Tables: and more then that; yea, even into his privy Chambers: not to ſpoyl him of his houſhold ſtuffe, of his Gold, or precious ſtones, but of the diademe, and Crown of his everlaſting Majeſty and* honour: *you are thieves and robbers;* and through the Dignity of your ſpirit you ſhall think to exalt your ſelves, and to live in Majeſty with the world.

The robbing God of his honour.

True it is, you may live ſo: But you live with an Harlot, and ſhall poſſeſſe the reward of Fornicators and Adulterers.

Therefore ſeek not *to feed of ſuch food, as the holy, and bleſſed meſſengers, and Miniſters of the God of Hoſts and glory do taſte of: and are comforted; for they are the ſpirits of truth and underſtanding: ſuch as cleave unto their God, and fight againſt the abominations, and horrible blaſphemies of the world and her adherents: which (becauſe you ſet your ſelves againſt them) ſhall keep, and cloſe up the brightneſſe, and obſcurity of each Soul from you, that your ignorance may be greater; and your darkneſſe thicker, and that you may return without light: to the* Barathrum *of ignorance, where pride, ſelf-love, and the Children of vanity have their habitation.*

Poni Angeli Dei.

Animarum ſplendor vel obſcuritas

Superbia philautia vanitas.

Then (peradventure) will you ſay within your ſelves: There be other doors, there be other woods; yea, there be other wayes, let us therefore ſeek out them.

But behold, I will ſhut up from you all Elemental Vigor: So that the Fountains of coagulation ſhall be dried when you ſeek them, and the natural nouriſhment and food of parts that dwell in one proportion ſhall hide themſelves, and be aſleep when you ſeek them; yea, in the loweſt I will place a threefold door-bar, ſtronger then a Rock of yearn, which ſhall ſtand between your eyes and knowledge, and you ſhall not ſee: for peradventure you may ſay in your ſelves.

Vigor Elementalis.

Coagulatio.

Pabula.

Behold, there is a ſcience known; yea, there is a conjunction of [△] equal qualities, *opening unto us the myſteries of comfort in infirmities, that is not ſo. O you fooliſh: for neither* here, nor there, *ſhall you finde the Lord,* if *you follow the ſteps, and* defiled wayes that the world teacheth you.

△. *Fortè lapis philoſophorum intelligitur.*

For I ſaid of you: Lo, I will place you againſt the world, that my name may be magnified, and the world ſhall hate you for my ſake.

Nos mundi Inimici eſſe debemus, & mundus nos odio proſequitur propter Deum.

△. O Lord, be merciſull unto us: Deal, O Lord, with us, as I have put my truſt in thee: Turn away thy wrath (O God) and viſit us in mercy: O God, O Lord, what grievous ſayings are theſe?

Gabriel..... *Trouble* [△] thou *not thy heart, but hear the voyce of me, Gabriel,* the man of God. *I am the* true medecine of ſuch as put their *truſt in the God of Hoſts, and in his ſon Chriſt; which is the Lamb of life, and the comfort of his father, which give unto thoſe that thirſt, the true medecine of* comfort and conſolation; neither ſhall God forſake thee, neither ſhall thy Soul be deceived.

Gabriel. Miſericordia Dei ſuper △.

But it behoveth theſe things to be ſpoken, that ſin might be corrected, and the name of him that ſent us, magnified.

Nota cauſam acerba increpationis iſtius.

Here placing. △. In nomine Dei loquitur, qui per omnes Angelos loquitur: licet enim *Uriel* dixerit vel alius, tamen Deus ſemper loquitur.

Rudolphus adhuc Miſericordia capax.

Gabriel, *Hear my voice: as* I *ſaid unto thee, ſo will I place* thee here. And from hence thou ſhalt have ſcience and underſtanding, *and thou ſhalt be favourable in the eyes of him, that I favour not: that my glorie might be exalted in him, and againſt* his childiſhneſſe. *Yet, I will be mercifull to him; yet if he hear me.* E. L.

..... *Unto thee* [E. K.] *I ſay,* (O thou that art a worldling) *I will ſtir up friends amongſt you, and I will fill thy* hands with that thou deſireſt: *But that thou receiveſt in the one, I will pluck back in the other, that when thou wouldeſt* be wiſe, thou ſhalt not, and when thou wouldeſt ſee, thou ſhalt not.

A voyce from an uncertain place. There were ſome wicked tempters vexing E. K. from hearing quietly.

E. K.

△. *E. K.* Was very much offended at theſe ſharp words, *&c.* and would have left off, *&c.*

Uriel..... Inobediens es, & caſtigatione dignus.

Gabr..... *As for the vertue of the holy ſpirit* * *(ſpoken of) the gift of medecine, and healing (which you call Phyſick) Alas, you know not.*

* *Sept. 21. in fine.*

Inſa-

Inſani ſunt omnes, & fatui: For, Phyſick is in very deed, the true, and perfect ſcience of the natural combination, and proportion of known parts, anſwering in graduation real, to one principal and defined; is *therefore above the capacity of ſuch as are worldlings, and do hunt after money more then* the truth of Gods ſpirit.

Definitio Medicinæ, Medicina eſt vera & perfecta ſcientia naturalis combinationis, & proportionis partium notarum debito modo reſpondentium in graduatione reali ad unum principale, & definitum eſſe.

Uriel *as a witneſſe ſtanding by.*

But lo, light ſtandeth by me, and my words are medicine: and whatſoever I ſpeak, light beareth witneſſe of me: Therefore are my words true.

..... *Have patience awhile.*

Δ. He diſappeared.

Δ. We examined the definition of Phyſick to be a very apt anſwering, both to the Anatomical natures of man, or any patient, and alſo of the Herb, or ſimple, that is medicinal, &c.

Δ. He came again and proceeded.

Gab. ...., *Which conſiſteth of two parts, the knowledge of cæleſtial* radiation (*the cauſe of* [1] *combining*) *and of Elemental* vigor, *the ſtay, and cauſe of* [2] proportion. *Radiatio cæleſtis, vigor elementalis.*

The firſt, and cæleſtial is threefold, that is to ſay, from God, from the Angels, from mans Soul.

The ſecond (that is to ſay Elemental) is the knowledge of the ſtar [1] *coagulating; of the* [2] *pabula of the parts nouriſhed, of the* [3] *conjunction of like qualities.*

(*Here is the true Art of Phyſick.*)

This ſecond is threefold.

After a while I come again.

Δ. He is come again, and proceeded.

Gab. ..... *Go to.*

Δ. In the name of Jeſus.

Gab. .....*Then you are diſeaſed, you are ſick: you muſt have a Phyſitian: why then, your Phyſitian muſt be ſuch as hath this Science, to judge your diſeaſe,*

Whether (*for ſin*) *it come from God: and ſo by prayer to be cured:* *Deus* 1.

Or from the Angels, as the Miniſters of Gods Juſtice (*generally*) *for deſert or for reproof:* *Angelus* 2.

Or from the ſoul of man, as from the chief life of the body, whoſe infection *radically, and by the influence of proportions immediate,* (*hidden from man, but known unto us,*) *is called* (*with us*) Mazah: *with you*, Impietas. *Anima hominis*, 3. *Infectio animæ.* *Impietas.*

Theſe are the firſt three, and Magicall Cauſes: The other three are Elementall. *Tres magicæ cauſæ.*

1. *Either by the ſtar, that is cauſe of coagulation and imbibing of mans ſperm in the femine blood, without the which it could not.* *Stella.* 1.

2. *The other* (*that is the ſecond*) *through infection of meates which are divers, wherewith the thing is,* [*and*] *continueth, which in their kinds are many.* *Cibus.* 2.

3. *The laſt, by conjunction or mixture: which is the ſecret property that* draweth *infection from man to man.* *Mixtio.* 3.

Theſe if you know (*for he is no Phyſitian if he know them not*) *how they are and live, and are joyned together in their proportions, and alſo when they exceed, or are diminiſhed, in that they are you ſhall be able to bring them to their* proper being, *wherein they are ratified and rejoyce.* *Attractio morborum contagioſorum.*

[Δ. He was away a quarter of an hour.]

Gab. ..... *Lo, theſe are ſeeds and foundations: and here I have* (*according to* my property) *touched the leaſt of my ſtrings for you.*

If now you intend to excell the Phyſitians of the Earth, and to help thoſe that are diſeaſed, *Medicina vera.* ſincerely, truly, and through the power and mercy of God;

Then muſt you attend *upon me, and my expoſitions, for forty dayes, wherein I will open unto you, many and unknown ſecrets; and will comfort you with this one herb or branch of my Garden, to the intent you may perceive I am* true Gabriel. 40. Dayes. True *Gabriel: verus Gabriel.*

But as in you that are hearers, due obedience ought to be, ſo muſt I keep the Authority and gravity of a Schoolmaſter, ſuffering none to hear my Doctrine, but ſuch as are abſtinent and cleanſed from their ſins. *Abſtinentes & purgati à peccatis.*

Conſider therefore, what the mercies of God are, the fruit and value of this Doctrine, and the naked-

Reſponſum votum. *nakedneſſe and neceſſity of the world that requireth it, and then anſwer me.*

Auxilium & Conſolatio Dei. *For* your anſwer *is a vow unto the Lord, of whoſe help and comfort I bear witneſſe.*

Janæ uxoris meæ morbus periculoſus. *But as touching thy wife, her diſeaſe is in the firſt Elemental, and very dangerous, and threatneth her child, yea and her ſelf death.*

△. Lord, therefore I reſort unto thee, who art the Curer of all dieaſes.

Gab..... *But to morrow (if thou reſort here,)*

I will tell thee, what it is, and will define of it.

Lord, I truſt, it ſhall be cured: What is unpoſſible unto our God?

Gab..... *I ceaſe.*

△. Inceſſant praiſe and honour, be unto the Almighty, moſt bountiful, and wiſe God, the Lord of Hoſts, our God and King.

Amen.

Remember I ſent letters to *Cracow* by the Meſſager of *Prage:*

Tueſday, *Octobris* 2. *Mane horæ* 9. † Pragæ.

△. Orationibus finitis, ad Deum, *&c.* Deus in adjutorium noſtrum intende, *&c.*

E. K. Here they be.

△. Gratia Dei, patris, & filii, & Spiritus Sancti, ſit ſuper nos nunc & ſemper & in ſæcula ſæculorum. *Amen.*

△. They pauſed, before they ſpake, very long.

△. Perhaps they expect our *anſwer*, as concerning our cleanſing and abſtaining from ſins: Herein I crave at Gods hands his grace and mercy, and intend and deſire both to be purged, and alſo to abſtain not onely 40 dayes, but all my life, to the beſt of my ability, *&c.*

Gab. ..... *Puris habemus omnia, Immundis nihil.*

△. I beſeech you for God his ſake, *& per viſcera miſericordiæ Altiſſimi*, that you would declare unto us a certain remedy of my wife her diſeaſe, *&c.*

⊙ *Virtus.* Gabr. ..... *When thy wife was a milkie ſubſtance, growing by the perfection of the place, and* influence radical, (which onely, is the gift of the Sun) *then, was not the Matrix, or bag of Nature (wherein ſhe encreaſed) perfect, or of ſufficient* retention: *By reaſon of a feaver going before the conception: So that, the Angelical adminiſtration, generally containing, the veſſel of life, for the proportion of the world,* * *entred by force of their Order immediately, before the* [△] inward *parts, were eſtabliſhed in their nutriment and proportion.*

Febri laborabat Mater uxoris ante conceptionem. * For, ſo, the ſoul is ſent in, to

△. Of *Jane* my wife.

Which is the cauſe, that the ſecond * *veſſel, and loweſt of nature (for, your terms I muſt uſe)* *is ſo thin, and tyed ſhort, that it is not able to keep in, or retain, the ſimile and quidditie of her own ſubſtantial being* and ſeed.

* *Forſan, vaſa ſeminaria.* *Wherefore, when the reſt of her digeſtions (according to her age and natural ſtrength) fulfil their offices, by degree to be received into* that receptacle; *then, doth the force of nature quail: and by the ſubtilty of the principle, or* matter ejected, *(which ſeeketh to take up on every center a dwelling place,) the guts and paſſages, are offended and ſcalded with an intemperate heat: the moſt ſubtile and ſharpeſt part, being of a moſt* penetrating vertue: *(and therefore ſeeking paſſage) mixeth* her ſelf *with the excrements,* where reſting, ſhe *turneth unto* her firſt form, *which* is blood: *Whoſe Quinteſſence worketh, in her own property and beginning, and forceth the* [1] *excrement* ſtercoral *many times to become bloody, the other part being more heavy, notwithſtanding unapt to deſcend,* (Quia natura quærit omne ſuum) *becometh corrupted; and ſo by vertue of nature, is caſt out as an* [2] *excrement, being blood and matter.*

She } he } it.

Excrementa bina. *But I tell thee, that ſo long as Nature was in the loweſt degree, and the ſperm kept more near together, by reaſon of the* ſpiritual heat *in youth, it was not faulty in her:*

Spiritus caloris. The breathing or vapouring heat. *But in her ſixteenth year, when they were more heavy and ſought iſſue and deſcenſion, then began Nature to feel the effect, in the places, and veſſel, which is the ground of her retention, the chief baſis and mother of her dwelling.*

Uxor jam prægnans eſt. Imagination. *Behold now, being* fætive, *and the force of heat drawn to the nutriment of the Creature; Moreover the other part Active compelled into a nearer place, by the* impediment of imagination, *bringeth great danger now, by reaſon that Nature is become very weak, and not able to make excremental expulſion.*

But

But doſt thou think that there is a remedy to this diſeaſe?

A. Yea verily, through the wiſdom and mercies of the Higheſt.

Gabr. ..... *I have taught the diſeaſe; I will go and ſee if there be a remedy.*

A. The God of *Abraham*, *Iſaac*, and *Jacob*, be merciful to my wife and me, and ſend her remedy and cure of her grief.

E. K. Here he is.

Gab. ..... *Come again after Diner.*

A. We had been ſent for to diner, twice or thrice before. So we went.

A. Miſericordiæ Dei ſint ſuper nos. *Amen.*

After Diner, *circa horam* 1.

A. We reſorted to the Myſtery: and ſhortly, they appeared both.

E. K. Here they be both.

A.

Gab. ..... *Take pure wheat, a pinte: one Pheaſant-Cock alive, an eleven ounces of Maſculine Amber (which is the white Amber) an ounce and a quarter of Turpentine.* The phyſical remedy.

A. Of waſhed Turpentine?

Gab. ..... *Turpentine that is waſhed loſeth his vertue.*

Break the Cock in pieces with a peſtel, (his feathers pluckt off) pound the Amber ſmall.

Put all this into a gallon of red wine.

A. May we take the red wine of this Country?

Gab. ..... *I. Diſtill them, with a fire of the ſecond heat.*

[A. I beſeech you, how long ſhall they ſtand in ſteep?

Gab. ..... *As thou wilt.*]

Still it again the ſecond time, (the feces being caſt away) And adde ſomething more to the fire, ſo that it be a quarter toward the third.

Let her faſt forty hours from meat: And let her divide the Medicine into three parts.

The firſt part, let her drink (being milk-warm) by little and little.

The ſecond part, let her make a ſawce of, for five or ſix meales.

The laſt part, let her uſe in Abſconditis: And ſhe ſhall have health.

A. I beſeech you, in how many dayes compaſs would you have this to be done?

Gab. ..... *It is no queſtion: the neceſſity of the thing teacheth.*

A. As concerning the Infant, what ſtate is it in?

Gab. .... *Shut thy mouth. Seek not.*

A. I am contented.

A. As concerning a Pheaſant-Cock, I know not how or where to get it.

Gab. ..... *All the creatures of the world, elſe, help not. I have taught, take thou care.*

A. The thanks, honour, and praiſe, be to the Higheſt, and I thank you for your charity and good will, to impart theſe things unto me.

Gab. ..... *You ſhall have no more, at me,* until you be repentant, and reconciled: *and are made apt for my School.* Penitentia, Reconciliatio.

E. K. You might *give this Table vertue* to cure her, or cure her with ſome one thing, or ſimple, *if you be good Angels.*

Gab. ..... *Unto us, the vertue of Gods Creatures are known: which we may open unto you: and the* power of giving vertue *is in God: Therefore ceaſe thy* malitious tongue. *E. K.* His malitious tongue againſt God his good Angels.

I have no more.

E. K. They are gone.

A. Deo Omnipotenti, Optimo & Maximo ſit omnis laus honor & gloria: nunc & ſemper. *Amen.*

Thurſday, *Octobris* 4. *Mane, hora* 10. ¼ *circiter.* † Pragæ.

Orationibus variis ad Deum, & pro pane quotidiano jam in tempore neceſſitatis, finitis, *&c.* apparitio facta eſt.

E. K. Here is he, that is covered with the Scarf.

Uriel. ..... *Hear, O thou,* [A] *that ſayeſt, (if I have put my truſt in thee) hear me, If that thou hadſt tarried at home, and wanted my admoniſhment, thy children had been ſcattered, thy wife had ended her dayes with ſorrow: and lo, the birds of the air had reſted on thy carkaſe. If thou waſt held by the hand, and attended on, by heavenly Pilots, when the Seas would have ſwallowed thee, and Satan had power over thee; If poiſon had prevailed, wherewith thy meat was often times ſawced. If the continual rage of Satan and the world had overthrown thee.* Then had not I been thy God, neither had done well unto thee. *But out of all theſe I have led thee, as a father doth his child*

A. It was a parcel of my prayers to God

A. *Miſericordias Domini in æternum cantabo, qui me ſub alis ſuis illæſum ſervavit, ſervat, & ſervabit.*

If. *child from danger, And from many more ſcourges and adverſities unknown to thee, but ready to afflict thee. Hitherto, thou ſayeſt unto me, If: What haſt thou done for me, or added unto my name? What haſt thou loſt that I have not given thee? or what canſt thou have, that I pluck back? Hear my voice. He that loveth the world, loveth not me; for what I do I do: and what I am, I am: And I made nothing without a cauſe. Thou haſt* not yet begged for my name, neither haſt been impriſoned for my ſake; *But I have turned* the priſon from thee, and have opened unto thee my myſteries. *I ſay unto thee, I am the beginning, and an undefiled Spirit, and there is no riches that is without me. If I ſhould not* ſuffer thee to be proved, *Then were thou not for me; For, thoſe that are mine, taſte tribulation: But when Satan hath ſpent his whip;* If thou be found faithful, I will place my covenant with thee and thy children, *And I will be revealed unto them, unto the end of the world.* Silver and Gold I give not; *But my bleſſing, is above the ſubſtance of the Earth.* Dayes there be, that thou muſt drink of gall, and a time cometh, when thou ſhalt drink wine. *In the mean ſeaſon, thoſe that give unto thee, I will multiply all they have with bleſſing a thouſand fold; for thoſe that give unto thee, I will give unto them; And thoſe that pluck back from thee, I will alſo pluck back from them. Thoſe that are of me, have no ſpot; for I am all beauty.*

Tribatio. Satans whips are long in ſpending. *Fel bibendum, Deinde vinum. Interim.*

E. K. But will you give us meat, drink, and cloathing?

*O Kelly, Kelly, *Paulus ad Cor. Epiſt. 1. cap. 15. verſu 51. & 52 Ecce myſterium vobis dico: Non omnes quidem obdormiemus: ſed omnes mutabimur: momento & ictu oculi, &c.*

The Commiſſion, and manner of propheſying againſt the incredulous.

* *There ſhall come a time,* (if you dwell together and love me) that in the twink of an eye, you ſhall breath your laſt, and live again: *and I will kick under my feet all the proud Nations of the Earth::* for my day is at hand. *But I am a jealous God: Be therefore faithful. If I ſend thee forth,* and they hear thee not: *or meaſure thee, as a ſhadow, at noon dayes, Go unto the mountains and take up ſtones and break them in pieces with a mighty peſtel, caſt them againſt the windes, and into the four parts of the Earth. And ſay, Thus and* thus be it unto them: *Thus and* thus let the Lord work for me: *and thy propheſie ſhall be true, and it ſhall come to paſſe that thou ſayeſt. So likewiſe if they hear thee, do unto them, that my bleſſing may alſo be known.*

Confirmation of the Propheſie. The manner of bleſſing Propheticall.

△. Lord, what ſhall I do, if they hear me?

Uriel. ..... *Do unto them* the ſigns of good; *as it ſhall come into thy mind.*

I come again.

E. K. He is gone.

△. I thank thee O God, for this great comfort: my heart is greatly refreſhed therewith: Thou art my God.

△. We read over the premiſſes.

E. K. He is here again.

E.K. Intending to depart, and I not knowing. *Why doſt thou* [E.K.] *ſeek to flee from me, and ſecretly putteſt into thy heart,* &c.

△. He ſpake divers things to *E. K.* which chiefly concerned himſelf: and he would not utter them as now: But he told me, That he was determined to have ſold his cloths, and with as much ſpeed as he could, with his wife, to have gone to *Hamburgh*, and ſo to *England*, *&c.* If his wife would not go, that he would.

Uriel. ..... *Hear me, There is not any one, more ſtrong, more rich, or more friendly, than I,* &c.

△. He ſpake much again to *E. K.* of himſelf, which he expreſſed not.

E. K. It is true, I will follow God; *but I doubt that you are not of God.*

My wife not to go now to *Cracow.* Uriel. ..... *I will ſhew you the water: do what you liſt. I ſay unto thee* [△] *Take not thy wife* Jane *with thee, leaſt thou have a new ſorrow.*

Three of you ſhall go, The fourth, [T. K.] (*which is* [E. K.] *his brother*) *ſhall be a ſervant to* his houſe.

Uriel our Houſe-keeper. I can well keep it.

A. L. Againſt *Laskie* his enemies as in the former practice was taught. *But when thou comeſt into* Poland, be not known. *Lead out* Lasky *by the hand, and bring him hither, and propheſie* againſt his enemies, that I may break them in pieces: and may be mindful of my Covenant.

He hath much need of Counſel.

I am with you.

E. K. He is diſappeared.

△. Deo noſtro, Domino noſtro & Sanctificatori noſtro Omnipotenti, æterno, & miſericordi ſit omnis laus, gratiarum actio, honor & gloria nunc & ſemper.

Amen.

Friday,

Fryday, *Octobris* 5.

At afternoon came one of Doctour *Curtz* his ſervants from his Maſter to tell me, that his Maſter would come to me to morrow in the morning about ſeven, eight, or nine of the Clock, as I would, *&c.*

Saturday, *Octobris* 6. *Manè.*

Before ſeven of the Clock I thought good rather my ſelf to go to Doctour *Curtz*, then to ſuffer him to come to me ſo far, and that for divers cauſes: So I went to him, and came before he was ready. At his being ready he came forth, but nothing with ſo chearfull a countenance to welcome me as he did at the firſt: I conjectured that he ſuſpected that I would take his words in evil part, which he had to ſay to me from the Emperour, which (after I had ſomewhat ſpoken of the book that I lent him, and ſome other, that had written ſomewhat of ſuch matter of diviſion of ſuperficies, and he had told me that this my book was the moſt excellent in that Argument, and ſo made a pauſe, he began in this ſort in two parts to divide his ſpeech, and ſaid that *Cæſarea ſua Majeſtas quantum ad ſua peccata (per me reprehenſa) ſolet Confeſſionarium adhibere tempore & loco opportunis, neque diffidere illum de Miſericordia divina; Quantum autem ad me attinebat, paratam eſſe ſuam* Cæſaream *Majeſtatem mihi gratificari & benefacere in quacumque re quæ illius ſubjiceret Authoritati:* I hereupon anſwered, and ſaid: *Doleo verba mea in alio ſenſu intellecta vel concepta fuiſſe à ſua* Cæſarea *Majeſtate quàm intelligi vel concipi debebant. Non enim me ejus fieri Confeſſionarium cupiebam, ſed peccata ejus ex cœlo reprehenſa fuiſſe, hoc illi ſignificare jubebar, ut feci: unde ille conſolationis plus haurire poterat, quam ex conſilio alicujus ſui amici vel Confeſſionarii ſui, peccata ejus redarguentis, Domini enim Dei eximium declarabat favorem,* &c. *Quantum verò ad illam quam mihi offerebat ſua Majeſtas* Cæſarea *gratiam; humillimè acceptabam. Nunc verò quod deſiderem titulo Philoſophi & Mathematici* Cæſarei *inſigniri cauſa eſt multiplex; tum reſpectu ſecreti mei ſervitii erga* Cæſarem, *ſub eo prætextu cælandi quam majoris authoritatis & favoris apud* Cæſarianos *& Anglos meos, ne vel illis hic nugas agere videar, & nullius eſſe æſtimationis, vel iſtis etiam viderer aptus, contra quem ſuam invidiam & maledicentiſſimam, ut incepere, exercerent linguam impune,* &c. *Orabam igitur D.* Curtzium *ut* Cæſaream *ſuam Majeſtam admoneret de indebitæ interpretatione illorum verborum quibus vitia ejus redarguebantur,* &c. Then he ſpake of the ſecond Letters to the Emperour, the effect whereof he had heard at my hands, and had ſent on *Michaelmas* even to the Emperours Majeſty, a note and adviſe of them, as he now ſaid. And did wiſh that they had been delivered before the Emperour had reſolved on the former anſwer: Thoſe Letters (ſaid I) are in the Ambaſſadours of *Spain*'s hands; and if he will not deliver them to day, I will fetch them for you: If you do (ſaid he) I will deliver them ſtraight way, for at eighth of the Clock you ſhall have me in the *Ritter* ſtove, or hear of me there. Then (ſaid I) I will ſtraight way go to the Ambaſſadour.

I went unto the Ambaſſadour of *Spain*, and reported all that had paſſed between me and D. *Curtz*. He ſaid, that by reaſon of his divers affairs he had not good opportunity, never ſince the receipt of my Letters to go to the Emperours Majeſty: But that this day he determined to deliver my Letters with his own hand unto his Majeſty: ſo with thanks given to his honour I departed: I went to the *Ritter* ſtove (or Chamber of preſence) where I found none of the Guard, but very many ſitting without. In the ſtove were three, or four, of which one went ſtraight way into the privy Chamber, and by and by D. *Curtz* came out from the Emperour unto me, I asked him if he had told the Emperour of my grief conceived of his miſunderſtanding my words: he ſaid, I, and that the Emperour took it not in evil part, and ſo of divers other things we had talk walking up and down together about a quarter of an hour: Among other things I told him that the Lord Ambaſſadour would deliver my Letters himſelf to the Emperours Majeſty, ſo I departed, and he returned back to the Emperour into the privy Chamber.

Sunday, *Octobris* 7. *Mane hora* 7.

I ſent to the Lord Ambaſſadour his houſe, and there I learned that the Ambaſſadour had yeſterday delivered my Letter to his Majeſty: And that anſwer was to be expected by D. *Curtz*.

After Dinner I went to Doctor *Curtz* home to his lodging, and he had nothing as yet to ſay of the Letter delivered by the Lord Ambaſſadour: But we fell to other talk, and I told him plainly, that I had not hitherto lived obſcurely, neither without care of my good fame and name, maintaining, and increaſing; therefore if here for my ſincere dealing I ſhould ſeem to be deſpiſed, or not regarded, or to be but a trifler, my thought I ſhould have great injury: And ſure I was that the Emperours Majeſty was much ruled by him, and as he did frame his judgement, ſo did his Majeſty very oft reſolve in ſuch matters as mine; wherefore if I were

were not uſed in my cauſes as was reaſonable, and for the Emperours honour it ſhould not be laid to any other mans charge but to his, *&c.* He promiſed that he would deliver all in the beſt words he could, in friendly ſort, *&c.* After this he ſhewed divers his labours and inventions, Mathematical, and chiefly Arithmetical Tables, both for his invention by ſquares to have the minute and ſecond of obſervations Aſtronomical, and ſo for the mending of *Nonnius* his invention of the Quadrant dividing in 90. 91. 92. 93. *&c.* I then opened to him my ſecret of my glaſſe, for battering in a dark night, *&c.* He ſaid that concluſion would be very acceptable to his Majeſty, I told him that the glaſſe was at *Cracovia*; and his Majeſty ſhould ſee it by Gods leave.

After this I told him that I would full fain have a Paſport, or ſafe conduct to paſſe quietly and ſafely in any of the Emperours Dominions. He thought his Majeſty would willingly grant that, and willed me to write three, or four lines as I would have it, and he informed me thus:

Cæſaream *ſuam Majeſtatem humillimè orat* Joannes Dee *Anglus, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor, ut pro ſua majori in Itineribus per ampliſſimum ſuæ* Cæſareæ *Majeſtatis Imperium conficientis ſecuritate, literas ſalvi paſſus ſibi concedere dignaretur.*

Joannes Dee.

At my coming home, I bethought me that I would gladly, the ſaid Paſport, ſafe Conduct, or Letters of paſſage, more ample and beneficial; as for my wife, children, family, ſervants, and goods whatſoever, and for one whole year to dure from the date of theſe preſents thus.

Wedneſday, *On Monday morning* 8. Octobris.

Sacram ſuam Cæſaream *Majeſtatem humillimè orat, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor* Joannes Dee *Anglus, ut eidem* Joanni *pro ſeipſo, uxore ſua, liberis ſuis, familia ſua, ſervitoribus, Ancillis ſuis & ſuppellectili ſua quacunque ſua ſacra* Cæſarea *Majeſtas favorabiles & gratioſas ſuas literas ſalvi quieti & liberi tranſitus per omnes & quaſcumque ampliſſimi Majeſtatis ſuæ* Cæſareæ *Imperii partes viaſque, & pro integri anni (proximè poſt datam præſentium ſequentis) tempore quocumque, clementèr concedere dignaretur.*

Anno 1584. *Oct.* 8. Joannes Dee.

Monday, *Octobris* 8.

I went to Mr. Doctor *Curtz*, with theſe laſt Letters fair written, and I found him to be at the Hoff rate Camer in Counſel: and ſo awaiting till they roſe (half an hour after 8. of the Clock) he came out with my Letters in his hand, which I left yeſternight with him. I ſhewed him theſe laſt written: And he ſaid they uſe to limit no time, but to make them indefinite. So he took the laſt, and I had the former Letters back again: He went with them into the privy Chamber, he ſaid, I ſhould not need to ſend for the Letters, but he would ſend them home by his man, and I went from him toward the Ambaſſadour *Don Gulielmo de Sancto Clemente*, whom I found coming with the Ambaſſadour of *Spain* (who came three, or four dayes before, to give the golden Fleeſe to the Emperour) and the Marſhall of the Court to go to the Emperour preſently to have audience: And as I ſtood in the Court of the Ambaſſadours lodging, and they three on horſ-back coming, the Ambaſſadour my friend did put off his Cap, ſo did the new Ambaſſadour and Marſhal twice very courteouſly to me. I ſaw it was no time to offer ſpeech to the Ambaſſadour; now of my giving thanks, taking leave, and requiring his pleaſure toward the Lord *Laskie*: ſo following them to the Court, I paſſed forward home toward my Lodging.

Myſterio-

Myſteriorum PRAGENSIUM Confirmatio,

Anno, 1585. *Januarii* 14.

PRAGÆ

Iterum veni *Pragam* ultimo *Decembris*,

ANNO, 1585.

+ *NOTE.* *Anno* 1584.

ANNO, 1584, *Decembris* 20, (*Stylo* Gregoriano) we did ſet forth, I, Maſter *Kelly*, *Rowland* my Infant, with his Nurſe, and *John Crokar*, (in a Coach with Horſe, which I had bought of Maſter *Frizer*) from *Cracovia* toward *Prage*.

PRAGE.

Decembris 30. We came to *Prage* in the afternoon.

December 31. I wrote to Don *Gulielmo de Sancto Clement*, the Spaniſh Ambaſſador, as followeth.

ILluſtriſſime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & ſumptus fecerim: Tamen nolui literas ad veſtram magnificentiam, à Nobiliſſimo illo Domino *Palatino* Syradienſi miſſas in multas horas à reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deeſſe meo, tam erga veſtram magnificentiam, quam ipſum Dominum *Palatinum*. Quantum vero ad Myſteriorum incredibilium progreſſum, habeo & quæ dicam, & ſunt quæ audiam multa ad veritatis cauſam (invitiſſimis ejuſdem adverſariis quibuſcunque) elucidandum. De quibus quando opportunum erit, paratiſſimus ero, cùm audire, tùm audiri: eo quidem modo, quo ſinceritati & fidelitati meæ erga *Cæſaream* ſuam Majeſtatem erit convenientiſſimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meiſque conducam (ſi fieri poſſit) accommodas, quam ut alia, ad rem familiarem ſpectantia diſponam; Deus Optim. Max. Magnificentiam veſtram ornare beareque dignetur.

Pragæ ultima *Decembris* 1584.

Illuſtriſſimæ Magnificentiæ Veſtræ

Obſequentiſſimus,

A a *Joannes Dee.*

Anno 1585, *PRAGÆ.*

FRIDAY,

JAnuary 4. *I hired the Houſe in the* Salt-*ſtreet, of the two Siſters: But Mr.* Chriſtopher Chriſtian, *who had long time been Chancelor, & Regiſter of old* Pragæ, *did make the Covenant or Bargain with me: he had* Anne *the one Siſter, to Wife, and the other Siſter named* Dorothe, *had to her husband. This* Dorothea *dwelt in the Houſe, and was to remove to an other Houſe of her own hard by: and to deliver unto me and mine the whole Houſe, with all the appurtenances of roomes and eaſements, and I to pay for the year* 70 *Dollers: and that quarterly, (every* 3 *Moneths expired) to pay the quarters rent thereof.*

JAnuary 6. *I wrote to* D. Jacob Curtius: *One of the Emperours Privy Counſayle, of whom the former Records of* Prage *Actions do make abundant mention: And a letter of his written to me the* 8*th. day of* October Anno 1584, *is beginning of the Book next written before this. The Copy of the letter which I wrote now, is this.*

Illuſtri & Magnifico viro D° Jacobo Curtio *ſacræ Ceſareæ Majeſtatis ab arcanis Conſiliis, Domino meo plurimum colendo.*

ILluſtris & magnifice vir. Majorine gaudio affici debeam ex bona veſtra valetudine, & ſalvo meo ad *Pragam* reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehenſionibus & quaſi nimis, dolore torqueri, penè incertum videri poſſit. Ego quod ſtatui, hactenus feci: ſuppellectilem ſcilicet ex *Cracovia* meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & ſumptibus haud modicis. Ædes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac preſenti ſeptimana, omnia hic noſtra ad eaſdem citiſſime transferri, remque familiarem, & *Oeconomicam*, quodam craſſo modo diſponi, negociorum meorum requirit ratio. Interim veſtram magnificentiam enixe oratam habere velim, ne ullo modo ægrè ferat, quod eandem nondum inviſerim, officioque meo, in hac parte, accuratè ſatisfecerim ſpero, quòd una mecum ſentire velitis, jure merito in proverbium hoc abiiſſe dictum.

Satis citò, modò ſatis benè.

Non ſolum literæ ad me veſtræ, in abitu meo, mihi magno interim fuere ſolatio o: Sed & abſente me, ſæpe teſtificata bona veſtra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis veſtris, & veram de me opinione, ſive judicio, cùm opportunum fuero nactus ocyum (predictis negociis meis confectis) veſtræ magnificentiæ adero, ut aliquid dicam: & paratiſſimus futurus, ut omnia quæ potero faciam, quò vobis & poſteritati conſtet, fideliter & ſincere (prout ſtatueram) ad ſacræ ſuæ *Ceſareæ* Majeſtatis, ægregia ſervitia, animnm me applicaſſe meum.

Pragæ Januarii 6. Anno 1585.

+ *Praga Anno* 1585.

January 12.

Saturday Afternoon I removed clean from Doctor *Hagek*, his Houſe by *Bedlem*, and came with all my Houſhold to the Houſe which I had hired of the two Siſters (married) not far from the Market-place in old *Praga*.

January 14. *Praga* *Actio prima, poſt reditum.*

Monday Circa 9 horam à media nocte: Precibus ad Deum de more fuſis, & invocato lumine auxilióque Dei, ad ejuſdem veritatem intelligendam, & cum virtute tractandam, &c.

E. K. Here is △ one with a Vail afore his face, as it were, a Hair Cloth of Aſh-colour: I know him not yet: I ſee a Garden full of fruit, of divers ſorts. In the midſt of it is a place higher then the reſt. On that place ſtandeth a round Houſe, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round alſo. It hath 4 Doores, and at the Eaſt Door is one ſtep, at the South 2 ſteps, and at the North 3, and at the Weſt Door, 4 ſteps: The firſt Door is white, like Chryſtal, tranſparent: The South Door is red of an high colour, tranſparent. The North Door is bright black, not to be thorough ſeen, as the reſt. The Weſt is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The Houſe within (as it may be judged by the tranſparent Doores) ſeemeth to be white, and empty.

△ LEVANAEL. as may appear *Febru. 5. poſt*; *ultima parte.*

E. K. Note, The Houſe is round without and ſquare within.

E. K. He that hath his face covered, openeth the Eaſt Door; and all the Houſe ſeemeth to be on fire, like a furnace. The fire within doth weve, and move about the Houſe, and by the roofe. Now he openeth the Weſt Door, and there appeareth, as if all the Houſe were a fountain full of water. And there run divers ſtreames, in the ſame one water, whereof, one doth go and come, as if it ebbed and flowed; which ſtream doth go about all the reſt, by the ſides of the Houſe, that is, as if it were the Ocean ſea compaſſing the World. The next ſtream, within that, moveth from the 4 ſides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whoſe vertices reſt cut off (as it were) by the middle ſtream of water which occupieth the middle or Center of the Houſe, and is in circular form invironed.

1 Fire.

2 Water.

An other manner of ſtream there is, which commeth from the 4 corners of an innermoſt ſquare: and ſo run *diametraliter* or *contradictorie* wiſe, toward that circular middle ſtream.

The middle ſtream ſeemeth to iſſue out at the very Center of the place, and to mount up, and making an arch of his courſe; doth ſeem to fall *circulariter* in one circumference.

E. K. The fire alſo had diverſity in it.

△ I would you had noted the diverſity of the fires alſo.

..... *Thoſe that learn truly, learn by parts.*

E. K. The colour of the water in the Center, is moſt pure white.

The waters of that Saint *Andrews* Croſſe, are like a water ſomewhat Saffroniſh coloured. The waters of the Triangles, are ſomewhat like a watriſh blew, which appeareth moſt, in the top of the arches of their flowing:

For all ſpring otherwiſe.

The uttermoſt water, is of Quick-ſilver ſhew, as if it were ſomewhat mortified.

△ In the figure following, you may gather a better and more eaſie underſtanding of this Deſcription of the water ſtreams.

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E. K Now he openeth the Fire Door againe: And the fire appeareth in a ſquare place. And there appeare 4 fires filling the whole place, leaving nothing *vaccuum.*

One of theſe fires ſeemeth to riſe from the Center of the place; and to go in low arches to the 4 corners of the Houſe.

The Houſe ſeemeth to have 14 foot long in every ſide.

The arches of theſe fires ſeem to come from a trunk of fire, which riſeth from about the Center: and ſeemeth to be 4 foot over in the Diameter.

This Trunk ſeemeth to be high three quarters of the height of the place; The place ſeemeth to be as high as it is broad.

On the top of this fiery trunk, ſeemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it ſelf.

From the ſides of the Trunk (between the ſaid Globe and foreſaid Arches,) goeth up fire Triangularly, filling all; ſaving that which remaineth filled, by the flames of fire, which ariſeth from the Globe to the 4 corners of the Houſe, filling all the place above the Globe: as by the figure annexed, more plainly may appear.

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E. K. Note The colour of the fire of the 4 arches, is very red; The reſt are very pure, Aërial, candent, &c.

The Motion of the trunk fire is ſwifteſt.

The Original Center of all theſe fires, ſeemeth to be very little.

E. K. Now he openeth the red Door.

3 Aire. The Houſe ſeemeth darkiſh, of colour of the ſmoak of a Wax Candle being put out.

..... *By it ſelf, it is not, but by the Sunne, it is clear.*

E. K. It hath 4 motions in it alſo: every one moving more ſwiftly then the other: All from the middle of the Houſe. Three of them move arch-wiſe to the ſides.

The firſt and ſecond ariſe to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the Houſe.

The ſecond his ſpace (that he ſtriketh againſt on the Wall) is double to the ſpace of the Wall, againſt which the firſt ſmiteth.

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4 Earth. *E. K.* Now he openeth the black bright Door; And the Houſe there ſeemeth full of black duſt, like Gun-powder colour, or ſomewhat of Leadiſh colour.

E. K. Now he ſeemeth to goe down, faire and ſoftly from the Houſe, down the little Hill, and from thence goeth by a water ſide, to a Rockiſh Mountain.

E. K He ſpeaketh.

..... *Aſcend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enig è veri eri.

E. K. Now come out of that Rock, ſeven lean men, with Spades, and Shovels, and Mattocks, &c.

..... *Follow me.*

E. K. Now they be come up to the foreſaid Hill.

..... *Come*

..... *Come on, Dig till you finde.*

E. K. Every one ſtandeth diſtinctly one from another, and they dig on the foreſaid Hill, which before ſeemed covered with Earth and Graſſe: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their ſtroakes, and ſome have broken their Mattocks, ſome their Spades, all except two, one with a Shovel, an other with a Pickax.

The Workmen. O Lord we labour in vain.

..... *So you are ſure to do, unleſſe you have better Tooles.*

The Workmen. Alas we labour in vain.

One of them. This is long of you.

..... *I had you provide Inſtruments to labour with, but you asked not me, wherein you ſhould labour. Therefore have you digged away that which you ſaw, and have repulſe with that you knew not.*

A dark man thou art, and hidden from men, and ſo are thy doings.

One of them ſaid to the man covered with Hair-Cloth of Aſh colour.

E. K. They ſtood gazing one on another.

..... *Have you not better Inſtruments? Go, provide your ſelves, and return.*

E. K. They runne a great pace to the foreſaid Rocky Cave from whence they came out firſt. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we uſe in Wood) and ſo break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them. What a thing is this, that this Wedg is broken?

Another We are in worſe caſe then ever we were.

E. K. Their Wedges are broken, the moſt part, and the Fire flieth out of the Stone in great abundance.

..... *The nature of this Stone is not to cleave: Therefore if you have no other Inſtruments you muſt ceaſe.*

E. K. They are in great diſquietneſs among themſelves.

..... *Thoſe that go a Journey, provide them Cloathes againſt all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he ſtayeth not, becauſe he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So ſhould true Labourers do: conſidering what they work in. For the Earth is a Monſter with many faces: and the receptacle of all variety. Go home, ſtand not idle. Provide by Arts for the hardneſſe of Nature, for the one Siſter weepeth without the other.*

E. K. They go away ſpeedily.

..... *They have their Tooles to harden, and their Steeles to temper. It will be more then an hour ſpace before they return. Therefore may you ſpend the time in your neceſſity, and uſe the time of day as you are acquainted or wonted. I alſo muſt over-ſee them, or elſe their labour will be without fruit.*

E. K. Now he is gone.

Δ. Gloria Patri, & F. & SS. ſicut erat, &c. *Amen.*

Monday.

The ſame day, after dinner we returned to our former purpoſe for God his Service, to his Honour and Glory.

E. K. He is here. Now the Labourers be comming out; They have Wedges made long and ſharp: and Pickaxes with three pikes very ſhort.

They ſay. Our truſt is, that theſe tools will ſerve.

E. K. They fall to work. They make like ſquare holes, and put in their wedges, and break up the rock or blackiſh ſtone (like yron-mine, or Magnes ſtone) in roundiſh lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole firſt, and ſo after uſe their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The firſt as big as one finger: the ſecond as two: the third as broad as four fingers. And ſo after the firſt digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the houſe ſtanding thereon beginneth to ſhake, and waver from one ſide to the other. Now the men be gotten out of the holes they ſtuck in.

..... *Make an end of your labour.*

One of the workmen to the Guide. It behoveth you to find a remedy, or to let us underſtand what remedy

remedy we ſhall finde, that you may deſcend thence: for lo, the peril you ſtand in, is great: for this Rock was nothing elſe but a ſhell, whoſe kernel is a bottomleſſe lake, and a myre quickened with ſome ſhut up water.

..... *You come hither as Labourers, therefore make an end of your work, and ſtand not idle. If the houſe fall, and I ſink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promiſe which you have made me.*

One of them. We are ready to do our promiſe; but we are more ready to provide that you may be amongſt us; ſo you may be free from danger.

.....*O you of little wit; are you not aſhamed? which of you have dwelt within the ſecrets of this Hill? yea, which of you intendeth to fulfil his promiſe? Judge not a thing whereof you have no skill, neither be ſlack in that you have to do: for the one hath his reward of idleneſſe, and the other is condemned of raſhneſſe: For why? It ſpringeth on her mother ignorance.*

They ſay. If we work, it is againſt reaſon. Neither do our tools anſwer to this labour. Therefore we had rather be idle, then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how ſhould we perform our determination, ſince the Inſtruments of working want?

..... *Gather up the pieces of your ſpades, that is wood, and may be joyned together: The older and the baſer they are, the fitter they are to turn up ſuch ſoile.*

E. K. There commeth a Smith by with a budget full of nails.

One of them to the Smith. What haſt thou there?

Smith. Nailes.

E. K. They be like Horſhooe-nails.

..... *Thou cam'ſt in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fitteſt things to further your work. Joyn therefore your ſpades and ſhovels together, and labour.*

E. K. Now they are mending their ſpades and ſhovels, the iron of them being all off and broken.

Now they work, and throw away the earth like durty ſand, and the skuff of the earth ſticketh to their ſpades and ſhovels.

E. K. One goeth behinde, and maketh a trench to let the water out from the ſand.

One of them. How now! Have we found harveſt in the midſt of winter?

..... *Why: what have you there?*

One of them. Marry, either *Alablaſter or Salt.*

E. K. Now one of them knocketh a piece off with his ſhovel-end, and reacheth it up to his Guide.

..... *Did I not tell you, that the Earth hath many faces?*

E. K. They work now eaſily, and cut up *like Salt or Alablaſter.*

Now they have digged all the hill away, even to the houſe. Now the houſe ſeemeth builded upon that *white ſtuff.*

One of them. If we dig any further, we ſhall undermine the houſe.

.....*Go to your buſineſſe.*

E. K. They work.

..... *Soft, ſoft. Now labour with your hands as ſoftly as may be. Stand aſide.*

E. K. Now he taketh one of the irons of their ſpades, and ſeemeth himſelf to pare the ſides *of the Foundation* under the houſe, and it ſeemeth to be a veſſel of tranſparent glaſſe, and having fire within it.

Timor Domini ..... *The fear of the Lord is a burning fire, conſumeth not, but rectifieth the body; the old droſs it wipeth away, and the daily influxion of the fleſh and ſin it ſeparateth from the ſoul.*

Behold (I ſay) he liveth not, but unto whom life is given: neither is their any joy, but it is aſcending; for the end of joy is glory; but glory is the conſummation of deſire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.

Aſcenſion *Whoſoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that aſcend are dignified by order. Out of this veſſel go four vents aſcending into that Rock, which is the Root, which is this building.*

Separation *It is ſaid, Behold: let my ſpirit enter in, let there be* Separation *made within the houſe of the North, that the earth may be divided into her members. Curſed be that body, that is not divided, according to proportion, anſwering to the Diviſion. For ſhe hath yet not caſt off the ſhape of darkneſſe.*

E. K. There runneth up fire into the houſe, from out of the round glaſſe veſſel under

under the foundation of the houſe. And that fire maketh a great noiſe (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the houſe like kernels of apples, and ſlime appeareth, and water thinner then ſlime, and there appeareth pure water, elſe. Now there commeth together ſtuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow ſtuff.

.....Of that take a part.

E. K. The fire returneth back again among the ſtuff in that houſe, and there appear of all Creatures ſome.

Creation.

Here is *Creation*, and it is the firſt.

E. K. Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into ſix pieces like round Balls.

E. K. He taketh a thing like a veſſel of iron, and putteth *into it that mixture of yellow earth and water.* And it looketh now like graſſe mingled with water.

.....Thou art ſtrong, and wilt beget a ſtrong Child.

E. K. Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that ſtandeth by.

.....ſo are the ſeeds of the earth.

E. K. Now he taketh the ſecond, and putteth it in.

.....Corruption is a thief, for he hath robbed thee of thy beſt Ornaments, for thou art weaker in the ſecond.

E. K. He taketh it out, and it is as if it were pure ſilver.

.....Where there is double theft, poverty inſueth. But, notwithſtanding, Thou art true; for thou giveſt unto every thing as much as he deſireth: Thou openeſt the greateſt hability and ſtrength of thy power, not ſuch as it hath been, but ſuch as it is.

E. K. Now he putteth in the third Ball.

.....Thou muſt tarry, for thou art of an harder digeſtion, ſince thou art the third, Content thy ſelf, for thou art not an Inheritor.

E. K. He taketh it out, and giveth unto one of them that ſtandeth by, that is a red metal like copper.

E. K. Now he taketh up another of the Balls, and holdeth it in his hand.

.....Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that paſſeth his middle age, decayeth, and draweth to an end.

Behold, thou ſhalt find a Step-mother, for thou cam'ſt out of time.

E. K. Now he putteth it into the veſſel.

..... Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predeceſſors. But thou art of great vertue, for of thy excrement ſhall vertue receive dignity. And thy vertue ſhall be a garland to Nature; for thou ſhalt be viſible when the other are ſilent: the Seas ſhall not hinder thy vertue, notwithſtanding, thy vertue ſhall differ with the Seas: For as they differ, ſo ſhalt thou.

E. K. Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were ſpongy.

E. K. Now he taketh up another Ball of the earth: he putteth it in.

..... Thou art tractable and like unto an obedient daughter: But thou ſhalt be the fifth in the ſecond and an Inſtrument to the firſt.

E K. Now he taketh it out, it is like unto a white whet ſtone, as he ſhaped it at the putting in, it is like Tynne.

E. K. Now he taketh up another Ball, and putteth it in.

.....Thou art the laſt that hath in himſelf and by himſelf his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many ſhall have thee, but ſhall not know thee.

One of them by ſaid. Will you give me nothing?

E. K. A great cloud covereth them all, the ſtone and all.

△ It dured ſo a quarter of an hour.

E. K. Now appeareth another, none of them before appearing. He ſeemeth afar off comming, and higher placed then the other; it ſeemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breaſt.

URIEL ..... Bleſſed are ſuch as are not offended in the little ones.

[*E. K.* He ſpeaketh now a language which I underſtand not.]

URIEL..... *For the Angels of the God of Righteouſneſſe, are his little ones: and ſuch as know*

not

not ſin of Concupiſcence by conſent (I ſpeak this for your underſtanding.) Take heed (therefore) that you offend not your ſelves: for you muſt become little ones: and the power of the higheſt muſt abound in you.

He that offendeth his brother, offendeth God: but he that offendeth his own innocency, is abhorred of the Lord. Lo you are The children of Promiſe, and in you is the myſtery of a great, and mighty Seal. *Therefore ſtudy to humble your ſelves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you ſerve God in the imagination of cleanneſſe of your own fleſh. Now (therefore) ſince you are fleſhly, will you become innocent? Or how can you ſeek that which Nature hath loſt?*

In Chriſt we may become Innocents, and be born anew.

The Scriptures teach you; That in Chriſt *you were born a-new: And by him you may become Innocents, when in him you are cleanſed. Therefore, if in him the ſtate of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why ſeek you not him, as you ſhould do?*

No man that ſeeketh the brightneſſe of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres ſeek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.

Temptation.

No more ought you to grudg that the Lord tempteth you, nor to be offended when the World offendeth you.

Is it not ſaid unto you, that you ſhall fight a great fight: What fight is it my brethren: But a Battel againſt the Worldlings and the Devil?

Kings.

I ſay unto you that Kings ſhall be offended in you.

The Sunne ceaſeth not, yet he ſhall ceaſe, yea he ſhall not be.

The Lights of Heaven keep their courſe; but they ſhall ſuddenly ſtagger, and forget their long worne way. Much more ſhall the wickedneſſe of thoſe that riſe up againſt you, have an end, for in them is no courſe but error, and the fire-brands of Sathan, prepared in their own hands, for their own deſtruction.

* *Victoria noſtra erit.*

*Behold, they ſhall contend againſt you, and ſhall deſpiſe *thee: But lo I have bleſſed thee above them: for thou ſhalt fight againſt them*, and ſhalt overthrow *them: that my Name may be* magnified in thy mouth amongſt the multitude of the ſinfull.

Behold, they are oppoſite unto thee, *becauſe they are oppoſite unto me: for I have gathered* thee *from amongſt them, and* they are become thy Enemies. *Since therefore they are thine Enemies (becauſe thou muſt fight againſt them:) Be not grieved therefore when* their wickedneſſe doth offend thee: *But put on the armour of patience, and* Become innocent.

Miniſtri veritatis.

Doſt thou think that from the Heavens can come the dew and life of all things? Even ſo think alſo, that from us commeth no untruth.

Be therefore innocent, *and be not deceived by the fleſh; Caſt reaſon aſide, covered with her Cloud: And lift up thy ſelf in him, unto him (I ſay) that hath lifted* thee from the Doores of Death: *taken thee out of the* hands of Butchers, and continued thee for a member of his Glory.

O magna miſericordia tua, Domine.

Behold, I ſay unto thee, *The brightneſſe of Truth over-ſhadoweth* thee. *If therefore, thou dwell in truth, why ſhouldeſt thou be afraid? Conſidering that ſhe conquereth and reſiſteth all her Enemies.*

Behold, the World deſpiſeth you, you alſo ſhall deſpiſe the World.

When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God, runne in *among the ſheep. When the ſelf-ſame Plague* that was in the land of Pharaoh *raineth in the Houſes of all that dwelleth upon the Earth, ſuch as the Lord abhorreth. When the Lord with his hand ſhall gather up the fruits of the Earth from them, Where then ſhall be their honors? What then ſhall be done with money; with that harlot and ſtrumpet of the Earth? Of what value ſhall their love be then, or who ſhall regard their friendſhip?*

Prophetia

1589 In theſe 4 yeares that are *to come, ſhall all theſe things come to paſſe.*

And this great joy ſhall be turned into teares of Brimſtone.

1590 *Why? you of little faith, you know not how often I have been amongſt you: neither* the Harbor

1591 that I have thruſt you into. *Notwithſtanding you murmur amongſt your ſelves. But ſtick faſt unto him that leadeth you: For he is a ſure Guide.*

1592 *And be not afraid, though the Earth open her jaws againſt you, for why? I will bleſſe* all things you take in hand, *(ſaith the Lord,)* and my ſpirit ſhall dwell amongſt you.

The Harbour we are in.

△ May I ſpeak?

E. K. He turneth him to you.

△ How ſhall our new proceedings joyne to our old beginnings? O God, our guide, light, ſtaffe, ſhield, and comfort, &c.

URIEL. *Behold, I teach you, before I correct: But the Doctrine I teach is* Humility, Patience [*he ſeemeth to ſpeak to one above,*] and the fear of wrath to come

After which manner, I have taught them, by thee △.

To *Redolph*, and *Curtis*. Note * I promiſed the ſtone.

Therefore, if thou teach Obediense through the ſpirit of God, appearing unto thee; Be thou alſo Patient and Obedient: *And* Humble thy ſelf unto them, for my ſake. *Not with the opening of any ſeal, neither with the Counſailes, that I ſhall deliver thee; But with a ready mind*, Obediently, deſiring to performe that which thou haſt promiſed in me.

I am ſufficient ſtrength, and will be thy buckler, and if they intend evil, it ſhall reſt upon them; yea when they imagin it, it ſhall frize within them. And thy goings in and out ſhall be ſafe amongſt them. *But behold, I teach unto thee a way, which thou followeſt not. When thou mindeſt to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort*: Go about it whatſoever it be: and begin a Labour; Do that thing thou intendeſt. *And ſee that you joyn with one conſent towards God and the buſineſſe you are occupied in.* A way of dealing.

Then cry out *to God for comfort*, for light, *and true* underſtanding. *And it it ſhall be given* unto thee *abundantly. For Lo, I ſay unto thee* [*E. K.* I underſtand him not now.] *I will open my hand unto thee, and be merciful unto thee*: And whenſoever you *heap up* the Wood together, I will deſcend *and give* fire. Together.

Behold, I keep back the reſt of my meſſage for an other time. Which ſhall be ready for you when I find you ready to receive it.

△ I requeſted to know how I ſhould deal with the Ambaſſador of *Spain*, or the Emperor, or *Curtius*; Secondly, your *RULE* here given, I underſtand it not. For I dare not begin any labour without counſel divine: Mans imagination is ſo weak, &c.

URIEL. *Thou haſt thoſe that are ſent unto thee here for thy inſtruction, which ſhall* by degrees *lead thee* into the degrees *of that thou art to do.* By degrees.

But it is one thing to receive Corn, and abundance of grain, by the bleſſing of God, in the return of an year: and an other thing to do the works of the Apoſtles.

For the ſpirit of God is twofold: working by information, and influence Cœleſtial through the grant of God his good will, in the miniſtery of his *Angels to the information of ſuch as are his faithful and choſen: An other thing to be inſpired from God himſelf, in his holy ſpirit*, imediately *comforting and knitting Wiſdom together with you, beyond the power that is given unto his Angels.*

I have ſpoken unto you a ſound and true doctrine, and have given you not fleſhly but Celeſtial counſel: Apply your ſelf unto it, as the Spirit of God leadeth you. As for thoſe wicked men (that Ambaſſador excepted) our underſtanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy ſimplicity and innocency *canſt not deal with them, the fault reſteth in thy own faith.* Simplicity. Innocency.

I am gone.

△ Deo noſtro Omnipotenti Immortali & Regi Gloriæ, ſit omnis laus, honor, gratiarum actio & Jubilatio. *Amen.*

January 16. + *Prage.*

Wedneſday, Mane hora 9 ½ ferè

△ Precibus ad Deum fuſis, ut nobiſcum procederet in ſua miſericordia & lumine veritatis, non in parabolis ſolùm & ænigmatibus, ſed clara & manifeſta veritate, modo qui illi maximè placet, &c.

E. K. I ſee the man again and the houſe: the man ſeemeth to be covered on his face, and ſo over with a vail of hair-cloth to his middle.

△ When it ſhall pleaſe God, all vailes and *Ænigmata* ſhall ceaſe.

.....Whatſoever I teach you hath a Myſtery. And I am a Myſtery in my ſelf. Even ſo all things that you learn of me, you muſt be content to receive as myſtical inſtructions comprehending perfect truth, and to be known to ſuch as are true. Some there be that have, and have nothing: yea though they have all, for All, is conteined: But the myſteries of God are infinite, and his grace is not to be determined. Myſteries.

△ That ſaying is dark.

That which is All, is conteined. Beleeve you, that we give holy things unto Swine? Or open the finger and workmanſhip of God unto Sinners? God forbid. Moſes *ſaw God but his hinder parts. The Prophets were acquainted with God, but myſtically. The Apoſtles with the Soune of God in ſhadows, and their own impotency. Yea, I ſay unto you, that ſhe that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods* Wiſdom, both immediately and by us, to keep back his Wiſdom from Hell and corruption.

Therefore murmur not at that which you receive, for it is not your own. Behold, if you have better, you need it not: for it is vanitie to ſeek for that you have. Well, ſince it is given you, Conſider what it is, that is given you. Conſider alſo how it is given you, and by whom.

△ We know by whom, as our conſciences and faith teach us.

..... O you of little underſtanding: Who is he that can and hath *to give, but God, Jeſus Chriſt the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore, All be his, then he giveth. And if you receive it* hardly; Conſider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: *Then caſt it not to Swine: neither yet worſhip it. Behold, you are men,* But in having it you muſt ceaſe to be men, for by it you enter upon *Ignis viviſicans. Lapidis P. Dignitas.*

upon, and into all *immortality*: And by it *you aſcend into the true knowledg of our fore-fathers, and ſtate of Innocency.*

But I hear a voice; I will depart, and come again.

E. K. Now all is vaniſhed away.

△ We read over the premiſſes to our comfort and inſtruction, we beſeech God to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

E. K. Now he is here again.

..... *The will of God is upon me, and ſnatcheth me unto other things.*

To morrow in the morning, with empty Bellies, *I will tell you what it is you ſeek.*

△ Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & ſemper. *Amen.*

✝ *Prage.*

Anno 1585. *January* 17.

Thurſday. Manè, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c. Poſt quartam horæ partem, venit.

E. K. Here he is now.

△ Gloria, laus, & honor ſit Deo noſtro Omnipotenti. *Amen.*

..... *Honour and thanksgiving with lowd voices, be unto our Lord Jeſus.*

△ Amen. *E. K.* Amen.

△ Note this VISION.

E. K. He hath a great *heap of earth*, or little hill natural *by him of orange or tawny colour, drawing ſomewhat to a Lion tawny.*

Earth of a tawny colour.

E. K. A Woman commeth, and with a ſpade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire ſhovel in his hand.

Water.

The Woman hath taken *away all the earth, and there appeareth water, where the earth was.* The boy caſteth out that Water with the fire ſhovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Green. Red.

Now commeth a Woman with child, or with a great belly, in white clothes, ſhe putteth her hand down to the ground, and pulleth out *a little Glaſſe full of red oil.*

Now commeth an old man with a Crab-tree ſtaffe on his back, his clothes of motly colour. This old man taketh the Glaſſe from the Woman by force, with his fiſt he breaketh the Glaſſe, and all the oil runneth about his arm, and *out of that oil did ſeem a Book to come,* a very little Book.

..... *Plainer, truer, or better can nothing be.*

E. K. He ſaid this, looking on the Book.

1 A Woman. 2 A Child. 3 A Woman with child. 4 An old man.

..... Theſe four *found, but none* HAD FRUIT, *but the laſt. Hear and write the myſteries of God, with humble hearts, not ſitting, but kneeling, before* Sanctum Sanctorum.

△ I kneeled, and ſo prepared my ſelf to the writing. In the Name of Jeſus our Redeemer, and the Wiſdom eternal of God Almighty.

E. K. He kneeleth himſelf.

E. K. Now goeth fire out of his mouth ſtreamingly, he turneth himſelf to the 4 parts of the World, ſpouting out, or breathing fire vehemently.

An Angel

E. K. Now commeth one like an angel, hovering over him in the aire: and biddeth him Hold up his hand.

An Oath.

..... *Thou ſhalt ſwear by heaven and earth, and by him that ſitteth on the Throne, that thou ſhalt open thy mouth, and ſpeak no more then is conteined in this Book.*

E. K. He delivereth him a Book out of his Boſom.

..... *I have ſworn.*

E. K. The Angel is gone. Now truly, the place is holy.

E. K. He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters ſeem to be blewiſh.

..... *There is ſilence in us, and in the heavens.*

E. K. Now all is full of ſmoak.

△ Oravi paululum tacitus.

E. K. Now it is clear again. ..... *He ſeemeth to read of the Book.*

„ ..... *Take of your Dlaſod.*

E. K. The book ſeemeth to be written in the holy Characters.

„ ..... *Dlaſod dignified.*

E. K. —

E. K. thought this is *ignotum per ignotius.*

..... *My brother, leave off thy childiſhneſſe; murmur not, thou hindreſt me.*

E. K. He is again in a Cloud. E. K. Now he is cleer again.

And

..... *And* Luminus *or from due degrees.*
..... *Read it.*
△ I read it. ..... *Take off your Dlaſod dignified, and* Luminus, *or from due degrees.*
E. K. He ſeemeth to labour much about the reading of it.
..... *Gather or take fierce degree.*
.....[*I feel no power, therefore have patience.*]
..... „ *Notwithſtanding, work it diverſe dayes multiplying four digeſtions.*
E. K. Now he is in a Cloud again.
..... *Pray, that it may be given unto me of God.*
..... „ *And double then Dlaſod, and thy* R o d l n r. [*It is a word which cannot be ſounded*] △ Corrected thus afterward
..... „ *Mend it* R l o.
△ Muſt it be R l o d n r?
..... *Look about you, for Satan would hinder you of Gods benefits.*
„ ..... *R l o d n r.*
„ ..... *Diligently.*
..... *Pray, that you may underſtand.*
△ We prayed.
„ ..... *For, until thou watch ſo continuing.*
E. K. A Cloud ſtandeth by him, and now commeth before him as other times before: and then goeth away from before him again.
„ ..... *it, a holy hour deſcendeth.*
..... *Note this, very well,* for here you may be caſt over ſhoes.
E. K
..... *This Cloud is in thee.* △ VVe had talk of the foreſaid Cloud.
„ ..... *Of every work there aſcendeth one.* Audcal, *and ſo every Law* R l o d n r.
E. K. Now he is covered in his vail or cloud again.
E. K. Prayed a ſhort fervent prayer, whereat I rejoyced much.
E. K. Now there commeth a beam from above into his head as big as my little finger.
„ ..... *And purpoſe Dlaſod, take* a ſwift *Image, and have the proportion of a moſt glorious mixture* Audcal *and alſo* Lulo. *Continue and by office ſeek* R n o d n r *backward by the red digeſtion. But he by the common or red* D a r r *doth gather moſt ripeſt work, purge the laſt fortene well fixed. Then the four through your* [R l o d n r] *E. K.* He ſpeaketh, & caſteth his arms abroad ſwiftly.
[*I ſaid*] Roxtan *finiſhed more together at the lower body by one degree* |b u| be by you *for him hold it, for him in one of them.* [*Fortene*] △ This was added & corrected afterwards.
E. K. Now he lyeth down proſtrate.
„ ..... *Until of the laſt thing.*
E. K.—
„ ..... *In him become his red and higheſt degree of his reſurrection through coition.* He ſpeaketh ſwift.
E. K. Now there commeth a great thing like a fire, and covereth him.
Now ſit up.
△ We did riſe up from kneeling.
„ ..... *After a while I come again.*
..... *There is the whole work.*
E. K. Here is again.
..... *Bring forth the book of* Enoch. *Liber Enoch*
..... *Read your leſſon* ..... △ I read the former, Take off your, &c.
Gather your ſix words, 4 words conſiſt of 6 letters, and two of 4. Six words.
R l o d n r *read that, in the* upper *angle deſcending in the* firſt ſquare.
It is a great thing to know which is the firſt table there in Nature.
Deliver the Book here.
△ I gave the Book to *E. K.*
..... *Look where thou* E. K. *ſeeſt the letter clear.*
E. K. looked, and ſaw a ſpark of light upon R, then on L, &c.
△ He was led by light appearing on the letters to read the ſix words,
Dlaſod, Roxtan, Rlodnr, Andcal, Darr, Lulo. Six words.
..... *Here is* Quaternarius in Circumferentia, *and* Quaternarius in Centro.
There be the 4 mediating wayes to the Center.
All that may be ſpoken in that you call Animal, Vegetable, or Mineral workmanſhip of Nature is here, as in a part of the four. *This far now, more as you deſire it. But that you may ſee, I* am a *Companion with the reſt.* Animal, Vegetable, Mineral. *Omne verum vero concordat*
E. K. He is gone.

△ Benedicamus Domino Deo noſtro Omnipotenti, Patri Filio & Spiritui ſancto, *Amen.*

Januarii 18. ✝ *Praga.*

Friday Mane horam circiter 8½

Orationibus fuſis ad Deum, ut Myſteria nobis exhibita (heſterno die) explicentur; & ut detracta literæ cortice ſuccus & ſpiritus veritatis manifeſtus fiat, &c. tandem apparuit ille cum velo cinereo.

E. K. Here he is, upon a green endleſſe plain field, and as I ſee abroad in the field, ſo the Heaven appeareth, and all circumſtances of the air abroad: but my thinketh, that I am from the earth aloft, and ſee all under me, as if it were in a valley.

..... *Now what have you learned out of that Leſſon?*

△ We perceive the grace and favour of God, to deliver us Myſteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The uſe and fruit of the former Leſſons.

..... *Behold I have delivered you (through the Will of God) the true* perfect and moſt plain Science or underſtanding of all the lower Creatures of God: their natures, fellowſhip together, and perfect knitting together, which is fourfold.

The firſt, the knitting together of celeſtial influence, and the Creatures below. The ſecond, the centre of every body Eſſential. The third, the combination of many parts or bodies concurrent to one principle. The laſt the true uſe and knowledge of every ſubſtance to be conjoyned and diſtributed. Take a pauſe—

[*E. K.* He ſpeaketh a language which I cannot found after him.]

△ We read the premiſſes, and diſcourſed of them.

E. K. Now he is here again.

..... *In the Leſſon which I have taught you is this knowledge, with the reſt contained.*

Note

Therefore ſeek, and turn the earth upſide down. *Labour, that you may receive fruit, for unto him that worketh, and hath ſtrength, ſtrength ſhall be given, and the reward of a workman. Many years, the daughter of long time, are not neceſſary to the opening of this Myſtery. Many moneths have nothing to do here: For lo, it is* a labour of one day, *for in one day you may underſtand to tear this Leſſon in pieces, and to underſtand what every word ſignifieth.*

Note
The place of words and letters.
The number of words and letters.

But here is to be conſidered, in the learning of this Leſſon, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here place and number are apart, and bear an Image of the work *that they intreat of.*

But number and place muſt be joyned together, and thereby ſhall you taſte of that which followeth, true wiſdome.

The joyning of number and place.

Be therefore diligent, and pray for the grace of God, that you may learn and underſtand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digeſt this:

E. K. He is ſtept aſide. △ I diſcourſed.

E. K. He is here again.

.....¶ *Now hear of what I ſhall ſay unto you. I will open unto you a* Myſtery, the key *and foundation into the entrance and knowledge of the divine wiſdome, delivered unto you in a Science palpable,* conteined in letters and words unorderly placed, as a Chaos: *and therefore not to be underſtood but* by order to be reduced *and drawn into their places, and thereby to be underſtood.*

Cabaliſtically

For you have not a letter, *nor the* form *of a letter, nor* the place *of a letter, but they are all counted with* us, *as the ſtars* are counted with God. *The letters and words working into all reaſon, as the ſtars do into the lower creatures: Therefore humbly receive that which I have to ſay unto you, or ſhall open unto you as obedient Scholars, kneeling.*

Firſt, a little with me praiſe God— *E. K.* He is on his knees.

E. K. prayed the 142 Pſalm, *Domine exaudi orationem meam,* and I with heart conſented, and greatly rejoyced in the aptneſſe of the prayer: as *E. K.* his caſe chiefly required, and mine alſo.

.... *I come again.*

E. K. He is gone.

△ We conferred and conſidered many things to the praiſe of God, and the contempt of the worldly wiſdome, &c.

E. K. Now he is come again.

E. K. Now there commeth a white curtain before him.

..... *Now hear my voice, for thou canſt not ſee me.*

120

One, Seventy three, 67, 29. 2ø

Read— △ I read. ..... *it muſt be* 120.

..... 33.

E. K. I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one ſide to another.

105
..... 78. xȳø 95. 100. 60. 91.*

K. K. I hear as it were a whiſtling very baſely or lowly, whu, whu, whu, &c.

..... *Say what you have.* △ I read all the 12 numbers —.

..... *Make a note there.* △ I made * as you ſee before.

..... 39. *E. K.* Had a very heavy thing on his head: and in his cap it ſeemed as if it would have crept into his head.

..... 51. 52. 83. 6. 7. 12. 20. 88. *

..... *Note that.* △ So did I, as before, with * as a full point, Notable.

..... *Take thou E. K. alſo pen, ink, and paper, and note the numbers alſo, that you may agree.*

E. K. Took pen, ink, and paper.

..... *Write thou E. K. alſo the numbers that he hath written.*

E. K. Wrote out all the former numbers.

5
5 ..... 11. 13. 23. 62. 63 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115. 135. 137. 10. 64. 46. 59.

△ I became here almoſt in a ſound, I was forced to riſe from kneeling. Our guide and Schoolmaſter bad me go away, and *E. K.* ſhould write out the reſt: But it was not our friend that ſo bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.
24. 63. 69. 55. 19. 15 25. 37. 31. 17. 76. 57. 75. 40.
42. 79. 119. 8. 96. 113. 93. 84. 70. 49. 32 17.
122. 136 71. 2. 138. 43. 109. 106. 126. 116 131.
77. 4. 103. 16. 124. 30. 102. 110. 50, 48. 89.
44. 97 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.
112. 114. 47. 144. 107. 132. 61. 133. 134. 66 80.
53. 73. 35. 92 111. 21. 127. 108. 56. 118. 25.
104. 87. 42. 94. 38. 85. 74.

Thou *E. K.* haſt all done.

△ Theſe *E. K.* very quickly had received, after my going, by ſhew of bright light repreſenting the numbers upon his paper. But it was a Sophiſtical ſhew, as may appear after.

After Dinner we repaired to our buſineſſe, and by and by apparition was made.

..... And luminous, *all one word.*

..... *Now ſet your numbers, as they follow in order, ſo orderly over every word.*

△ *To gether* is to be taken for one word.

..... *It is ſo.*

△ There ſeem to be juſt 144 accounted words.

..... *Now bring every word conſequently in order by number directing you. When you have finiſhed and conſidered, after 2 hours I will help you again.*

5 ..... *Muſt be in the place of* 23, *and muſt anſwer* And luminous.

2 ..... *The number over* Comoron, *muſt be* 2: *and not* 138. *Set all together, I will help* your errors.

△ I cannot do it well this night.

..... *As thou wilt, and when thou wilt, I am ready.*

△ Omne quod vivit reſonet laudes altiſſimi. *Amen.*

+ *Praga.*

Saturday.

Januarii 19 Mane hora 9. Inſpecto Lapide ſtatim apparuit, qui ante heri. Poſt preces ad Deum.

..... *Hear what I ſhall ſay unto you. The Word and Teſtament of* Jeſus Chriſt, *the bread of life, left to the comfort and inſtruction of the faithful, is ſuch as informeth according to the dignity and pureneſſe of Spirit in him, which ſeeketh to be informed. For why, the Holy Ghoſt helpeth not ſuch as are Lepers, neither healeth ſuch as are ſick, unleſſe they come ſeeking him truly for medicine.*

Many read the Scriptures after the ſame manner, (my brethren) but they are confounded, becauſe they ſeek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an inſtrument unto him, to ſpoil the life, (and ſtate to come) of man.

Herein doth he rejoyce, that with the ſame meat that God feedeth, even with the ſelf ſame he confoundeth.

For

After the ſame manner hath he done unto you.

△ I was very ſick ſuddenly, and was conſtrained to leave off

For yeſterday, when he ſaw thee (△) *labour and ſtruggle with* infirmities of the fleſh, *he thought a fit time to thruſt in himſelf, and of the ſame bread that I have given you* (*in the power of Chriſt*) *to make himſelf an inſtrument by turning* of himſelf into our brightneſſe, *to lead you into errour. But not unworthy are you of this miſt or darkneſſe: Read you not in the Scriptures, that he periſhed that moved himſelf to ſtay the Ark unbidden?*

△ *unuſquiſq; proprium ſolum officium faciat.*

The Hand doth not the part of the body, neither can he that is a Seer, and the member of another, *fulfill the office of him of whom he is a member.*

I ſay unto thee [E.K.]

Officio unuſquiſque fungatur proprio.

Becauſe thou yeſterday wouldeſt offer up ſacrifice, wouldeſt put thy hand to that which is not thy office, *and that in the abſence of him,* which is thy body: *therefore hath Satan deceived thee, and as the father of liers hath in a leſſon of truth led you ſo far into errour, that you will never find the way out, if you ſhould follow thoſe inſtructions.*

For why they are falſe, and of the Devil.

Mercy and Grace.

When thou wert commanded, ſaying, Write; *then write: But when thou haſt no authority given thee, uſurp not. But notwithſtanding, Humble your ſelves before the Lord, and kneeling before him,* Receive you Leſſons together, you are but one body.

△ Thanks be unto our God, which hath delivered us from the ſnare of the wicked hunter, and is ready to lead us into the path of truth.

..... *Now* write both together, *as you ſhall hear.*

△ In the Name of Jeſus.

..... *The Place is holy.*

∴ 1. 10. 67. 29. 120. *E. K.* Now I hear as the falling of a block.

∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.

∴ 11. 13. 5. 62. 66. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123 128. 14. 27. 115.

∴ 135. 137. ~~28~~ 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142. ~~221~~

∴ ~~29~~. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.

41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49. 138

∴ ∴ 2. ~~91~~. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.

30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 132. 130. 90. 34.

87 98: 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99.

∴ [46] 71.

42. 80. 53. ~~66~~. 77. 16. 111. 133 127. 108. 56. 118. 119. 104. 100.

73. 94. 38 85. 74.

A holy *muſt be all one word, and ſo* elſe where, A moſt.

Note.

△ I find here 8 numbers double, and 9 numbers between 1 and 144, not ſerved with words, and one to want of 144.

..... *What is it to me, if Satan confound you.*

△ As I put my truſt in the Almighty power of Chriſt our Redeemer, ſo I moſt humbly, heartily and conſtantly beſeech him, and verily believe, that he will confound and utterly extermine all Satanical temptations in theſe actions, elſe are we nothing.

..... *Beſeech God to forgive you your ſins. I will viſit you at the fourth hour after dinner.*

Deo Gratias.

Saturday,

After dinner, circa horam 4.

△ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. *Mitte limam.*

E. K. Here he is.

1 ..... *You have 29 twice, the laſt 29 muſt clean be put out.*

2 *You have two* Dlaſod, *you muſt put the latter out.*

E. K. He is gone.

E. K.

E. K. He is here again.
3 ..... *Have you not this word* double?
Put two words next to that, Dlaſod and
..... *Look out the number of* 63
Put next to it 125. .....△ The wicked enemy prompted falls.
4 .....*You have two* 10
Make the laſt 66.
5 *The laſt* 77 *muſt be* 71.
The reſt will prove it ſelf.
Now ſet the numbers and gather.
..... *I think not that I can erre; if there be a fault, it is yours.*

Saturday,
After drinking at night, hora 7.
.....*Your words and numbers muſt be all one, or elſe you labour in vain.*
..... 1. 2. 3.
△ Which be the words anſwering to thoſe numbers?
..... Take Common Rlodnr *I will teach you no further.*
△ God be thanked.
.....*Take Common*
.....*I ſpoke to thee in the beginning of* Darr *and* And, *over the which there muſt be* 121 and 125
I ſo inſtructed thee in the beginning.
But it muſt be for a new Revolution, *but not for this.*
Put out theſe numbers, let them fall elſewhere.
Note that, in the Margent, for the beginning of another.
1 Take
2 Common
3 Audcal
4 Purge
5 and
6 Work
7 It.

Note. For a new Revolution The beginning of another.

..... *Dlaſod and* then *together.*
..... 121 *over* Dlaſod, *and* 125 *over* then.
..... *Now doubt not.*

+ *Pragæ.*

Januarii 20.
Sunday after Dinner, about 3 of the clock. As we ſat together in the Myſtical ſtudy, and the *Shew-ſtone* being before *E. K.* our School-maſter appeared therein.
..... *Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it. Yea ſuch it is*, as never entred into man before; *but the body it is, with the image whereof they have brought forth many things, to the praiſe of God, in the Number of his Works.*
Take Common, &c. Take hold.
Write it in a paper by it ſelf.
Now you have that you ſought for (you may apply it, and find your own errours) which you are unworthy to receive any ſuch thing.
△ Gloria laus & jubilatio ſit Deo noſtro altiſſimo Domino Dominantium & Regi Regum immortali. *Amen.*

Januarii 21. + *Pragæ.*
Monday.
Manè hora 9 ½.
△ Oratione Dominica & aliis precibus ad Deum fuſis, pro ejus gratia & auxilio, per fideles ſuos Miniſtros, & noſtros conatus promovendos, &c.
E. K. Here he is.
△ Benedictus qui venit in nomine Domini, cujus nomen ſanctificetur & exaltetur, nunc & in ævum per omnes gentes.
..... *Remember that you are fleſh, and by your works deſerve nothing at Gods hands.*

Now

Now then if you be man, then are you of earth, earthy. But according to your ſimilitude, grafted in the image of God in his Sonne Jeſus you are heavenly.

But behold, God is oppoſite unto you, and his ſpirit cleaveth not unto you, in that you are fleſh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him againſt Chriſt anointed of the Lord.

E. K. He is out of ſight now.

Now if you be oppoſite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why preſume you to enter within the Doores of him to whom you are an adverſary?

Herein you ſhew your ignorance; and the lumpiſhneſſe of your fragility, in that you ſeek of him, unto whom you are odious, or crave the bread which is due and neceſſary for his children and ſervants. But hear my voice, Petentibus dat, ſed petentibus filiis, & ſervis, ſed non alienis.

Panis

Notwithſtanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your veſſels, and remembring that you have been of his houſhold, mercifully he hath hitherto winked at you, and at your preſumption, and fed you with that bread, which is not the bread of ſinners.

But now conſidering that you continue in your wickedneſſe, continue in your rebellion againſt his Majeſty, and fight daily under his banner which is accurſed, he taketh his bread from you, ſhutteth up his Doores againſt you, warneth his ſervants againſt you, and is become a fire-brand of wrath againſt you.

Upon condition.

But here you will ſay: were not we of thoſe number unto whom he made a promiſe, you were ſo. But upon condition: That if you would bridle your tongues from ſpeaking evil, and become wholly his. But you are neither his, nor bridle your *tongues: but* ſpeak Blaſphemy before the Lord, *and* the Meſſengers *of his light and covenant. Therefore are you not inheritors of his promiſe. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.*

But now the harveſt commeth that the corn muſt be cut down and the grapes preſſed, you are not as you ſaid you would be, nor as you promiſed.

Therefore are you excluded, for in the vineyard there commeth no ſtrangers, nor in this harveſt commeth any hirelings, for it is not the harveſt of man.

△

Now either fulfill your promiſe and return from the multitude of your ſinnes: or murmur not, though you be ſhut out of Doores.

The earth of it ſelf bringeth forth nothing, for it is the lump and excrement of darkneſſe, whoſe bowels are a burning lake.

Hell.

But where the heavens yield, and the Sunne poureth down his force, ſhe openeth her ſelf, and becommeth ſpongy, receiving mixture to generation, and ſo is exalted above her ſelf, and bringeth forth to the uſe of man: Even ſo the Body when it lyeth in the puddle and hotchpotch of his earthly filthineſſe, and darkneſſe making himſelf equal with beaſts: whoſe dignity is not, but in their uſe.

E. K. Now he is here again.

..... *Two things you have to be inſtructed in, in* Rlodnr, *and in the* Law of Coition and Mixture.

The firſt, is the inſtrument working, and drawing things together of one nature. The ſecond is the bounds and termes, wherein every mixture conſiſteth, and beyond the which it cannot go.

The firſt of 4 parts, every part conteining, conteineth his conteined double.

The firſt is Tepens, *this teacheth the reſt.*

Theſe two things can I open unto you in two revolutions, which is but one dayes work.

But now I ceaſe to open any more unto you till I ſee the favour of God more open unto you.

After 7 dayes I will come again, until then, I neither am, nor ſpeak.

△ The mercies of God be upon us, now, and ever, *Amen.*

✝ *Praga.* *Jeſus Mercy.*

Monday.

Januarii 28. Mane, hora 10 ferè.

Oratione Dominica & aliis pro miſericordia divina, fuſis precibus extemporandis.

After diverſe pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

..... *Let the heavens prepare themſelves to hear, the earth ſcatter her ſelf before my voice: for I am the Trumpet of the Higheſt, and the piercing Spirit, diſperſed into all creatures, which are from the beginning in God, and made to his glory, and the uſe of man-kind, that in man he might be glorified.*

Give ear therefore, gird up your garments, and ſcatter your hair abroad before the Lord, which is glorified in me, and through whom I ſpeak; and theſe are my words.

Har-

Harden not your hearts againſt the Lord, neither exalt your ſelves above him that hath created you. But humble your ſelves, and conſider you are fleſh, mortal, tranſitory, and full of ſinne.

My brethren, my brethren, ſinne and fleſh appear not before the Lord, neither ſuch as are ſinners, and fleſhly veſſels apt or fit for the Lord to dwell in.

Underſtand what the Lord is, and how great he is: a Judg to the wicked, great and terrible: a father to the holy and ſincere, juſt, full of mercy, and loving kindneſſe.

If you *now therefore be holy, and put on the garments of Innocency, and walk before him in righteouſneſſe; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindneſſe; Then, then rejoyce at the* garments of glory prepared for *you.* If

But if *you ſeek him in judgment, and ſtir him up to wrath and anger: if you cauſe him to call the terrible thunders (provided for the wicked) about him, in the moſt furious flames of his indignation, to gather you together like whirl Winds: if you* draw his holy Angel from you, *and ſpoil you of your armes: if he ſit down upon the mouth of vengeance, and arm himſelf with righteouſneſſe againſt your wickedneſſe.* But if

Then look for the horrible and unſpeakable reward of the wicked, and the conſuming fire of Juſtice, ſharper then the two-edged ſword.

Who hath ſtood before the Lord in Juſtice? or who dare quarrel with the higheſt? What fleſh hath ſeen the Lord in his Majeſtie? or can appear before him, as righteous?

Tear your ſelves therefore in pieces, and fall down before the Lord, worſhip him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without meaſure. Many wayes you are bound and tyed unto God; As by diſcipline you learn.

But three ſpecial wayes you have been advanced by him more then your brothers or ſiſters have bin:

The firſt in the viſitation, wherewithal he hath comforted you, and exalted you above the worldlings, of his good, pure, and juſt Miniſters of eternity and light.

Secondly, in that with his own hand, yea, with the beek of his own eye, beyond the miniſtry of Angels, he hath divers wayes protected you: *defended you, yea, and ſnatched you from imminent and violent* envy, and prepared deſtruction *of Satan,* at home, abroad, and diverſe other wayes, *ſecret and not to be opened.*

Laſtly, that by their meanes and miniſtry, which are his good Angels, and miniſter unto him, he hath guarded you from the wickedneſſe of your own Country, and hath brought you, ready to place you into the lap of a Virgin, with whom, if you take part, you ſhall aſcend into that Hieruſalem, *which ſhall deſcend, and there live for ever.*

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praiſes abroad.

Therefore ought you when others are full of idleneſſe, the dalliances of ſinne, to humble your ſelf upon the earth before the Lord, and to praiſe his Name.

Therefore ought you, though all fleſh forſook the Lord, and cried out againſt his anointed, to ſtand ſtifly againſt the malice of the hills, and to be without fear.

O my brethren, therefore ought you (in very deed) to ſhake off your wickedneſſe, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, deſpiſing the other as a fire-brand for Hell-fire and the wicked.

△ O Lord, Velle adeſt nobis, aſt abſque tuo ſingulari favore, & auxilio non poſſumus perficere, quod ita debemus præſtare. Igitur Deus.

Lo, behold, your humility is not, you are ſealed to the World, and according to the World meaſure the Lord; Therefore with the World ſhall you be judged. Therefore ſhall the Lord ſit in judgment againſt you. World.

△ O Lord, what prevaileth us that we are ~~are~~ born? or what prevaileth us that we have heard of the myſteries and promiſes moſt merciful of the higheſt, as concerning our Election, if the Lord will not help us in our great frailty and miſery ... where ſhall we become on the face of the earth? &c.

..... *Hear me. Fret not in Spirit,* for it is not in thee. △

E. K. Now a flame of fire flaſheth in my face.

..... *O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you flie from me. If I had known or foreſeen, that to ſit on the ſeat of Kings, had been meet for you, to have had habitation or dwelling with the crafty Counſellors of the Earth would have made you fit for me. If I had ſeen that pride of the loathſome heaps of money ill gathered together, could have ſanctified you before me; Then could I have lifted you up, placed you amongſt the worldly wiſe, or opened unto you the lowth of the Earth. But I provided* you againſt Kings, againſt Counſellors, *againſt* the Governours of *the World, to open* my judgments, *and to* bear *witneſſe of* my power. *But ſince you are ſo full of rebellion, and will riſe up againſt the Lord that made you, diſdain to take part* with his holy Spirit, that you may be rectified and ſanctified to the performance of his holy will; *Hear* [△] thou *my voice.*

△ *Abiſſum,* the lowth.

△ Our office appointed.

Take whomſoever thou wilt, in whoſe face the Lord ſhall ſeem to dwell, and place him with this Seer, and let him ſtand ſeven times by him: I will take the ſpirit from him, and will give it unto another, unto the ſame that ſtandeth by, and ſhall have power to ſee: and he ſhall fulfill my word, that I have begun. *But if thou do ſo, take heed that upon his head there come no raſor;* But keep him for me.

De novo aſciſcendo vidente & Nazareo Domini futuro.

I come again.

△ O Lord God, thou haſt coupled us two together, in thy election, and what the Lord hath joyned, no fleſhly fancy of mine ſhall willingly ſeparate. But Lord, if it be thy will, ſeeing he is ſo hard to give credit to thy holy meſſages, without ſome proof in work firſt paſſed; as for example, this doctrine *of the Philoſophers ſtone*; that ſo he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and ſlow belief, or credit given to thy Miniſters in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, becauſe he is to receive the pledge of thy mercies, and myſtery of the heavenly food, we would gladly hear of that *holy Sacrament* ſome diſcourſe for our better inſtruction, and his better incouragment to the myſtery receiving.

△ After a good while, in which mean time we had diſcourſed of the Sacrament receiving, and of the Philoſophers ſtone making, he appeared.

E. K. Here he is now.

..... Note well what I ſay unto you.

E. K. He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddiſh wavering.*

.....God, in the beginning, of Nothing, by himſelf, made, created, and gathered together all Creatures; of Nothing, becauſe in himſelf he is.

E. K. He holdeth up his hands, and looketh up to heaven, and ſeemeth to pray *extentis manibus.*

..... If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himſelf, neither out of himſelf: therefore of nothing.

Underſtand therefore, that God from beginning, and beyond the beginning in himſelf, in himſelf as God, conteined I am and is, proper to himſelf, and for himſelf: But alſo by the knowledge of himſelf, he conteined alſo that Nothing, *of the which in his ſecret and determined purpoſe ſeparated from himſelf, he intended to make all things. It followeth neceſſarily (therefore) that that which was not, had no power of it ſelf, muſt remain after the Image of* I S, *brought or knit together by the Wiſome of God, ſubſtantially in himſelf, whereby Jeſus Chriſt appeared in his God-head.*

But behold, when God the Father and the Son, through one ſpiritual ſubſtance and illumination, from one centre, had gatherered together (Actu Divino) that Nihil *ſeparable.*

E.K. He ſeemeth to be conſumed to aſhes in a fire, and ſo lyeth as it were in aſhes proſtrate.

E.K. Now he is up again I know not how.

E. K. He ſeemeth now to be very clear, and in manner tranſparent.

..... Say that laſt.

△ I read, But behold, when God, &c. as in the 8th. line above.

E.K. He looketh about him diligently.

.....Then did he ſeparate that Nothing from himſelf, and as it marvelouſly lay hid in him: ſo marvelouſly he wrought upon it: Not at one inſtant, *for then it had been like unto himſelf.*

Time. *But in time, which he* firſt *made out of nothing: which being conſumed,* Nothing ſhall return into the place *from* whence *it came. And that which hath offended in nothing ſhall be a ſecond, oppoſite from God, and out of God; which ſhall have continuance, world without end: And it ſhall be alwayes vexed, the Spirit of God mediating: not of the ſubſtance or pureneſſe of God, or of his Spirit, but with the ſelf-ſame Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, ſeparating Nothing from eternity, in time made all things (being the work of ſix dayes.)* [*But I teach you a Myſtery.*]

Angels Mens ſouls. *All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the conſummation of the world,* as Angels and the bleſſed ſouls, are not to be reckoned with [that] *Nothing: But are of God, becauſe they dwell in him, of whom it is ſaid,* There they ſhall not need *the Sun nor the Moon, the Lamb himſelf ſhall be their light, and a ſhining lamp for ever. Note here that the Trinity, firſt, ſecond, and third, totally not moved, but by himſelf, in himſelf, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleaſed him, not becauſe they were, but becauſe by the Word (the Image of himſelf, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in* Moſes, *that he ſhould injoy and uſe the benefit of all this ſomething proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of miſery; but alſo and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the moſt excellent Creatures, world without end.*

E. K. Now he is fain into aſhes again, as before.

E.K. Now he ſtandeth up again, as before.

..... Here is the making of man to be conſidered: for of the moſt excelleteſt dignified, and neereſt part of Nothing *diſtributed, as it were approaching neer unto God. God made the* Soul *of man,*

man, as a thing knit or tied in the contexe of his own Sphere, not taking part with Nothing materially, *but with Nothing* Immortal. Creation of man.

The Soul was made ſpiritual and increaſing, *wherein the Philoſophers, the wiſe men of this world are deceived, and hath been a ſecret* ſhut up in the Book of Eſdras, *not* fit for *the world.* *Anima hominis Eſdras* book.

For even as fleſh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himſelf; ſo doth the moſt excellenteſt part of man, taking part with the vicinity of God, (*and ſo perpetually* moving) bring forth, after the manner of eternity, every living ſoul: *the Spirit of God (conjoyned with the Trinity)* working with him *in his infinity.* Note of the ſouls ſpiritual increaſing. A rare Myſtery.

Behold in the beginning God hath not numbred formally *all ſouls that* ſhall enter *into theſe veſſels, or other part.* But the matter material in himſelf, *he* knoweth and hath limited, *beyond the which,* Deficiente materia, *there cannot be. Therefore it* is conteined in Number: *Not, that it is conteined in Number to be numbred, but within the proportion of number conteined in the knowledg of Jeſus Chriſt, taking part with man, and ſo to be numbred.* △ So that it may be ſaid, that *Deus quaſi creando, & homo quaſi generando, animam humanam progignit.*

Adam *fell; tranſgreſſed God his Commandment, and therefore was his ſoul darkened, bare and naked, becauſe he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himſelf,* being a living ſoul. *He was caſt out, and now caſteth off miſery, wanting the knowledge of thoſe things,* for *the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchſafed, becauſe of the excellency of man, to enter into man, being before ſeparated, into this part of nothing,* into *man. Not that he would beautifie himſelf with any thing that man had: But that, Become man, begotten of the Holy Ghoſt, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himſelf, with God in unity, for* Juſtice and Terrour is God the Father, Mercy *and love is* God the *Son* Wiſdome and knowledge is God *the Holy ghoſt.* The Trinity diſtinct.

He, ſince he became man, put not on the fleſh of man to become a lyar, but that the fleſh of man might be full of the ſpirit of truth and underſtanding.

E. K. Now he is faln again into aſhes.

E. K. Now he is up again.

And ſo receive forgiveneſſe of ſins, and be at one with God, which is to ſay, in his favour, taking hold in God, not as created, and from Creation ſinful by fall. But by ranſome and redemption as bought and made free in Jeſus Chriſt, which offered up the Sacrifice of frankincenſe, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I ſay unto you.

The wiſdome of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Maſter over all Creatures mortal. *But how? by Plaſmation. For it is written,* Let us make man.

Here thou ſeeſt alſo the Scripture ſaith, that God took of the Earth. Mark this word, and conſider it when I ſhall apply it. Earth.

Now if this power, if this Plaſmating, if this Taking, which was the Word, *become man, perfect man; then followeth it, that man was and is,* God creating and created. *If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was ſpread abroad, and had form in his parts: then followeth it, that the ſelf-ſame God-and Man being truth, ſpeaking of himſelf unto his Diſciples, ſaying,* This is my body.

E. K. Now he is fallen again in aſhes.

E. K. Now he is up again.

..... *Read.*

△ I read, Now my brethren give good ear, &c.

E. K. Now he holdeth up his hands.

.....*did in* breaking of bread, *which ſignifieth the earth, in taking it ſignified, the power of making, and his own Office, and breaking it before his Diſciples, according to the ſecret ſenſe of mans ſoul,* then being yet alive, give himſelf in the bread, *and in breaking unto his Diſciples, as the ſenſe of his word ſpoken.*

E. K. He ſpeaketh that I underſtand not.

.....*did import and truly ſignifie himſelf, his very body, to ſuffer, and ſuffered in that, in him, in his Godhead and wiſdome before the worlds it was ſo: his very true body and very true blood. But notwithſtanding* Myſtically. *Conſider of this.*

E. K. He is gone.

△ Bleſſed be.

E. K. Now he is here again.

..... *Mark here for whom, and unto whom Chriſt took, and brake bread: alſo took the Chalice, and* called it his blood *of the New Teſtament, which ſhall be given.*

Here you ſee, that in faith, and Sacramentally *it was given unto his Diſciples there, which was alſo to be given upon the Croſſe for the redemption of man kind; for elſe, why ſhould he have ſaid, which ſhall be given?* Note. In faith & Sacramentally.

But here my Brethren, in that it was to be given, it was to ſeal the perpetual and everlaſting memory thereof unto the deſtruction of Satan, *and the comfort of his choſen. But in ſpirit, before, he had pacified the wrath of his Father: Therefore it* was given and to be given.

But unto whom? to his Diſciples, and not unto ſtrangers; not unto the Scribes and Phariſees, but unto ſuch as did apprehend him by faith.

Here thou ſeeſt, that to apprehend by faith, is to be comprehended in the love of God.

But in that Chriſt ſaid that ſhall be ſhed, it ſignified unto the worlds end: for his blood is always ſhed before his father, *as a ſatisfaction for the obſtinacy and ſin of man.*

The remembrance.

But the remembrance thereof is the power of doing, *that he gave to his Diſciples, which conſiſteth in Act, which muſt be done in the Church of God, yea even unto the end. For as God (Jeſus Chriſt) is ſaid to be a Saviour and anointed, ſo is he an eternal King, and a continual Saviour of ſuch as fly unto him, conteining in man (being dignified through his* Godhead) the eternal power of preſence *and Being,* in all places whereſoever.

Chriſtus poteſt eſſe ubique.

Conſider (my brethren) unto what uſe ſhould the body of Chriſt be, if the Body *it ſelf were not a* Sacrament, and the holy ſign of the peace between *God and man.*

Behold it is ſaid, unleſſe thou eat of the fleſh and drink of the blood, thou canſt not, &c.

If the Diſciples did eat the body of Chriſt, Chriſt miniſtring himſelf, and ſtanding by, *not yet crucified, why therefore ſhouldeſt not thou eat the body of the ſame Chriſt,* which dwelleth in thee, and in whom thou haſt to dwell.

But here is to be conſidered the manner of eating.

E.K. Now he falleth in aſhes again.

E.K. Now he is up again.

..... *But at whom ſhall we learn this manner of eating? My brethren, of his Diſciples. For although Chriſt himſelf alive, viſibly and ſubſtantially* ſtood beſide them, *and miniſtred unto them: Notwithſtanding took bread, brake it, and gave it unto them, ſaying,* This is my body: *They ſimply did believe it, conſidering and acknowledging his Omnipotency (which* Peter *had grounded in ſaying, Thou art the Son of the living God.)*

If therefore he be acknowledged of us (I ſpeak for you) to be the Son of the living God. Then muſt we truly confeſſe, that all things are poſſible unto him, and that by faith, we ought to believe the myſteries, works *and wonders of God,* Sacramentally *opened and to be uſed for the cure of our own ſores.*

[He ſpeaketh I know not what, nor to whom.]

..... *Read.*

△ I read: But at whom? &c.

And not as the wicked uſe to do; Tie the power and majeſty of God and his Omnipotency to the tail or end of reaſon, to be halled as ſhe will.

If his Apoſtles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to faſten our belief; Then ſimply and nakedly follow the ſteps of true *Faith,* and laying reaſon aſide, believe.

But here note, that this Sacrament is to be miniſtred amongſt the Apoſtles, amongſt the Miniſters and true Servants of God, in his Church, and not in the temple of the Scribes and Phariſees, Hypocrites, and Deceivers, which whileſt they tear Chriſt Jeſus and his body after the frowardneſſe of their own ſenſe, do eat (as *Judas* did) and ſo periſh eternally.

But I ſay unto you, and teach you, that whereſoever in the true Church of God remembrance is made, and the uſe of this Sacrament is celebrated of the true body and blood of Jeſus Chriſt crucified, there is alſo the true body of Chriſt, God and man ſubſtantial, and bread of eternal comfort and food, to ſuch as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto ſuch as are dead in ſin, and in hell, and out of this life, but unto ſuch as are here *Sinners, and ſo dead,* and to be revived. For he that dwelleth in Chriſt is quick, becauſe he dwelleth in life and light. But he that goeth out of Chriſt through ſin, and in whom Chriſt dwelleth not, he is dead. *For this, I have ſaid.*

△ Lord, what ſhall we ſay to the Prieſts, when they would have us to acknowledge Tranſubſtantiation, &c.

△ The words of Conſecration pronounced. *Sub forma panis.*

..... *The bread that was miniſtred by Chriſt unto his Diſciples, was* not a figure of his *body, but his true body. So* the Miniſter *uſing the office and perſon of Chriſt in office, pronouncing the* [△] *words, doth alſo give unto the people* not *Bread,* but the true body.

But hear me, Thou muſt conſider it as a Sacrament, and muſt believe as the Diſciples did, that it is the true Body of Chriſt, that thou eateſt in the form of Bread.

△ As concerning under both kinds recieving, what is your doctrine?

..... *Caro & ſanguis faciunt corpus & conſtituunt.*

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worſhipping of it, being lifted up by the Prieſt.

..... *That*

..... *That, by faith,* (*in that it is believed to be the true body,*) *is alſo by faith to be worſhipped: Not in that it* hath the ſhape of bread, *but that it is the body of Chriſt, true God and man.*

△ As concerning alſo the reſerving of it, being conſecrated, what are we to underſtand?

..... *Reaſon hath no place here: To them that receive it, it is a Sacrament.* But receiving ceaſing, the Sacrament *ceaſeth alſo.*

Celebrandi, & accipientibus, Sacramentum & Sacrificium eſt: Ceſſante celebratione, & nullis accipientibus, ceſſat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab inſtitutione & modo.

The mean conſiſteth in them both.

..... *To morrow you ſhall hear more of me, in the mean ſeaſon conſider you, How merciful God is unto you through me,* and open this doctrine alſo unto your wives, *that they may alſo know God truly.*

△ Gloria in excelſis Deo, & in terra pax hominibus bonæ voluntatis.

1585. + *Pragæ.*

Januarii 29. *Tueſday.* Manè hora 10 ½.

Orationibus finitis, poſt hefternæ actionis lectionem, apparuit, facie velata, ut prius.

..... *I demonſtrated to you, yeſterday, how the* viſible ſigne or matter *appearing was united and knit unto the viſible, ſignificated: wherein and whereunto I anſwered in* my own form and perſon, *for whoſoever talketh of God and Chriſt expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they ſpeak may be underſtood. This is the Office of a Preacher. Even ſo I talking of God, and illuminated to this Office, for the time,* was bare, *becauſe I ſpake not of my ſelf.* But the doctrine I taught you was true: and is worthy to be graved in golden Tables, and monumentally to be placed upon the altar, wherein man may ſee, as in a glaſſe, How God through his Sacraments and holy inſtitutions, ſanctifieth, regenerateth and purifieth man unto himſelf.

Now to the work intended, which is called in the Holy Art *Gebofal, which is not* (*as the Philoſophers have written,*) *The firſt ſtep ſupernatural, but it is the firſt ſupernatural ſtep naturally limited unto the* 48 Gates of Wiſdom; *where your holy Book* beginneth. The laſt *is the ſpeaking with* God, as Moſes *did, which is infinite: All the reſt have proper limits, wherein they are conteined.*

But underſtand that hoc opus unum *receiveth Multiplication and dignification, by aſcenſion through all the reſt that are limited according to their proper qualities.*

Of this knowledg I have laid a ſure foundation, *have taught* what it is, *and the inſtrument* wherewithal, *and* whereby *it is. The* manner of *proceeeding, and* her Baſis. *So that there wanteth nothing but* the ſimple and *eaſie unknitting of thoſe things that are wrapped, not with the bands of it ſelf, but with* the obſcurity and caliginous Cloud *of your own ignorance.*

But if the Cloud be in you, then by your own help and conſent it muſt be removed.

△ By the favour and help of the Higheſt we truſt the Cloud ſhall be removed.

..... *Take heed therefore you lift not up your ſelves in mind, preſuming againſt reaſon,* (*whereby you are knit together,*) *and the will of God: whereby you are taught obedience.*

For pride is hateful before God: and to be in love with your ſelves is the greateſt ignorance.

Shall a dark ſeller brag or boaſt of her beauty? becauſe ſhe receiveth light and cleerneſſe, by a Candle brought into, or ſhining into her.

No more canſt thou, [E. K.] *for the ripenneſſe of thy wit and underſtanding is through the* preſence of us, and our illumination.

But if we depart, thou ſhalt become a dark ſeller, and ſhall think too well of thy ſelf in vain.

Matter wanteth amongſt you, the fire cannot continue, but when you bring more Wood, you ſhall have more fire, I will not viſit you again, until the ſeventh day.

△ Deo noſtro Omnipotenti, Sempiterno vero & vivo, ſit omnis Laus, Decor, Gloria & gratiarum actio, nunc & ſemper. *Amen.*

Ars Sanctâ.
GEBOFAL.
Prima Porta libri ſancti.
48 *Portæ Sapientiæ.*
Colloquium eſt Deo, ſummæ Sapientiæ Porta.
Multiplication.
Dignification.
What hath been taught.
What yet lacketh.
Pride.
Self-love.

+ *Pragæ.*

February 5. *Tueſday.* Mane, horam circiter 10.

△ Orationibus finitis, & ſpecialiter pro miſericordia divina ſuper nos tres, [*A L.*]*E. K.*[△] ad ejus honorem, laudem, & gloriam.

E. K. **He is here now.**

△ Gloria patri, &c.

Wo be unto the World, for ſhe hath appeared before the Lord unpure.

Wo be unto the Sonnes of men, for they are the dwelling places of the beaſt.

Fames. *Wo be unto the ſeed of the earth, and unto the ſeed within her, for ſhe is* touched with fire from on high, *and is trod under the feet of the Higheſt.*

Who is he that girdeth his ſword unto him: or what is he that is ready for the battel? ſuch as have forſaken the Lord and are run aſtray: and hath placed himſelf with the ſcornful.

Juſti opprimentur. Bellum. *Great ſorrow is at hand unto all fleſh:* the juſt ſhall be troden down, and the ſtreets ſhall bear witneſſe of them.

For there is a Battail *proclaimed in Heaven, and the God of Hoſts hath put on his armour, and is become a fire of wrath.*

Now commeth the time, that ſuch as fo:tè,fear not God, *ſhall fall down Headlong, and ſuch as have been lifted up, runne aſtray and down willfully.*

Happy is he that endureth and appeareth a Labourer before the Lord, for he ſhall enter into his holy hill, and ſhall be crowned with the Victory.

Such as God coveteth, they flie from him: yea,ſuch as ſerve at his Tables, become his enemies.

What therefore ſhall I ſay? I make ſeed, but I reap it not: I build, but I enjoy not.

△ Be merciful to us,O God, and help our frailty, purge our filthineſſe, and create a clean heart in us, &c.

..... *The ſinner knocketh and is heard: but he that is juſt entreth,For into the Sanctuary of the Lord, no unclean thing commeth, for being cleanſed, they enter.*

△ Make clean firſt. *He that is a Prophet, or an Apoſtle,or a Servant called, by the mouth of the Lord, and ſo ſeperated from the reſt, let him do his duty; Firſt,* that he make himſelf clean before the Lord; *And then may he hear, and ſit in judgment, againſt the impure and unjuſt, and may ſee the works and wonders of the Lord in his holy place.*

Laboro vos, ad nauſeam.

E. K. He is gone.

△ After an hour we had diſcourſed together, I fell to this Prayer.

△ O Lord thou haſt heard our conferences, diſcourſes and reſolutions: O God, be our comfort, and reconcile theſe repugnances of purpoſes, ſo as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being, and that thy promiſes made in mercy and favour, ſhall not with mans frailty be overthrown, or hindred. *Manifeſt thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpoſe thy Wiſdom and power may work thy own honor and glory.* So be it.

E. K. Now ſir, where are you?

..... *Here I am, the ſervant of God.*

Unus veſtrum, vocatus eſt hujus *negotii miniſter.*

Alter, Puer.

Igitur ad impleat miniſter miniſterium: Puer autem humili & ſe miniſterio.

Parabola de ſene nudo & puero. Supra 13. *Underſtand that.*

△ I remember the old Parable told us of a man naked, who cloathed himſelf with leaves, and of a child,and a Whale, &c. *Anno* 1584. *Aprilis* 21. Cracoviæ.

Hear my counſel, and follow it.

Conſilium. *Wonderful and great are the ſecrets and judgments of Gods determinations to come: which are all ready leaſed and gathered into your boſome.*

A ſimilitude of the Rain-bow very apt. *They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptneſſe of the matter and place (that ſheweth it ſelf ſuddenly and many behold it:* So ſhall the harveſt of this Doctrine, *when the Vial* is runne, and the World receiveth *diſpoſition, ſhew* himſelf wonderful and terrible to all Nations.

But if the matter agree not with the weakneſſe of your underſtanding, and palpable blindneſſe; Repine not, neither murmur. But pray, that you may have the ſpirit of God, to underſtand, and that your eyes may be opened.

△ *Regum lib. 4. cap. 6. C. Eliæus.* *The Prophet* [△] *ſaw, but his boy did not.*

But the Prophet praying, the boyes eyes were opened.

Dee. *Theſe myſteries are delivered and taught to a Miniſter apt for them through the Grace and foreknowledg of God, wherein ho hath bleſſed thee,* Dee.

Unto thee is joyned the dignity of this mans veſſel, which miniſtreth unto thee, as a ſervant.

He therefore is not part of the labour, but part of thy knowledge.

Kelley. *Kelley.* True it is; *that this rain falleth out at thy requeſt.* But lo, thou art let into the garden, and *art preferred before all* others, as a gatherer,that the wonders of the Lord may be finiſhed in his Houſe.

Mirabilia Dei. Our own judgment is to be laid aſide. Therefore ſeeing thou art let in as a ſervant, not as a *Iudg, lay Judgment aſide, and do thy duty.*

So

So ſhall it come to paſſe that *the miniſter, through thee, ſhall be ſatisfied, (as through the labour of a neceſſary)* and thou through *thee ſatisfied, ſhalt be ſatisfied alſo.*

△ Through E. K. to be ſatisfied.

In the mean ſeaſon gather thy ſelf together, fear God truly, and humbly *go home unto thy Mother.*

△ *Ad Eccleſiam Catholicam Matrem omnium fidelium, redundam eſt.*

Endeavour thy ſelf to know things neceſſary for mans underſtanding, whereby thou ſhalt be apter to *judg*, and to take part with the * Spirit of God.

△ * *In Eccleſia Catholica.*

I promiſe thee, if thou do ſo, that the Spirit of *underſtanding in all humane knowledg and divine, ſufficiently for thy* Profeſſion, Calling, and Creation *ſhall multiply* upon thee.

△ I preſume not to interrupt your diſcourſe of matter, but as we are knit with the Lord *A. L.* in league of friendſhip, for the Service of God, ſo doth charity, and the order of our affaires require that ſomewhat we ſhould underſtand of his preſent eſtate, &c.]

A promiſe to E. K. of great importance.

..... *Caſt pride away and be humble: for he that hath an humble ſpirit knoweth much.*

A. L.

Et cum puer Prophete, es, ab illo quære, ipſe te informabit.

Video & circumſpicio, ſed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

A. L. Non apparit in conſpectu bonorum.

..... Sedem poſuit Satanus in cor ejus, *& neglexit* mandata *Dei.*

Si qua dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, ſed bene mihi.

△ Give me leave to ſpeak I pray you,

..... *Fio, loquendo, macer.*

△ If *Lasky* fall, (upon whom ſo much of our worldly doings is grounded, as the Houſe-keeping, ſtill in *Cracovia*, in hire for an year, &c.) How ſhall we ſupply the wants? &c.

..... Si ceciderit, ſtatu.

Unicum habet [A. L.] *à cœlo ſecum relictum.*

But iniquity and negligence cauſeth him avolare *alſo, of* 21, *this is the laſt.*

A. L. *Unicum bonum Angelum jam ſibi habet relictum. Habuit* 21. *ultimum conſilium.*

△ O Lord, Lord, Lord, have mercy upon us.

..... *Conſider this laſt counſel for I can counſel you no more. As your ſight is, ſo ſhall you ſee me.*

△ I beſeech you let me know your name, if it ſhall not offend you to ask.

..... Sum ſanctiſſimi ſigilli fœderis centrum.

△ Are you the ſame that is about the Croſſe in the Center?

Sigillum fœderis.

∴

..... *I.* [*L+na*] △ Then are you *Levanaël.*

△ *Lib.* 2. *In Sigillo Dei.*

Leva. *Relinqua, ſed non deſero.* ∴ *E. K.* He is gone.

△ Gloria, Laus, Honor Deo noſtro Omnipotenti. *Amen.*

✝ *Prage.*

Februarii 18.

Monday Mane horam circitèr 9.

△ Orationibus ad Deum fuſis, & aliquantulum de *E. K.* quantum ad myſteriorum participationem preſentem: ut miſericorditèr nobiſcum agat, & illius [*E. K.*] intentionem, & fidem Catholicam reſpicit, & ut ſua divina bonitas nobiſcum procederet in myſterio perficiendo; *viz.* de lapide Philoſophorum, propter honorem & gloriam ſui nominis, &c.

E. K. I ſee an endleſſe thing like a red Sea. A head cut off from a body doth appear: the Hair hath bin pulled off it: that Head appeareth to come out up of that bloudy Sea, tumbling ſometime one part, and ſometime another upward, and ſometime under the water clean. Shortly after.

E. K. Now I ſee a Tree upon an old Hill full of moſſe in a deſolate place, beſides the former water.

The Tree is ſprung of a graft, which hath been grafted in ∴ The Tree hath a few green leaves on, and many old leaves: The ſtate of the Tree is as if it were *Autumn.* There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven Shots or branches iſſuing out of it.

There tumbleth down from heaven a white thing, and out of it iſſueth an arm with a broad axe in his hand, ſuch as they hew pamnel board with, it ſeemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then ſpreadeth the bark open from that place of the race made.

Quod erit, & futurum eſt, eſt & non eſt. A voice.

E. K. That voice ſeemeth to come out of the top of the Shew Stone.

E. K.

E. K. On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree ſeemeth whole, and as it were not cut.

A voice out of the white. *Quod erit & futurum eſt, jam eſt.*

10 branches cut off of the graſted tree. *E. K.* At this word he ſtrook off ten of the Tree branches, and the ſtem or branch that ſtandeth, ſeemeth to be now between me and the Sun riſen about an hour high; And that ſtem or branch hath five leſſer branches out of it.

Every.

E. K. Now there ſtandeth *one like Michael*, with a tanckard in his hand of ſilver and ſtooped, he ſaith;

Mich. ..... *Iterum Lavabo te.*

E. K. He waſheth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the ſtone. ..... *Plantavi te, & neglexiſti mandata & ſtatuta legis mea, & in ſuperbia tua defalcavi te: Sed jam memor ſum verborum & pacti mei apud patres*, & occupabis locum ſolitum, *& ipſe rorabo te nubibus cœli. Jam ponam timorem in cor tuum, & viſitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, ſicut patres tui ceciderunt; Induxi gentem malam & ſuperbam, & benedixi ei, (ſed proh dolor) tadet me. Igitur dejeci, & præcipitavi illos à me: Ne forte triumphantes poſſuiſſent nullum Deum.*

Michael..... *Magnus es tu* Ben Elohim, *magna eſt gloria tua, magnitudo tua ſuperat cœlos, & jam regnabis in terris.*

Regnum Dei in terris inſtat. *E. K.* Now *Michael* putteth on the dead bough on the former tree: Now he with the ax with his thumb, cloſeth the barks together.

Now out of heaven commeth drops of a rain, and that ſtem which was ſo put to, had 12 branches; and both that and the reſt ſpringeth together very freſhly.

Michael. ..... *Qui habet oculos videat, & cui ſunt aures audiat.*

Dee

{ *Dee* / *Kelly* } *E. K.* Now appeareth one like △ under the tree.

E. K. or *Safeguard.*

And alſo I ſee my ſelf (ſaid *E. K.*) comming there, and my *Gown* is *all white*, but *bebloudied*: and △ ſeemeth to have a white Gown, or rather like a womans ſafeguard full of pleats, and full of mens eyes.

Seven more. There appear ſeven more, ſix men and one boy. One is a Blackamore. They have all white garments alſo.

The tree at the firſt ſeemed to bring forth and ſhew horns, and after that there appeared men iſſuing out or growing plentifully on that tree, and thoſe men to have thoſe horns.

Then he with the Ax pulled one of thoſe men off, and pulled one of his horns, skull and all, *and thereof gave to eat to* △, *E. K.* and the other ſeven; and they *did eat*: and ſo all the Viſion did vaniſh away, nothing appearing in the ſtone.

A voice. ..... *Iſta ad rem; Vos autem poſt modicum admonebo.*

——— △ After half an hour, wherein we talked *de Converſione Judæorum.*

E. K. Here is now *Levanael*, as before time.

Levan. ..... *O thou which art of the ſeed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladneſſe, and that within thy head may wiſdome enter, ſince God hath not onely called thee, but alſo hath made a choice in thee,* If *thou hear his voice, and obey it.*

If *Be not ſtiff-necked, neither ſuffer ſenſual imaginations to obſcure or defile thy inward underſtanding. The firſt nouriſheth thee to the nouriſhment of thy fleſh, that thy fleſh periſhing may alſo carry thy ſoul with it. The ſecond teacheth thee to underſtand thy ſelf, and thereby to acknowledg the Creator: that thereby thy ſoul purified may alſo purifie thy body: that thereby in the end thou mayeſt riſe a purified and perfect Creature.*

Behold, there are which riſe; and have loſt their bodies: *and there are alſo which riſe, and they riſe in body.*

Qui appetit ſe propter ſe, not intelligit Deum, ſed qui intelligit Deum, appetit ſeipſum; ſed appetitus ejus non eſt à ſe, ſed ab alio.

Since therefore, to ſeek God [*not*] *for* your own *ſakes, is to glorifie God, lift up your ſelves, and behold the heavens, and look into the earth, and muſe at her wonders: And let not the leſſer part carry away thegreater.*

E. K. I pray you ſpeak higher, I can ſcarce hear you.

Thoſe that have their Sanctification through promiſe, and fulfilling of the Will of God, have al-

wayes

wayes forſaken themſelves: But yet, for themſelves, followed his Commandements; Therefore I ſay forſake your ſelves, and do the will of God, that for the comforts of your ſelves, and your eternal ſalvation, you may ſeek God.

But he that ſeeketh God, ſeeketh him through patience, through afflictions, through temptations. Patience. Afflictions. Temptations.

Therefore deſpiſe this Monſter that tempteth you, and neglect her in the middeſt of her pride, for ſhe is poor, miſerable, and prepared as a fire-brand for deſtruction; if you ſeek riches of her, ſhe hath none, if you ſeek wiſdom at her, ſhe knoweth it not, if you deſire quietneſſe, and the joyes of reſt, ſhe cryeth out againſt you, Watch, Watch, and gird up your ſelves. Mundus.

And if you ſeek eternal life, or ſtudy to pleaſe God, and to glorifie him, whereunto you are created, ſeperate your ſelves from the Harlot.

Swear your ſelves her enemy, and hate all thoſe that take part with her; For, behold, ſhe is become an enemy of him that created you, a Blaſphemer of him whom you ſeek to glorifie, the daughter of him, which ſet himſelf againſt the Higheſt. *A mundo & mundanis debemus eſſe alieni.*

Therefore for your Creations ſake, ought you to deſpiſe her.

For your Redemptions ſake to neglect her, and for the Glory that you ſeek to attain unto, utterly to deſpiſe or contemn her.

But here, peradventure, you will ſay unto me, as he ſaid unto Chriſt the Sonne of the living God.

E. K. He maketh curſy, and kiſſeth the ground.

What ſhall I do to enherit everlaſting life?

I ſay unto you follow the Commandements.

Behold, it is written, I give you a new Commandement; Love one another. Love.

How love you one another without Charity?

But what is Charity? is it not the gift of the Holy Ghoſt? you know it is ſo, you know alſo, that the Holy Ghoſt is called a Comforter.

But conſider with your ſelves, why he is called a Comforter; Not becauſe he comforteth himſelf, for he is all comfort; But becauſe he is the comfort of ſuch as he hath ſpoken to, ſaying, I have given you a new Commandement, Love one another; But, who are they? Even they that eat the fleſh, and drink the bloud of the Sonne of man Jeſus Chriſt, the Sonne of God, true God and man, which unleſſe you do, you are not of that Company unto whom Chriſt ſaid I give you a new Commandment.

For in ſo doing you are grafted in Chriſt, are ſubject to the Commandment, tyed unto Charity, wherein you are refreſhed by the Holy Ghoſt the Continual Comforter, and giver of wiſdom to ſuch as dwell in Chriſt.

See therefore that none is of Chriſt, that hath not Charity, neither hath any Charity, that is not of the Company of ſuch as feed of the fleſh and bloud of Jeſus Chriſt, without the which there is no Salvation, therefore art thou E. K. a lyar when thou ſayeſt I fear God, I love God, I intend to live well and in obedience, for thou followeſt not his Commandements, thou flieſt from him; Therefore thou art not with him.

But I hear * thee ſaying, I confeſſe my ſelf to Chriſt before the Throne of God. * △ E. K. did confeſſe that he thought ſo at this inſtant.

But thou haſt not offered thy ſelf unto the Prieſt, neither haſt laid down thy Sacrifice.

I ſay unto thee, Thou confeſſeſt not thy ſelf, neither thy ſinnes, before God, becauſe thou commeſt not where he is.

Not that God ſeeth thee not, but that he is ſaid not to hear ſinners, unleſſe they be penitent, but penance is limited by the Church, and ſorrowfulneſſe is not judged by thy ſelf, it behoveth thee therefore, if thou wilt flie unto Chriſt, to enter into the Company of ſuch as profeſſe him, where he is, and with whom he dwelleth. Penance. The Church. *Ad Eccleſiam Catholicam confugiendam.*

There, at what time thou repenteſt thee of thy ſinnes, and ſhalt confeſſe them with ſorrowfulneſſe, before him which is in office at the myſtery; there alſo by the myſtery (which is Chriſt) ſhalt thou receive forgiveneſſe of thy ſinnes.

For if he that miniſtreth, is heard in the power of his Adminiſtration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himſelf, but his dignity is of that, whereof he is called a Prieſt.

Now therefore I ſay unto thee E. K. until thou make thy ſelf clean, thou ſhalt continue filthy, & immundis & impuris, non revelat Deus Sacramenta.

But even as thou, not clean, ſeeſt, and yet ſeeſt nothing: ſo being cleanſed, not ſeeing thou ſhalt ſee, and ſee all things.

I have done.

△ Gloria Patri & Filio & Spiritus ſancto, ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

1585. + *Praga.*

Februarii 23.

Saturday A meridie horam circiter 2.

Orationibus ad Deum fuſis, pro luce & veritate divina, &c.

△ The occaſion of this comming to the Shew-Stone, was that as we ſat together in the Stove, there was a pat or ſtroke or two (not natural) given on the Bench and Wall: and withal I *felt on my head a heavy moving thing*, and alſo after that *E. K.* felt on his back, as if one had written letters diſtinctly: whereupon we went to underſtand the will of God, as being thereto half warned and ſtirred by theſe tokens.

E. K. Madimi is here.

△ Benedicti ſunt pedes evangelizantium pacem & favorem altiſſimi.

Madimi ..... *What ſhould I ſpeak unto you, ſince you have no faith?*

Faith. *Why ſhould I teach you that deſpiſe my documents?*

I knock in vain, for you hear me not.

Unus unam alius aliam quærit: diſpares eſtis.

△ Deus poteſt omnibus & diverſiſſimis ſatisfacere, bóna ſemper petentibus.

Madimi ..... *Shall I ſpeak, or no?*

△ Speak in the Name of God, who would not hear the words of the wiſe and of the mighty, of the good and true?

Mater. Madimi. Madimi ..... *Shall I cloſe my mouth, becauſe of your wickedneſſe? or ſhall I open my mouth, becauſe* my Mother *hath commanded me?*

I will go back, and will deſire that my mouth may be ſewed up with a double threed: for aſſure your ſelf I will not come again willingly: But if ſhe ſay again, Go, I will come.

Hui, *wherefore doth God give bread to Dogs: or ſuffereth his ſonne to ſhine to the bottomleſſe Caves? I know a cauſe, but yet* I *am torn in ſpirit.*

O Mother, Mother, if thou ſhouldeſt ſpeak unto this people, out of and from above the Clouds, they would melt before thee, yea, they would fall.

But lo thou ſpeakeſt unto them by thy daughter that they may ſtand and hear, but they hear not: But I *ſwear unto thee, they deſpiſe thee.*

What ſhall therefore become of them? I go, I *will ſee if* I *can abſent my ſelf from them.*

△ She went away as if ſhe had been angry, in the mean ſpace we argued after our former manner; *E. K.* as he was wont, and I ſtill in my conſtant hope of Gods mercies.

After half an hour. *E. K.* Now ſhe is here again.

E. K. She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the firſt Garment (which ſhe put off) and flingeth it into a fire.

Madimi ..... I *ſpeak unto you, though* I *ſay nothing.*

Madimi ..... *The counſels from above, are perfect, becauſe they deſcend.*

Conſilia Dei. *But the wrappings of mans wit, are unperfect knots, hard to put together, and harder to unloſe: Therefore they are not.*

Impriſonment conſpired againſt me. △ *But theſe are of God, and they are true.* Envious minds, and falſe hearts, do hunt after thee, and they have ſaid and have *conſpired*; *But* I *have ſaid unto them, be it unto them, as they have meaſured unto others: And that which they have nouriſhed in corners, let it be fire, and conſume their dwelling places; Let it ſeek out their brothers: Let their throats be burſt in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way ſerveth not where* I *bring in miſchief,* I *will bring her to the borders, and will place her in the Gates, and will ſay unto her.*

Accipe tibi vim.

And I *will give her a two edged ſword, but* I *will not enter in with her: becauſe* I *will not hear their Lamentations, neither be moved with their groanings.*

Theſe are the hard and heavy knots, that the evil ſpirit and mans wit hath wrought togther; But becauſe they are humane, they ſhall periſh.

The way is prepared by *A. L.* *Truly it ſeemeth good to my Mother and me: and our conſent thinketh good alſo, (and the rather becauſe ſhe hath prepared the way by* her own wiſdome, *which part of the North you muſt alwayes* (*look* unto,) and be directed *by.*

For why, that Conſtellation is true, *and doth teach thoſe that erre; Thoſe alſo that are right, it comforteth them.*

But

But I will go unto my Mother, and aſk her once more, whether I may hide theſe things from you.

Sapientia divina noſtra debet eſſe ſtella nautis in hoc mari magno.

E. K. She is gone.

△ We read over the premiſſes, and gathered, that ſome treachery was deviſed againſt me: And therefore, I beſeech God, to give us his counſels, and adviſes, to be my guide and protector, my light and comfort.

E. K. Here ſhe is again.

Madimi ..... *That you both, or (if you will be diſtracted) one of you, go ſecretly* hence, and ſpeedily unto Lasky: *So ſhall it come to paſſe, that he* whom they intended *to impriſon*, (*ſaying*, we will compel him to perform his word, leaſt he peradventure triumph elſewhere againſt us;) [&] *may at laſt, open the Priſon Doores for them, and* ſalute a ſtrange King, even in the ſelf ſame place, where they ſhall eat to morrows Dinner. *But when they perceive that you are gone; Then will they underſtand that you knew, and that* the ſpirit of God *was amongſt you.*

Flie from *Prage.*

The words of the Conſpirators.

I come again.

Spiritus Dei nobiſcum.

E. K. She is here againe.

Madimi ..... *If theſe words be true, bear witneſſe of the truth: if you think them to be falſe, you need not follow them.*

△ How ſoon would you adviſe me to be going hence? you ſee how bare I am of money.

Madimi ..... *Do ſo as in an eminent danger. I have ſpoke the laſt word.* Sed adhuc tria; Omnia ſuccedent voto.

△ Deo noſtro Omnipotenti, ſapienti, & miſericordi, ſit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Monday

Februarii 25. à meridie, circiter 1 ½.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

E. K. Fell on his back as one had written as he ſat at the Table; Hereupon we reſorted to the Shew-Stone, &c.

E. K. Here is *Madimi.*

Madimi ..... You have vowed to your ſelves, and to the Lord, perform your vowes. *That which God commandeth, that do.*

Excuſe your ſelves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horſe-back.

E. K. I pray you to give us ſome inſtructions of my Lord *Lasky* his being.

Travaile hence directly, and unto Wratiſlania, *and there I will meet you.*

E. K. I pray you to deal openly with us, according to our frail ſtate, and to declare unto us of my Lord *Lasky* his eſtate.

A. L.

Madimi ..... You depend not upon *Lasky*, but *Lasky dependeth upon you; if he do evil, his puniſhment is ready: if he do well, he doth it for himſelf.*

I am greater then you, and my eye ſtretcheth farther then yours; yea, though you went to morrow, you have loſt ſome dayes.

Dayes.

△ I muſt carry my Books with me, we muſt be at the leaſt three horſe.

Madimi ..... *Not ſo, but* thou ſhalt hide them.

Books to be hidden.

△ Am I to return hither again, before my wife come from hence?

Madimi ..... *I am not fleſh, neither do I move, or am moved with fleſh*; But if you fulfill the firſt, the reſt followeth.

Do this, as though you committed theft, △ Secretly and ſpeedily.

for if the hours *be diminiſhed, the purpoſe ſhall alſo want ſucceſſe.*

Houres.

Ductus es, ſequere ſi vis.

The hand is open, and ready to take hold *on you, what therefore ſhall I ſay more to you?*

△ What hand I pray you?

Madimi ..... *Manus amplectens non rapiens.*

△ Lord I underſtand not that neither.

E. K. She is gone.

△ In manus, tuas Domine, Commendamus noſtra corpora, animas noſtras & ſpiritus noſtros. *Amen.*

Wedneſday.

February 27. △ I and *E. K.* and *Thomas Kelly* as ſervant, rode to *Limburg*, (otherwiſe named *Nimburge*,) ſix miles from *Prage*, in the way toward *Breſſel*: otherwiſe, named *Wratiſlania.*

Februarii 28. Manè circa 6 horam. *At Limberg.*

Thurſday. Note, I had cauſed from 4 of the clock in the morning the Horſes to be looked unto, ſo as, by five, or aſſoon as it was break of day, we might be riding.

In the mean ſpace while *E. K.* yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. *E K.* heard a voice (like mine) ſay *D.*

Whereat he asked me, what ſay you? I anſwered, that I ſpake nothing. Then he doubted what creature did uſe that voice. Afterward he roſe: and when he had been ready a while, and ſate in the Chamber where my male lay, he ſaid, that he felt ſomewhat crawling, *or as one writing on his back*, and at length *to aſcend into his head.* And ſo I left him, and went out into another place, and kneeled to pray, and prayed, and upon the comming in of *Thomas Kelly* into that room where I kneeled (in the Door of a little open Gallery over the ſtreet) I roſe up, and went in again to *E. K.* and he told me that he ſlumbred by reaſon of the heavineſſe of his head; and *that he ſeemed to ſee me praying, and* Michael *to ſtand by me.* I anſwered, that truth it was I had been ſomewhat bent to prayer, but that I could not pray as I would, &c. Hereupon; *Immediately he ſaw* Michael *over my Head with a pen in his hand*: Thereupon I was reſolved that I was to write ſomewhat of importance: And I made ſpeed to take pen, ink and paper, and to ſettle my ſelf to writing, becauſe we made haſt to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whoſe ſiſter is wife to Doctor *Salomon* of *Prague* the Jew, &c. And going about to attend for ſomething to write, a voice ſaid, as followeth.

A Viſion.

A Voice. *Cur non includis te ad audiendum vocem meam?*

△ Hereupon, I did ſhut all the Doors, and uttermoſt Doors.

Note the reaſon why a Receptacle is of more credit. *A voice* ..... In receptaculo, ut magis approbetur veritas.

△ Hereupon ſpeedily I took out the Shew-ſtone, and ſet it on the Table before *E. K.*

E. K. Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midſt; The white Circle hath great brightneſſe of light in it.

Madimi. *E. K.* Now here is *Madimi*, ſhe ſtandeth in the white Circle: and looketh into the fire, ſhe kneeleth.

On the outſide of her, ſtandeth *Michael* with a ſword.

E. K. Madimi is gone away, and *Michael* is come to the lower part of the Circle.

A voice ..... *Speak, for who controlleth me?*

E. K. Michael boweth himſelf toward his feet, as though he kiſſed the place where he ſtood: as if it were the Circle that he kiſſed.

Michael ..... *Theſe are the words of the Lord, and of me his Angel, and Miniſter of truth: and they follow.*

Behold, I have led you forth diverſe times: and you have obeyed me. Therefore I ſay unto you, Be now Stewards of more.

▲ O merciful God.

E. K. He ſpreadeth his Arms abroad, and ſtoopeth down.

Michael ..... *He that committeth his Treaſure unto man, findeth favour, and at his return hath his own. But he that committeth himſelf unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I ſwear and it is.*

Dee. *That in thee*, Dee, *I delight. And lo, becauſe thou haſt obeyed me, and not of force of humane perſwaſions, I ſhew unto* thee what is to come, *and what* I would have thee to do: *and* wherefore thou commeſt hither.

△ Fiat voluntas Dei. *E.K.*

Michael ..... *Cover me for a while, leſt peradventure thou ſee I am beyond the ability of thy capacity*, and ſo return not eaſily.

E. K. He becommeth very bright.

△ I underſtood not well this ſaying, neither *E. K.*

Michael *I ſay unto thee cover the receptacle.*

△ We covered the ſtone a while, and read the premiſſes.

E. K. He is brighter then he was, the Circle of light ſhineth ſtill.

△ We uncovered the Stone, and then he ſpake again.

Michael ..... Before twelve moneths of your account be finiſhed, *with the Sunne: I will keep my promiſe with thee*, as concerning the deſtruction of Rodulph: *leſt peradventure*, he triumph, as he often doth. *For, thy lines* are many times peruſed by him; *Saying*, This man doted, where is become his God, or his good Angels?

Rod. The deſtruction of *Rodulph.* *And behold, I will ſweep him off the face of the earth: And he ſhall periſh miſerably:* that he may underſtand, that thou dealt not for thy ſelf, but didſt fulfil the work of thy maſter.

More-

Moreover I will bring in, even in the ſecond moneth, (the twelve ended) *Steven.* *St.*

And for a truth, (*as I am*) will place *him in the ſeat Imperial*; *He ſhall poſſeſſe an Empire moſt great: and ſhall ſhew what it is to govern, when God placeth.* △ All conditionally to be underſtood.

In his time will I fullfil many things that I have promiſed thee, and I will be merciſull unto thee; becauſe thou haſt not broken my Covenant.

My minde abhorreth from *Laſky*, for he is neither faithful to me, nor to thee: neither he careth for his own ſoul. *A. L.*

△ Chamo & fræno maxillas illius conſtringe (ô Deus) ut approximet ad te.

Michael ..... *The ſpeedy return of* Curtius *was to deliberate with* Rodolph *how they might, (under the colour of Juſtice) entangle thee.*

And lo, whom thou foſtredſt and fedſt at thy Table, is he, that hath wet his hand in the diſh with thee, and hath delivered *thee.*

Moreover, he hath betrayed his Maſter: And the cauſe of his adverſity, hath had chief root in him. From the third year he hath done unjuſtly: and hath made naked his Lords ſecrets. *Emericus. Sontagius.*

But he ſhall have his reward: and ſhall periſh with his own hand. *Before thou cameſt out of thy own Doores, to take thy Journey*, Rodolph knew of thy going.

And for a truth, his letters are before thee.

Therefore, it behoveth me, to give thee warning, and to teach and inſtruct thee, as one exerciſed in my buſineſſe.

Cover me, I am become cleerer.

△ We covered the Receptacle.

After a while we uncovered it.

Michael .....*This therefore ſhalt thou do.*

The ſame way thou cameſt, the ſame way thou ſhalt alſo return: Not to flie from their malice or tyranny: But to ſtand in the face of them as my ſervant.

Hereby, indirectly, ſhall the Traitour *underſtand you know him.* The Traitor.

And Rodolphus *hard heart, I will ſtir up with indignation againſt him. For he ſhall be conſtrued a Lyar.*

And they ſhall begin to fear thee, and alſo to love thee: and thou ſhalt be in favour amongſt them.

Annuate their doings, *and hear their ſayings. And thoſe things they ſhall offer thee, refuſe not. I will ſend one out to pay them their wages.* *Note.* Annuate their doings.

Moreover, I command thee Kelly, (*But in my own perſon, I counſel and advertiſe thee*) *that thou take* part with the Lord Jeſus: *And go* forward with the buſineſſe thou haſt in hand.

For why? They ſhall be ſhortly made open and plain; *leſt thy* (△) *word* (*to the Emperour he meaneth*) *receive foil in the hearts of men.* △ Belike he was ſtudying in *Dunſtons* book & Table whereof he made me not privy.

But I bind it not to that place. *For*, the fruit *that* ſpringeth of it, ſhall do my ſervice with *Steven*; *And* yet, if he will, *with that* unjuſt *Laſky. And it ſhall be a Garden for you: wherein you ſhall not borrow of the World, but of* the Gift *of God.* Yet if.

And hitherto I will deal with thee, that the leaſt thing which thou haſt beſtowed in obedience toward me, ſhall not be forgotten. *Donum Dei.*

Live you together, as brethren: and wonder together, at my works, *and in me, for there ſhall not a hair of your head periſh*; So that *you* liſten, and be obedient unto my voice. Together.

When therefore thou commeſt home, hide not thy ſelf; But ſee, that the Infant be regenerated. If. *Infans baptizandus.*

△ As concerning the Godfathers: ſhall I requeſt and uſe ſuch as I intended? *Mich.*

Michael ..... *Do, that thou haſt done.*

But put all theſe things up amongſt the ſecrets of your hearts, as though not ſeeing; yet ſeeing all things.

Let theſe for this time ſuffice.

E. K. The fire is gone, he and all.

△ Creatori noſtro Omnipotenti, Protectori noſtro miſericordiſſimo & conſolatori noſtro abundantiſſimo in tempore neceſſitatis noſtræ ſit perennis Laus, Honor, Gloria, & gratiarum actio.

Amen.

△ Hereupon we had great comfor, and ſo brake our faſt, and returned to *Prague* again, before 4 of the clok in the afternoon.

Note.

While I was thus out, and had left a letter for the *Curteſe Balthaſar Federicus Dominus ab Oſſa, &c.* to deal with the Spaniſh Embaſſador, the Lord *Romſe*, and myne Her *Kinsky*, to crave pardon of my ſudden departure, *and the Child not yet chriſtened, &c.* and had given my wife charge not to deliver the Letter before Friday night, &c. It came to paſſe, that this Mr. *Balthaſar* had ſent word of his comming to *Prage* with the Lord *Kinsky*, (whom on the Friday before I had met riding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was deſirous to ſpeak with me.

Upon which occaſion my wife thought it beſt to ſend the letter to him, and ſo did, not long before my coming home. Which thing when I underſtood, I was half ſorry for it, and ſent preſently word to Maſter *Balthaſar* of my coming home, and to certifie him that my wife had erred to ſend that letter unto his worſhip before *Friday* night, when ſhe might perceive that indeed I did ride forth to *Breſſel*.

He thereupon was deſirous to ſpeak with me, and *of him I received my Letter which he had peruſed*, and offered himſelf moſt ready to ſatisfie the content thereof, &c.

Now to the chief purpoſe, At my return home from Maſter *Balthaſar Federick ab Oſſa*, I found *Emericus Sontagius*, in my wives ſtove with Maſter *Kelly*, *who at the ſight of me was ſore amazed, and half not able, or not willing to ſpeak, but ſaid*, vos eſtis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yeſterday very melancholick, and would ſpeak with no body. *And that he knew of my journey in a moment when it was*, and that by the Jews, & ſpecially by the Doctor his ſon, that had gone about to get me the four horſes, & laboured very much with himſelf (unasked) to perſwade me that the Emperour his firſt and chief underſtanding of it was by the Jews, &c. Hereupon (being now night) he went home.

✝ *Pragæ.*

Martii 14.

Thurſday. A meridie, hora 2 ½. Baptizatus erat *Michael Dee* filius meus in arcis Pragenſis majori Templo. Baptiſmum exercente, Cæſareæ Majeſtatis Capellano.

Suſceptoribus vero, Illuſtriſſimis Dominis, Domino don Gulielmo de ſancto Clemente, Hiſpaniarum Regis, apud Cæſarem Legato, & Domino Magnifico, Domino Romff, ſummo Cæſareæ majeſtatis cubiculario, & à conſiliis arcanis intimo & primario, &c.

Suſceptrice autem, Nobiliſſima fœmina, Domina de Dittrechſtain, Domini de Dittrechſtain, uxore chariſſima, qui major Domo Cæſareæ majeſtatis eſt. Infanti verò nomen erat inditum *Michael* ad petitionem meam, *ob gratam beati* Michaelis *memoriam, qui (ex miſericordia Dei) tam fuit eſt & erit nobis benoficus, auxiliaris & tutelaris*, &c.

Michael.

✝ *Pragæ.*

Martii 18.

Monday. Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fuſis, primùm, deinde (aliquà interpoſita mora) aliis etiam ejaculationibuſque factis pro miſericordia, luce & auxilio Dei, &c. poſt horas 2. tandem nulla facta apparitione, ceſſavimus. Ego verò de Dei ira timidus, cauſam ſubeſſe magnam dubitavi, &c.

△ Miſerere noſtri Deus, & ne nobiſcum agas, juxta omnes iniquitates noſtras, *Amen.*

Martii 20.

Wedneſday, manè. △ Note— *E. K.* yeſterday had a ſhew of a little thing as big as a peaſe of fire as it were in the ſtone going about by the brinks. And becauſe it was not in ſhape humane, he of purpoſe would not declare it ſo to me, and ſo I have noted (as appeareth) of no ſhew. This he told me on Tueſday night (that was yeſternight) upon occaſion of a great ſtir and moving in his brains, very ſenſible and diſtinct, as of a creature of humane ſhape and lineaments going up and down to and fro in his brains, and within his skull: ſometimes ſeeming to ſit down, ſometime to put his head out at his ear.

And this began from the ſame night following.

✝ *Pragæ.*

Martii 20.

Wedneſday, manè circiter 6 ½.

△ Precibus ad Deum fuſis aliquanto prolixioribus quam ex more, &c; ſtatim facta eſt apparitio.

E. K. Here is the ſame ſhew of a little parcel of fire ſomewhat leſſe then a peaſe, going about the border of the ſtone.

E. K. Here is one, but he hath a covered face, I know him not, his covering is of a compound colour, between black, red and white, he is covered down to his middle, the ground of it is white: There be ſpots of black and red on it, ſome big, ſome little, as if they had been ſprinkled on with a pen, or daſhed on with a pencil.

A

..... *Againſt divine neceſſity is no prayer nor reſiſtance.*

E.K. I feel nothing, in my head now, and till now I did, as is moved before.

..... *Come, ô you Prophets, and render your accounts. Come, O you that have ſucked of the breſts, wherein the judgments and ſecret will of the Lord is hid, and of Neceſſity to come, Gather your ſelves together, render ſome account why the King of eternity deſcending from the heavens hath ſo often viſited you? And why he hath rather viſited you, in the Deſert, upon mighty and high Mountains, unranged of men. Tell, I ſay, what the cauſe is, that he hath come down into the Fens, and amongſt your flock: Could not this God have lifted you up, and have brought you into his ſecret chambers? Could he not have raviſhed you unto himſelf, and ſo have carried you about with him, that you might ſee his great wiſdome unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare preſume to ſay, that you deſerved the Lord his preſence.*

There is none of you that dare open his mouth, ſaying, God hath need of us.

Tell therefore what is the cauſe that God hath viſited you.

△ The unſearchable judgments and determinations of the higheſt, &c.

..... *Be ſilent, thou anſwereſt before thou art called.*

.... *What is there none of you that anſwereth me? No, where art thou?*

Job, *where art thou?*

Moſes, *where art thou?*

Zyrom, *where art thou?*

Syracasba, *where art thou?*

Daniel, *where art thou?*

Jonas, *where art thou?*

Ezechiel, *where art thou?*

Holy, holy Eſdras, *where art thou?*

You leſſer Prophets, where are you?

You number without number, (whom the Lord hath talked withal) wherefore ſhew you not your ſelves?

All theſe were full of the Holy Ghoſt.

All theſe mortified their fleſh for the love of God. Yet, what, are you not able to render account or to ſhew the true cauſe why God hath viſited you?

God viſited you ſo long, and ſo oft, ſo mercifully and ſo abundantly, and are you ſilent and ignorant? Why?

Mandata tua juſta ſunt Domine.

What, was this the cauſe that God viſited you for, that you ſhould fulfill his Commandments, and teach his people the way of ſalvation?

True it is, it was the cauſe that moved you to obedience. But the very cauſe why *God appeared unto you, you know not.*

Behold, the Commandments of God are juſt & true, whoſe ſons you are: if therefore you follow not the Commandments of your father, you are diſobedient. But why, your Father hath commanded you? Lo, I teach you.

When God of very God, the true light, beauty and honour of his Father, conteined or was full of the image of an heaven and earth, and by the omnipotent, conjoyned, and equal power and ſtrength of them both, joyned in one, was brought forth, and had his real beginning, he determined alſo, in the ſelf-ſame Image and Idea, the due and proper order, juſt law and determination, of all things that were comprehended, which law and things together have their courſe co-eſſential both in heaven and earth, diſtinguiſhing all things into their real beginnings, limitation of time, and determination between their extreams. This order or law, begun in the boſome of the Word of God, keepeth ſo his proper courſe, and order, and law of his own eſtabliſhment. That thoſe things that before were wrought in God, might alſo receive working and being ſubſtantial to the end of God his progreſſion.

This is the ſelf-ſame that we ſpoke of before, in the name of divine Neceſſity. againſt the which no prayer prevaileth, nor reſiſtance can be made.

This Neceſſity was the cauſe, O you Prophets and Children of God, that God dwelt amongſt you.

This Neceſſity was the inſtrument that brought you to the ſtage of your election.

This Neceſſity was the cauſe that God choſe you.

This Neceſſity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Chriſtians; of diſobedient, holy ones.

Finally, of the unperfect and evil, rage and roming aſtray of mankind, the true number of ſuch as return from wickedneſſe, and are choſen to eternal joy from the beginning.

But this may ſeem unto you a ſtrange and ſtumbling Doctrine.

I have laid the Baſis.

△ We read the premiſſes, which ſeemed to us very pithy, and ponderous, and full of myſteries.

△ I noted two Prophets names, not before.

..... *This Neceſſity is two-fold, one (that is to ſay, the firſt) contemplative and fix.*

The other, working and leading to an end.

In the firſt do dwell two great and mighty Judges, Juſtice and Mercy.

In the ſecond dwelleth the ſon and image of Juſtice, leading on by order for the courſe of things, that are led on by the later, have not true Juſtice, but the image of Juſtice.

This is the cauſe that the elect and choſen may erre and go aſtray, and loſe the benefit both of the end of his Election and firſt determination.

For why: All things come on, and keep their courſe, even as they are led, by the image of Juſtice, Man onely excepted: which by reaſon of his free-will, draweth out of order, runneth from the mark, refuſeth that which is good, and through the burden of his fleſh, inclineth unto evil. [*E. K.* He teacheth himſelf.]

In the which evil, whilſt he dwelleth and continueth, lo the courſe of neceſſity taketh hold upon him, and draweth him unto the ſcope or end whereunto he inclineth himſelf.

For, behold, Although he be before ſanctified unto the Lord, and made a choſen veſſel, wherein if he continue, neceſſarily he ſhall enjoy the reward and glory of the ſanctified. Yet if he loſe that Neceſſity, and fly from his own law and condition, taking part with the filthineſſe and iniquity of his enemy, through Satan or his fleſh, of Neceſſity he muſt periſh. If he continue.

For as thoſe that are good, tied unto the law of goodneſſe, are glorified, if they *continue: ſo likewiſe are the evil tyed unto the law of wickedneſſe, the Neceſſity whereof is damnable.* If

This is the cauſe that the Prophets are viſited.

Becauſe God found them puniſhing their fleſh, deſpiſing the vanities of the world, and reſiſting Satan.

For lo, the Lord looked down unto the earth: And he ſaw them deſpiſing wickedneſſe, fearing him, and grounded in the faith of redemption.

Therefore he thruſt himſelf in amongſt them, and through the firſt part of neceſſity (in mercy) he viſited them.

Take heed (ô you) that the Lord of neceſſity viſiteth in Juſtice, for your burden ſhall be great and intolerable.

E. K. He is gone. △ We read and diſcourſed a pretty while.

E. K. Here he is again.

..... *Now unto the reſt.*

What is (therefore) that neceſſity divine againſt the which there is no prayer nor reſiſtance?

For why it is evident, That ſinners may return, and thoſe that erre, may be brought into the right way, and that by Prayer.

Behold, no man is penitent, but he uſeth Prayer. Prayer.

No man ſatisfieth, but he uſeth Prayer.

No man taketh part with the Church, but in Prayer, for Prayer is the Key, ſanctified by the Holy Ghoſt, which openeth the way unto God.

Neceſſity had determined the deſtruction of *Ninevee*, neceſſity alſo ſaved it.

For lo, when they ſhould neceſſarily have received reward for their wickedneſſe, they prayed, and reſiſted neceſſity.

It appeareth, therefore, not yet, what neceſſity that is, that Prayer prevaileth not againſt.

Note here, The later neceſſity is neceſſity, leading malum ad malum, & bonum ad bonum; *which neceſſity is that, which is tyed unto every thing leading it* unto the end *that it deſireth.*

Even as God, ſeeing the Prophets forſake the loathſomneſſe of their fleſh, and framing themſelves to the neceſſity which leadeth unto good, of his meer mercy, in the firſt, thruſt himſelf amongſt them, fixing their later and deſired neceſſity, with a neceſſity of his Omnipotent and unſpeakable mercy wherein there dwelleth two things;

Joy, and Perſeverance.

Theſe therefore (as the Prophets) which are viſited with God in mercy, are fed, nouriſhed and foſtered as the Prophets were, with theſe two diſhes,

Whereof the greateſt is Perſeverance.

Herein I teach you, that he that is firſt elected and applyeth himſelf to the neceſſity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the viſitation of Gods mercy, is ſealed to the end of his Election, in gladneſſe, and through the value and ſtrength of Perſeverance, and cannot fall ſo far, that he ſhall be bruiſed, or run ſo far aſtray, that he ſhall not be able to remember himſelf.

Happy are thoſe that are elected.

But happy, happier are thoſe that perſevere in their Election.

Theſe are thoſe unto whom God imputeth not their ſinnes.

Theſe are thoſe that ſinne and Satan are a weary of, for they are not able to prevaile.

Theſe are thoſe which are numbred in the Book of God, and whoſe brethren tarry as yet for their comming. But the altar ſhall be opened, and they ſhall riſe.

But

But is there a mercy fixed, and doth this mercy alſo fix Juſtice; Or as I have called it the Image of Juſtice.

It is evident; So alſo is there a Juſtice that is fixed, a Juſtice triumphing, a Juſtice mighty a Juſtice unable to be reſiſted, a Juſtice that Prayer prevaileth not againſt, yea, a Juſtice that Hell and the Devil are condemned in.

This is that Juſtice, this is that two edged ſword, this is, that Iron Mall, wherewith thoſe that refuſe their Election, or are not elected, following the neceſſity of wickedneſſe, are and ſhall be cut in pieces with, beaten into ſmall powder, and be caſt into the lake of fire and brimſtone.

This is he that ſealeth up the ſecond Hell, with the ſecond death.

This is that you, ô you ſtarvelings, you vagabonds, you ſtiff-necked and ſtinking ſinners ought to dread and fear!

Hath God elected you, and do you diſdain it?

Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to caſt it into the fire.

Shall the finger of God write you, and ſhall the vengeance of God root you out.

Repent I ſay, and flie from your iniquity.

Return into the way of the Lord, leaſt God ſeeing your wickedneſſe, your un-natural and inhumane rebellion, your diſobedience againſt your father, thruſt himſelf upon your neceſſity with his juſtice and vengeance.

Which thing if you do, Prayer prevaileth not, much leſſe is their reſiſtance.

Are you not afraid to loſe the ſight of God, and to be deprived of the glory of his Majeſtie?

Are you not afraid of the unſpeakable flames and fire-brands of Hell, which are prepared for the wicked?

What ſhall I ſay unto you?

Shall I take pity upon you?

Why care you not for your ſelves?

Shall I pray unto God for you?

You pray not for your ſelves.

Shall I beſtow goodneſſe upon you?

Hui, *you deſpiſe it.*

Shall I bring three Sheep from the Mountains, and ſhall I loſe two of them before I come home. Three ſheep.

O you mortal men, be merciful unto your ſelves, Take pity on your ſelves. Fall into the true judgment of light and darkneſſe, of good and evil, of eternal Glory and Damnation.

For, behold, I tell you, that God is ready to thruſt himſelf, yea, to throw himſelf as a might ſtone upon you.

Againſt the which there is no time of prayer, nor nothing that can prevaile.

I have here taught you, and exhorted you.

Exhorted you to forſake your wickedneſſe, and to cleave unto the Lord

Taught you that thoſe that are elected may loſe their election, and may be eſtabliſhed in their Election. Alſo that thoſe that are not elected run by the rule of neceſſity unto the end of their wickedneſſe, which is rewarded with eternal fire.

From the which God of his mercy, and in his Sonne Jeſus Chriſt, who hath redeemed you, is yet ready, if you will, to deliver you.

Hal rowgh ha.

△ We long diſcourſed of ſundry things, and each reproved other of haughtineſſe, or pride of mind, how juſtly we did it God knoweth.

E. K. He is here ſtill.

△ O Lord order theſe matters with us, and between us, to thy Honour and Glory.

E. K. —

..... *Thou* E. K. *and we, receive at one fountain, we are created and made by one God, to the end we ſhould glorifie him, as our Creator, you, as your Redeemer and Creator.*

Note E. K had ſaid, let them give me ſomewhat, or ſome thing beneficial to my mind or body, and then I will like the better of them.

But lo, we are of Heaven heavenly, comforted and nouriſhed with the glory of God, wherein (ſince the (△) *diviſion made amongſt us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgment of God may allow you, for thoſe places you are apt to inherit. If therefore we be both refreſhed of God, have our beginning from God as from our Creator, let us both acknowledg his goodneſſe, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmiſh wherein you fight, by fighting manfully, and overcomming.*

△ The fall of Angels.

Yet of us thou haſt, as thoſe have that are rewarded in the labour of him that is ſent in meſſage from the giver.

If the King ſend his Meſſenger unto thee, he ought for three cauſes. Firſt, for the perſon from

A King his meſſenger to be honoured for 3 cauſes. The Angels good will toward E.K.

whence he commeth. Secondly, for the authority of his meſſage, or goodneſſe of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.

Even ſo deal with us ∴ for us he may ſay, you fare the better by him, in reſpect of his labour, and the authority that he uſeth: ſo may we ſay, you fare the better by us.

But let the heaven and earth bear witneſſe (beſides the benefits of God) of our good will towards you. But anſwer me.

E.K. What ſay you to me? wherein.

△ E. K. ſaid he would not allow of their doings & counſels, unleſſe they were allowed of and confirmed by the Prieſt, to whom he would confeſs himſelf.

..... *As touching your receiving, as touching thy taking part with Chriſt Jeſus, very God and man: the Son of the living God, whoſe precious blood cryeth out continually before his Father for the ſins of the people.*

Whether is greater, the authority of truth, by the Church Militant, or Triumphant?

Anſwer you [E.K.] *to that.*

E. K. By the Church Triumphant.

The authority of good Angels is greater then the authority of the Pope.

..... *Even ſuch is our authority. Therefore it is greater then the authority of him* that is a fleſhly Prieſt.

If the Angels that have appeared unto you, had appeared alſo unto the Jews, ſaying, Crucifie not the Son of God, they would not have done it.

For though they believed not man, yet would they have believed an Angel.

Therefore did God the Father acknowledge his Son Chriſt, by both Churches: as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jeſus was the Son of God.

E. K. What is the Church? I did not think that the Angels were of any Church.

Note of the Jews.

The Church is the number of thoſe which are governed by the Holy Ghoſt, and that continually ſing Holy, Holy, Holy, Holy, Lord God of Zebaoth: But that we ſing ſo, the Scriptures bear witneſſe. Therefore we are of the Church, and our teſtimonies are true.

Both Churches Triumphant and Militant. *Eccleſia, quid?*

I counſel you therefore to put on humility, and to make your ſelves ſubject before the truth.

Love one another, not becauſe you are men, but becauſe you are partakers of the heavenly teſtimony.

△ *E.K.* had ſaid, let them give me ſomewhat profitable to my body, or ſome wiſdom to my minds behoof.

In reſpect of thy body and mind, I anſwer thee, that thy body is which now had not been, and what thy minde ſeeth, commeth through the light that we leave with it.

But if we forſake thee, thy body is not, much leſſe ſhall thy underſtanding be.

Stay and I *come again.*

△ We read, and *E.K.* marvelled at the aptneſſe and foundneſſe of their anſwer.

E.K. Here he is again. *E. K.* I cannot tell *F* or *P*.

A Prophecy.

..... *When* ☉ *hath ended, and* P *hath ended,*

I *come again.*

△ Forte ℙ *L.* ſignificat *Philoſophorum lapis.*

E. K. He is here.

This we had not yet.

When P *hath ended, and* L *hath ended (which is at hand) then cometh the ſon of perdition, and entreth.*

Of theſe two Letters I *will ſay more, in* your next action.

The Light of heaven be amongſt you.

△ Amen.

Miſericordia Dei ineffabilis ſit ſuper nos, nunc & ſemper, *Amen.*

Sequitur Liber 24, *qui, hac die etiam inceptus eſt à Meridie, horam circiter* 3 *per ipſum* Levanaël.

Myſteriorum PRAGENSIUM Confirmatorum Liber.

PRAGÆ,

Anno 1585, *Martii* 20.

Myſteriorum CRACOVIENSIUM *Stephanicorum.*

Initia Aprilis 12. 1585.

Myſteria Stephanica.

TAke common Audcal, purge and work it by Rlodnr of four divers digeſtions, continuing the laſt digeſtion for fourteen dayes, in one and a ſwift proportion, untill it be Dlaſod fixed a moſt red and luminous body, the Image of Reſurrection.

Take alſo Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal, and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithſtanding backward, through every degree, multiplying the lower and laſt Rlodnr his due office finiſhed by one degree more then the higheſt.

So doth it become Darr, the thing you ſeek for: a holy, moſt glorious, red, and dignified Dlaſod.

But watch well, and gather him, ſo, at the higheſt: For in one hour, he deſcendeth, or aſcendeth from the purpoſe.

Take hold.

Anno 1585. *Martii* 20. { Vide hujus Dei actione præcedente. De Neceſſitate divina & electione, &c. } + *Praga.*

Wedneſday, à meridie circa 3½. △ As we ſat together in my Study, and talked of our affairs, and of the Philoſophers ſtone, *E. K.* felt a thing heavy upon his head, and heard a voice, ſaying, I will teach thee. Hereupon I ſet the ſtone in place.

E. K. Here is Levanael, covered as he was wont.

Levan. ..... *Why are you not pure, that you may learn?*

E. K. So we will receive at Eaſter, as the time of the year doth require.

△ Lord, thou haſt ſaid, we ſhould at length be of one minde, through thy mercies, Lord help us herein.

E. K. He ſeemeth to have had his lips ſewed: for the vail is ſo thin, that it permitteth his face in manner to be perfectly diſcerned.

Levan. ..... *See that you take the ſeaſon, and gather while it is time; if you let this Harveſt paſſe, you ſhall be deſirous to gather, and you cannot.*

NOTE. Thrice.

Thrice I muſt come unto you, *if I finde you not.*

Lo, I have done, for I come no more.

E. K. I pray you to deal with another: here is John, a boy in the houſe, you may uſe him.

Levan. ..... *Thy talk is* humane folly: *But before I go, I will not be hidden from you.*

Read your Leſſon, it is now a ſtale leſſon.

△ I read, Take Common Audcal, &c. Take hold.

Levan. ..... *You are beſt to do ſo.*

E. K. Now he hath heaved up his vail, his face is bare, it was not his lips that had thoſe ſtitches as it were, but it was in his vail, his face is a very fair beautiful face.

△ We beſeech you for God his ſake, his glory and honour, to give light, and to make plain this Leſſon or Concluſion.

Levan. ..... *This Concluſion wherein man is exalted being the laſt and the firſt, is as neceſſary for you*, and for the avoiding of *temptations* that are *to come, as your garments are to cover your nakedneſſe, or the houſes to keep off the ſtorms.*

△ Give us therefore this help, this hand, this ſtaff, this counſel, O Lord.

Levan. ..... *How much the more you neglect it, and the time wherein it is to be gathered, ſo much the more ſhall you be redus unto your ſelves and the buſineſſe which you muſt fulfill in the will of God, if you have this; it will firſt* cauſe you to forſake; ſecondly, it will plant you there, where without it your feet cannot enter, and from whence when you are planted, you ſhall not eaſily be moved.

The fruit of the Philoſophers ſtone.

I ſpeak not this, for that you ſhould murmur, ſaying, Cannot God plant us without this? But to make it evident unto you: That God uſeth his Creatures viſible to introduce or lead in (yea, ſupernatural) force and wiſdome.

Theſe things will demonſtrate the will and power of God grafted in you, that it is found perfect, and from above.

The divers commodities of the Philoſophers ſtone known.

For if you ſay, lo theſe things hath God taught me, and theſe things hath God opened unto me: Whileſt they wonder at the one, they ſhall be forced to believe the other.

Table-talk of poverty objected to us.

Moreover, they ſhall leave their Table-talks, which object poverty unto you, *and they ſhall be forced to ſay, (even in deſpight of their teeth) what need had he of us? he ſought us not of the world, for lo, he leadeth her as his ſlave.*

Theſe things, if you conſider not, I *put you in remembrance, that you may know you loſe time, yea, that you loſe a benefit, deſired of many, and ſo forth.*

Lo, I come again.

△ I read over the premiſſes.

E. K. Here he is again.

Levan. ..... *Read.*

△ I read.

Levan. ..... *What is* Audcal?

△ God knoweth, I know not.

Levan. ..... *It is* Gold.

△ Purge and work it. How your purging is, I know not.

Levan.

Levan. ..... *Read and go forward.*
Levan. ..... *Dlaſod is* Sulphur.
Go on let me teach you generally.
△ Take alſo *Lulo* of red Roxtan.
Levan. ..... Roxtan, *is pure and ſimple Wine in her ſelf.*
Lulo is her mother.
△ There may be in theſe words great abiguitie.
Levan. ..... Lulo is Tartar, ſimply of red wine.
Audcal is his Mercury.
Darr, (*in the angelical tongue,*) *is the true Name of the Stone.* △ He ſaid before it was Gold.
I come again.

E. K. Here he is again.
I have no more to ſay to you, this is the firſt time. The firſt time of three before ſpoken of.
E. K. He is gone. △ We know that Lapis Philoſophicus ſit ex metallis, cum metallis, & ſuper metalla, &c.
E. K. Here he is again. --- All is there.
Levan. ..... *How many letters are in Audcal.*——△—— Six.
So many waies is this a working.
E. K. He is gone. △ Divina nobis ſemper adſit gratia, & nobiſcum co-operatur, ad Dei Honorem & Gloriam. *Amen.*

+ *Praga.*

Martii. 21.
Thurſday, a meridie circa 5 horam.

Note, my wife being in great perplexitie for want of money, requeſted *E. K.* and me that the effect of the unnexed petition might be propounded to God and his good Angels, to give anſwer or counſel in the cauſe? Hereupon I prayed a little to the ſame purpoſe, and read the petition, &c.

We deſire God of his great and infinite mercies, to grant us the help of theſe heavenly myſteries, that we may by them be directed how or by whom to be aided and relieved, in this neceſſity that we are in, of ſufficient and needful proviſion, for meat and drink for us and our Family, wherewith we ſtand at this inſtant much oppreſſed: and the rather becauſe that might be hurtful to us, and the credit of the actions wherein we are vowed and linked unto his heavenly Majeſtie, (by the miniſtry and comfort of his holy Angels) to lay ſuch things as are the ornaments of our Houſe, and the coverings of our bodies, in pawn either unto ſuch as are Rebels againſt his divine Majeſtie, the Jews, or the people of this City, which are malicious and full of wicked ſlanders: I Jane Dee humbly requeſt this thing of God, acknowledging my ſelf his ſervant and handmaiden, to whom I commit my body and ſoul.

E. K. Here is one with a leather coat and a ſpade, with a white Coronet on his head round, hath a bag on one ſide of him, and on the other ſide a bottle, it ſeemeth like an husbandman, but a young fair man he is.

Jane Dee.

Give ear unto me thou Woman, *is it not written, that Women come not into the Synagogue, much leſſe ought they to come before* the teſtimony of the will of God to be fulfilled mightily, and to come againſt the World and againſt the pomp for money and iniquity, *but becauſe thou haſt humbled thy ſelf, and haſt refuſed to tarry before me, as it becommeth thee: I will anſwer to thy infirmities, and will talk with thee.* The title of our actions.

He

He that hath his Houſe inhemmed with a Ditch, which is deep and ſwelled with water muſt needs make a Bridge over, that he may be at liberty, elſe is he a Priſoner unto the waters, but if he want Wood, and have no ſhift to enter into the fields, is it not Wiſdome to break his Dining Tables, and to ſet himſelf free; why cryeſt thou unto me; Behold, let thy Houſe yeeld, and the covering of thy body give place to the neceſſity of hunger, Behold, God ſuffereth his Elect & choſen veſſels oftentimes to be without Manſion *or apparel: But, lo, he feedeth the Sparrows, but I will not reprehend thee, becauſe thy ſoul is frail,* but be faithful and obedient, and that truly, as thou art yoked: *Behold, I have bleſſed thy Children, and of thy ſeed and bones will I build a new, and they ſhall have Houſes, and ſhall be ſerved of ſuch as the people ſalute, ſaying, hail Maſter.* Be thou patient and full of repentance, and do *that thou* haſt to do, and not that thou haſt done, *For*, lo, mercy is with thee, *and* well ſhall come unto thee.

A promiſe to *Jane* her children.

Of Neceſſity.

Behold, the Scourge is with you, and of neceſſity you muſt be tempted, that your Faith may worthily be glorified, and that you may be praiſed in me.

Behold thou ſeekeſt Counſel of me, I will counſel thee, Behold, I would dig for thee, but I ſhould do contrary to my ſelfe, becauſe I have given power, and he that poſſeſſeth the earth is againſt me; But ſuch as I have, I will give thee, and it ſhall be ſufficient, more then thy veſſels can hold, or thy dayes can thank me for.

Conſider that to morrow commeth not before he be brought in: Neither canſt thou have until thy power come; *But caſt up thy eyes, and hope for better things; Lo, ſince I cannot give thee that thou deſireſt, really, yet I bow my head, and ſo I counſel thee,* let thy husband ariſe and gird himſelf together, and let him take his eyes with him, and let him haſt out of this place: For my thinks they diſſemble; Lo, let him ſtand before Steven, and let him viſit Lasky, *peradventure he find him not living*: But if he live he is dead, there ſhall you ſee that I will relieve thee and do good unto him, and will bind up the Jawes of the perſecutor, that he may go on.

Note, One ſtorm is yet to come. △ *Huic ſexui ſcilicet muliebri.*

Thou art a Woman, and thy infirmities follow thee, I counſel not without a cauſe, neither did I ſtirre *thee up to ſpeak: But for thy faith I will reward thee: But one ſtorme is to come, take it patiently, thou ſhalt be the more whiter,* and more neerer: *Behold,* I go before and he *that followeth me doth well unto himſelf, for I do well unto thoſe that follow me; Caſt away your murmurring,* and ſweep your Houſes, *take heed of Spiders, and of the whore Rats.·. This is the firſt time that I have anſwered to this kind in the latter dayes; Lo, I go.·.*

△ Lord, it was ſaid unto us as a Watch-word, when *Stevens* Meſſengers ſhould come for us, that then we ſhould go. Now his Meſſengers are not yet come, &c.

..... *If the Bridegroom invite thee himſelf, what needeſt thou his ſervant.*

△ Now is the difficulty for money greater, for if we had tarried together, leſſe money would have ſerved then now it will do, &c.

Numerata divina. Neſcimus quis nobiſcum loquitur.

..... *Thou haſt asked counſel, I have counſelled thee, if it pleaſe thee hear me, it ſhall be well with thee if thou tarry, but much better if thou go;* I have numbred thee, but be not proud, but becauſe I have numbred, diminiſh not thy ſelf, leaſt when I find not the number, I find not thee alſo, if thou wilt any thing elſe, there are, and they can ſay unto thee, but who ſpeaketh with thee thou knoweſt not.

E. K. He is gone.

△ Seeing here is matter unlooked for, we are ſtirred to ask queſtions not thought of before: Therefore, O Lord, ſend whom it pleaſe thee to us.

A voice ..... *Sunt alia hora.*

Deo noſtro Omnipotenti ſit omnis Laus, Honor, Gloria, & Jubilatio. *Amen.*

+ *Prage.*

Wedneſday.

27 *Martii* Mane circa horam 9.

E. K. came to me and asked me *the Circle or* Copy thereof which was ſhewed to him at *Oxford*, and he had written out, or deſcribed by the light that was ſhewed to him by the ſpiritual Creature, he intended as he ſaid to ſhew it to a Jeſuit, and to ask his counſel of it, &c. having a great miſliking of our ſpiritual friends, ſaying, that they *were the great Devils*; and ſo the leſſer that he dealt withal before, gave place unto them, &c. Hereupon I told him I would ask our friends counſel, before I delivered any thing of theirs to *their enemie*, &c. He would preſently have it, and with great threats moſt terrible and dangerous to me, he willed me to deliver it ſtrait wayes.·. I being occupied with writing a letter to the Queens Majeſtie, ſaid aſſoon as I had leaſure I would give it him, he ſaid he would tarry my leaſure: I told him that would ſcarce be this ſeven night, I had ſo many letters to write, he thereupon grew in ſuch a rage that he ſaid I ſhould not paſſe one foot beyond him before I did deliver it him.·. at length he roſe to ſhut the Door of the ſtudy upon me, I aroſe and went after him and took him by the ſhoulders to keep him from the Door, and withal called aloud to my folks; Come here (how) here is violence offered unto me, whereupon they came

in

in all, and my wife, and ſo afterward by degrees his fury aſſwaged, and my folks, my Wife and his went away: and after he had ſitten two or three hours with me, he ſaw on my head as I ſat writing *Michael* ſtand with a ſword, and willed him to ſpeak, which he did forbear to do, above a quarter of an hour, as *E. K.* ſaid: At length he ſpake as followeth ——

E. K. Here appeareth Michael on your head, and hath bid me divers times to ſpeak to you.

△ I diſpoſed my ſelf to write, and *Michael* bad bring the Stone.

E. K. Here appear 12 with him, 4 behind him, and 4 on each ſides of him 4, and all with ſwords of fire, and he the hindermoſt of them had a Barrel of Claſſe on his back full of fire, the 12 were all in red Coats.

Michael ..... *The Prophet.*

Nunc ergo Notum facimus Domine Rex quoniam ſi civitas hæc ædificata fuerit, & ipſius muri talati fuerint, deſcenſus tibi non erit Cœloſyriam, neque in Phœnicem. 3 Eſdræ cap. 2. c.

E. K. Now they all kneel down about him.

They look pitifully with their faces upward, as though they were praying, they be all in blood red Garments, and Michael his ſword is as the ſword I once did ſee him have; whoſe edge did open.

E. K. Now anſwer me to the purpoſe: whether I ſhall have the Circle of Letters which I did deſire?

Michael. ..... *Is there any like unto thee, O Jehovah in Heaven and in Earth, or can thy enemies riſe up [ſaying] againſt thee, and ſhall they ſtand, O thou whoſe look is more terrible unto thy Angels, then all the fires which thou haſt created, either in the bottomleſſe pit or in the life of all Elemental Creatures, or above in the heavens if they were gathered together in one can be terrible to man.*

Haſt thou not made Heaven and Earth, and haſt put thy head no where, and thy feet ſomewhere; becauſe without thee there is not, and without thee there cannot be?

O thou that haſt numbred the Starres, and art Dominus Dominantium above thoſe that govern them, and more in knowledg then their Government. Thou, Thou, Wilt thou ſuffer thy Name to be trodden under foot? Thou, Thou, Wilt thou correct the Heavens, and the whole ſeed of man? Wilt thou drown the World with waters, and root the wicked from the face of the Earth? Wilt thou caſt down the lothſome and wicked Cities, that they may grow in the terrour of thy judgment? Wilt thou ſend ſo many Plagues into Egypt?

Wilt thou ſuffer all theſe things to be done and many more memorable, which are all in thee: And thou permit one *Man, one Soul to be thus carried away with Satan to the diſhonouring and treading under foot of thee, and thy light of thee, and thy truth.* One man; *E. K. Veritas.*

If the King exalted him which magnified Truth before the ſtrength and Policy of Women: extolled him before his Princes, and cauſed for his ſake the building of this Temple to go forward: Wilt thou not puniſh him that deſpiſeth truth, that preferreth the wantonneſſe and *voluptuouſneſſe of the World (that errant ſtrumpet) before thy word,* and before the ſtrength of a heavenly Authority: *Art thou ſo become a little one, that thou art leſſe then a King? haſt thou turned thy face ſo far aſide that thou ſeeſt not this Rebellion? Can one man be dearer unto thee then the whole World was? or ſhall the Heavens be thrown head-long down, and ſhall he go uncorrected? Haſt thou Mountaines and Stones untrodden on, out of the which thou canſt ſhew thy Praiſe and Honour?* Are there not yet Infants which may be ſanctified to ſpeak with the Heavens, *that thou ſo hideſt thy ſelfe away from Juſtice; What, what,* if thoſe that often cry for grace receive it not, yet doſt thou give it unto him that commeth from it. 1 Eſd. ch. 4. 33, &c. An apt Skrier is ſanctified. Nota.

Sane ſtupor Cœlis, & ſtupor terris.

What, are not ſo many Fires as wait upon me ſufficient to arm Satan with vengeance againſt this wicked one? O thou Beaſt, O thou roaring Lion, O thou Monſter, O thou Whirlpool, O thou terrible Murtherer. Note the manner of Juſtice.

△

E. K.

Haſt thou plac't headlong many thouſands into Hell, and doſt thou linger to rage upon this imp, whom *thou haſt ſo long ſought for?*

Is it not written, leaſt peradventure he find them ſleeping, and ſo overcome them.

But, behold, whom thou findeſt ſleeping, is ready for thee, willing to go with thee. what ſpareſt thou? art thou ſo bold, to give authority unto thy Miniſters to confound, nay, to ſo blind that thou canſt not ſee ſo great an Hill?

Behold,

Behold, thy Miniſters cry out unto thee, and ſend thee word, calling thee Maſter, King.

Take heed the City be not built, take heed the walls of it be not lifted up, and as they that were the Meſſengers of the King made evident before his face that it was againſt his commodity, to have the Temple of the Lord built up, to have the City new ſhapen, to have the Walls made ſtrong,

1 *Eſdras* 2. 24. *becauſe* it ſhould hinder his paſſage into Cœloſyria, and the reſt.

E. K. Now the 12 (he excepted) fall down.

Mich. ..... *And thy Miniſters have they not ſaid unto thee, if this work of the Lord go forward, if the City ſent down from the Heavens may receive a place to ſet her ſelfe in, if the Walls and Rampiers of this that was built above ſhall be placed on any place of the World on earth, Behold. Behold, will it not hinder thy cauſe, will it not ſubvert thy Kingdome, will it not turn thee out of Doors: will it not bring thee to a terrible day before the Lord?*

Is it not written, that that day ſhall be terrible to Satan, and his Angels?

And wilt thou ſuffer a Door to be opened, wherein it may enter, it behoveth thee Satan here to bend thy bow, it behoveth thee now to draw up thy arrowes.

And if thou intend to plant on earth, that it may grow, time is, yet, now to weed out this Meſſage from above.

Do thy Meſſengers give thee warning of theſe things, doſt thou hold back thy force: when the Porters will betray the City, would deliver it into thy hands, would break down the walls before thee, what I ſay art thou like to enter, thou that loſeth no opportunity, art thou ſo negligent: Behold, the Doors ſtand open before thee, why entreſt thou not.

Doſt thou want fire, lo, he that betrayeth it hath fire for thee, yea, rumor.

Behold, he offereth himſelf a companion, what wouldeſt thou more, unto theſe things thou hareſt the ſayings of thy ſervants, which ſay unto thee O Satan, if this City be built, and the walls erected; Thou canſt not go into the Holy Land: And lo, heareſt thou not them, neither doſt regard this opportunity, whence art thou ſo forgetful, O God? great is thy mercies, and far art thou above the ſinnes of man: O thou not only ſhutteſt up the eyes of the wicked, that they cannot ſee truth before their face, but the profound [the] malice and ſight of Satan, that where he ſhould moſt enter he miſſeth that place, and when time ſerveth him, that he letteth it paſſe.

Mirabilis Dei miſericordia. *But ſo, ſo, God, thou giveſt to whom, and where thou wilt, and even as thou art terrible in Juſtice, ſo likewiſe art thou wonderful in mercy; Therefore of thee is no end, neither can be added any end.*

Blaſphemous rebellion. *This thy great mercy is the cauſe that this blaſphemous Rebellion is yet unpuniſhed; This is the cauſe that Satan miſſeth his mark, and is become weak.*

If any man make a pot, an earthen veſſel, worketh he not, tempereth he not, to the end to make a pot? But lo, when he hath made it, and applieth it to his intent, if even he againe deſtroy it, is he not vain? Do not thoſe that ſtand by him wonder at him? More mervail is it, that when Satan ſhouteth and hitteth the mark, that he ſhould be blind, yea, ſo blind, that he knoweth not where to gather up his arrow?

3 *Eſdras cap.* *But lo, the Temple was built, and the City ſtood, although the work was left off for a while, and he that magnified truth went with glad tidings, neither deſiring rich apparel, neither to ſit next the King, but that the City of the Lord might be built, and that the Name of God might be magnified, ſo ſhall it be of this City which the Lord hath ſent down with his finger, his* unſearchable *Actionum:* and wonderful truth: the Revelation and Law of time to come, it ſhall be built, it ſhall flouriſh, it ſhall ſtand, it ſhall endure, it ſhall be magnified, it ſhall be ſpoken of through all the World, and it ſhall not ceaſe.

Behold, the King of Kings hath allowed it and the love of truth, *is great with him, what hath he to do with Kings? or wherein needeth he the beauty of the Earth?* Domini eſt terra, & plenitudo ejus.

Whoſoever therefore ſticketh unto truth, ſhall be exalted with God, which is the King of Kings ſhall be magnified before his Counſellors, not Counſellors fore-warning, but Counſellors partaking of holy Will: not called Counſellors, in reſpect of counſelling him, but in that they are made privie of the Counſel of God: Before theſe alſo ſhall he be magnified.

E. K. For what end ſaith he all this.

O ye Infidels, and of little faith, which taſt of the meat that was hidden from the Prophets, *which are over-ſhadowed with the light of heaven, which have alwayes aſſociated with the holy Miniſters of God, wherefore are you ſo ſtiff-necked, pleaſant* is the yoke wherein you are linked, *and honourable is the earth that you draw the plow upon, for the Lord followeth, and his Angels drive, and the ſeed that is ſown ſhall be the* beginning of glory.

O yee ſtiff-necked people, why forſake you your viſitation, or runne aſtray from your faith that you are driven in, do you make much of the Lords of the earth? Do you delight in her droſſe that harlot money? Do you give reverence to the King, and ſtand you in fear to break his Lawes? have you a greater Lord then the Lord of Heaven and Earth, have you any money or jewels to be compared to his Grace? *have you any honour on Earth, that can ſtand up againſt the Crown of Heaven?*

ven? wherewith God crowneth thoſe that are Victors? Have you any Law ſweeter then the pure illuminations, and ſweet dew like comforts, the voices and preſence of the holy angels?

Be mindful, be mindful, and lift up your ſelves, and be not blind, but conſider the time of your viſitation, and that which you do, is the work of a King, a King which is able in power, ſtrength, and majeſtie to exalt you, to ſtrengthen you, and to make you honourable, but in the end of the Viſitation, and in the reward of your faithfulneſſe, work not to-day, and be ſorry to morrow; But lay ſorrow a ſide, and continue your labour, leaſt peradventure God unhood-wink, and make open the ſight of Satan, and ſo deliver you.

Wo, wo, be unto them that are delivered, for beleeve me their tribulation is great.

There is horrour and gnaſhing of teeth, there is miſery and vengeance for ever, there is horrour and the worm of conſcience.

But two things are to be conſidered, here, whether the temptation be greater then the reſiſtance, or the reſiſtance, more dignified then the rigor of temptation.

Behold, the work is great, the labour is alſo equal unto it; And to fight againſt the Princes of darkneſſe in a ſet battail, requireth great force.

The temptations therefore that follow you, muſt needs be great, I ſee therefore the temptations ſurmounteth your ſtrength, and your dignity *is not ſuch as can reſiſt againſt it; For why, Satan ſtriveth not with you, ſimply for the ſinne of Adultery, for the dregs of Fornication, for the covetous deſire of money, for the want of charity, or becauſe you are proud; But he ſtriveth, riſeth up againſt you and tempteth you againſt the Lord, and againſt the ſtrength of his truth, whereunto you are elected: Therefore, I give ſentence.*

Lo, becauſe that temptations hath entred into you above your power, and not ſo much for the ſubverting as of the work of the Lord intended, and of neceſſity to be done.

Therefore, I proceed not againſt you, but againſt Satan, and God ſhall deliver you from your temptations; And this ſhall be a ſign and token, that I will hamper and bridle the jawes of the enemy, that is to ſay, ſo long as thou (Kelly) art in this fleſh, never ſhall there appear, or viſibly ſhew himſelf unto thee any wicked or evil ſpirit, neither ſhalt thou be haled in peeces, as thou haſt been, whoſoever therefore appeareth hereafter is of God; For thy eyes ſhall be ſhut up from the wicked object. Et intellectu tuo Non introibit umbra mortis.

Signum quo certi eſſe poſſimus quod Deus Satanæ frænum injiciet. Nota.

But now take heed, thou either perverſe or froward, ſtiff-necked or diſobedient; *The ſinne is of thy ſelf, and ſhall fall upon thee, and thou* ſhalt not be ſpared as thou haſt been; *Now watch and gird up your ſelves, and do the will of the Higheſt, preferre and worſhip truth, that you may be alſo worſhipped. Lift up your ſelves, as the ſervants of God, and help to bring ſtones unto the building of this great City, that you* may be openers of the Gates, *and that the white* * *horſe may enter, and that he that entreth may reward you with honour.*

Caviat E. K. deinceps.

Veritas.

* *Equus albus. Apoc. cap. 19. B.*

Greater then you are in the dignity of truth, are not amongſt mortal men, neither ſhall there be any amongſt mortal men that ſhall more deſpiſe the World then you, therefore hath God framed one of you as a ſtiffe made aſſe, to bind up the countenance of his work, and to be free from yielding unto Satan, which well underſtandeth that Satan endevoureth, and that his Miniſters cry out againſt this glorious habitation, which being built, the wicked come not to. Cœloſyria, *neither ſhall they ſee the beauty of the Phœnices.*

Noſtra vocatio magna. Dee *ſup.*

When you have read theſe things I come again, and ponder them well.

△ We read them, and the places of *Eſdras*, one in the ſecond Chapter of the third Book of *Eſdras*, and the other in the third and fourth Chapter of the ſame Book.

E. K. Now he is here himſelf alone.

Parabola de nobis duobus.

Michael ..... *A Wood grew up and the Trees were young, and lo, there aroſe a great Tempeſt from the North, and the Seas threw out the air that had ſubtilly ſtoln himſelf into them, and the winds were great, and behold, there was one Tree which was older then the reſt, and had grown longer then that which ſhot up by him; This Tree could not be moved with the wind, but the Tree that was young, was moved to and fro with the Wind, and ſtrook himſelf oftentimes, upon the ſtiff ſet Tree: The Foreſter came and beheld, and ſaid within himſelf, the force of this wind is great, ſee this young Tree beateth himſelf in peeces againſt the greater, I will go home, and will bring my ground inſtruments, and will eradicate him, and I will place him further off: Then if the winds come, he ſhall have room to move: But when he came home, the Lord of the Wood ſeeing him in a readineſſe, with his Mattock and his ſpade, asked him of his going which told the thing in order to his Maſter; But lo, his Maſter rebuked him, and he ſaid thus, when the winds are not they increaſe, they are not hurtful one to the other, ſuffer them therefore, when the young Tree taketh roots, and ſhall look up unto ſome years,* his roots ſhall link themſelves with and under the roots of the greater; *Then though the winds come, they ſhall not be hurtful one to another, but ſhall ſtand ſo much the more faſt, by how much the more they* are wrapped together, *yea, when the old tree withereth, he ſhall be a ſtrength unto him, and* ſhall adde unto his age as much as he hath added unto his youth. *And he ceaſed to dig.*

Be not therefore haled in ſunder, neither be you offended one at another, peradventure Reaſon would ſet you aſide: But God will not. *Behold, if you break the yoke that you are in, and runne aſtray, he* that erreth ſhall periſh: *even ſo ſhall he that ſtandeth alſo be deſolate: For why, the driver angry, continueth not with one:* But he ſhall return home, and ſhall not ſee the end of the Harveſt.

Primitiæ & Decimæ.

Love therefore one another, *and comfort one another; for he that comforteth his brother, comforteth himſelf:* and when one is a weary, let the other draw; *For, why you are men and not yet crowned; the firſt is paid: ſo is alſo the tenth; Even ſo the tree that is grafted beareth fruit ſooner then that which groweth of the ſeed. Notwithſtanding, both have their place in the Orchard, the night let that yield unto day, and Winter bear rule over Summer: Let youth yield unto ripe for years;* Solomon *ſaith, it is good for that young man that obeyeth the counſel of his elder; In the Council Houſe the things that they handle are for their Common-wealth; Notwithſtanding hath his order and degree. Caſt your eye upon all things and you ſhall have examples;* Peter *in his vocation preached the ſame Goſpel that the reſt of the Apoſtles did, but he was greater then the reſt, not in reſpect of his Apoſtleſhip, nor in reſpect of feeding, but that God might keep* his order, as the chief amongſt them, *which preferred* Peter *firſt; Therefore be not ſtubborn. But I command you in the Name of him that ſent me, and becauſe you have vowed that* the one of you did nothing without the others counſel, *notwithſtanding ſhall you not be two counſellors.*

☞ [Ech]

Peter. Ordo ſervandus. Vota noſtra.

Therefore, in things that are to be done, *let the Door occupie the ſuperiority;* The Seer let him ſee, and look after the doings of him that he ſeeth; For you are but one body in this work.

Actor. Videus. One body.

E. K. He is gone out of ſight.

△ As concerning my Letters and buſineſſe into *England*, I thought good to ask counſel what I were beſt to do with the Letters to the Queen and others.

Practica.

Michael ..... *Gather out of the book of* Enoch, the Seal and the Angel of thy Countrey, deal with him.

△ I found a Door, in the name due to *Britannia. Anno* 15.

Michael ..... *Thou ſhalt eaſily find the truth by their appearing, for the one anſwereth not unto the others function.*

It is aſcribed to my negligence, that I have not the practice of Enoch his Book.

Hereby muſt thou do in all.

Kingdomes and Eſtates, both how, and what thou wilt, that thou haſt not is thy own errour.

Note. ..... *Underſtand me well here.*

When thou wilt have any thing to do in the World, in humane affaires, *ſeek nothing in* Sigillo Æmeth, Enoch *his Book is a* worldly *Book.*

Sigillum Æmeth. Liber Enoch. Note this Rule.

Veritas in Cœlo.
Imago veritatis, in terra.
homini
Imago imagini reſpondet.
Cœleſtia* autem *petuntur a Cœlo.

△ I beſeech you.

Michael ..... *Darkneſſe yeeldeth unto light: Falſum quod eſt, veritati malum bono.*

Liber Enoch.

But note in the Book of Enoch *there are thoſe that are good, there are there alſo thoſe that are evil, the Prince of darkneſſe is evil.*

And thoſe that are evil there, do ſtand on his ſide: but as his Miniſters give place to thoſe that are good, ſo do they alſo.

Note. ..... *But as concerning the manner how to practiſe that Book, I would gladly hear ſomewhat.*

Michael. ..... Sua ſunt, ſua dicunt.

△ I underſtand this to be required at his hands that gave us that Book.

Michael ..... Polonia te expectat, & qui EST præceſſit.

Polonia.

△ As concerning my health helping, may I ſtay here yet 8 dayes, and then make ſpeed to be going towards *Poland,* as was preſcribed to me.

Michael ..... *Poſſum tibi concidere dies,* Septem —

Hortulanus noſter Chriſtus nti ſpero.

If thou didſt know that which I ſee, thou wouldſt not go, but thou wouldſt runne: He that is before is a Gardener, and he knoweth the vertue of Herbs: But the eighth day I will be there alſo.

..... *Where, and which eighth day.*

Michael ..... *The eighth day hence I will be in* Cracovia: *I have told thee plainly.*

△ May I then ſtay well 7 dayes, before I ſet forth on my journey.

Michael ..... *Potes, & non potes.*

Thou haſt thy own judgment granted thee, thereby thou maiſt do it: But in reſpect of the neceſſity that requireth *thee there, thou canſt not.*

△ I beſeech you not to be offended, if I ask the cauſe of the Lord *Lasky,* ſilence —— △ —— He ſtayed long.

E. K.

E. K. Why did you not ſpeak now.

Michael ..... *Behold, he hath ſaid with himſelfe, (and thoſe that are wicked, have whiſpered unto him,) ſurely it ſeemeth that they deſpiſe me, and obſtinately (becauſe he hath not received letters from you) he uſeth this ſilence.*

Moreover, he hath not done, as God commanded him: But I will give him thee, uſe thou him as thou wilt. *Miſericordia & pax Dei ſit ſuper nos*

△ I render unto thee O moſt merciful, mighty and loving God) thanks and honour, and will (during my being) praiſe thy holy Name.

E. K. He is gone, and went away mounting upward, &c.

Quis, ſicut Deus noſter, qui humiliter reſpicit, & peccatores ſua ditat gradibus.
Illi ſoli ſit omnis laus, honor, & gloria, nunc & ſemper. *Amen.*

✝ *Praga.*

Monday
Aprilis 1. Manè, circa 8.

△ Præces feci, & viſitatas, & alias (ex tempore) ejaculationes, pro auxilio Dei omnipotenti neceſſario in omnibus noſtris (Dei preſcripti) tractandis negotiis, &c.

E. K. Here is a tall man with white clothes, with wide ſleeves, and his garment very much pleated, and a thing like a Cypreſs ſcarf before his face black, which had been many times doubled, and with a knot behind him; Two others there are by him on his left hand, one of them is apparelled in a green thing like a Caſſock comming down to his middle leg, and a pair of ſhooes on his feet, and a hat on his head.

△ A remembrance for me. England Letters.

A. L. His Letters opened, and ſome yet kept.

Emerick his traiterous dealing to be deciphered; Counſel for the manner of our going, and what things ſhall be needfull to take with us.

The other in a marble Jerkin like a leather Jerkin with panes, and a pair of Hoſe, with round Breeches of the ſame ſtuff, his neither ſtocks like common black, and uſual ſhooes, and on his head an hat as the other hath of the Engliſh faſhion: The firſt hath a little beard ſhort, aburn colour, The other hath a young beard whitiſh.

..... *Why do you provoke me to indignation?*
Why accuſe you me of doing wrong?
Have I not lead you out by the hand from the Serpents?
Carried you againſt nature thorow the waters?
Have I not held you up from falling?
Have I not brought you hither unto the Hill?
This is the entrance.
The way is open for you aſcend.
And are you not yet aſhamed to urge me?
If I have done you wrong, wrong be unto me.
If I have done more then I ought to do, why do you vex me?

E. K. He ſeemeth to ſpeak to them two looking on them. The white man.

E. K. There appeareth a very great Hill up to the Heavens by him.

△ He ſeemeth to mean us.

E. K. He ſpeaketh to them two.

I have ſaid unto you eat, and you have not.
I have told you it is time to eat, but you have your own time.
I have ſaid unto you Go before; Follow me.
But in this caſe I will not be Judg againſt you.
Theſe two, that record my ſayings ſhall give judgment againſt you.
Therefore now unto you. *E. K.* He turneth toward you, △
Here you ſee the Hill, here you ſee the way open.
Here you ſee no hinderance.
Yet, lo, theſe men accuſe me, trouble me.
Determine you againſt them.
Call not at theſe Doores any more, untill you be called unto them.

If *Ye have* ſaid *if, before the Lord, if you had not, it had been better for you.*

E. K. He treadeth them two under his feet all to pieces, and taketh his hands, and flingeth the bloud of them about, and it ſticketh to the ſides.

A voice. ..... What is it to me if man had never been.

E. K. He wrappeth up the place of their lying as if it were a Cloth, and putteth or tumbleth them out of ſight.

E. K. Now he is gone like a Whirl-wind away.

LORD,

△ I am heartily ſorry for any thing I have ſaid or done, which hath provoked thy indignation, thy mercy be upon us, and not the rigor of thy moſt juſt Judgment. *Amen.* Thy Name be alwayes praiſed. *Amen.*

O Lord, I find my own weakneſſe and frailty continually, and therefore I call unto thee for thy gift of Wiſdome, that I might wiſely and diſcreetly ſerve thee all the dayes of my life. O Lord, the eſcapes of my lips and the folly of my heart pardon, I moſt heartily beſeech thee: And if thy helping hand forſook us, and much more, if thy indignation work againſt us, we are in moſt miſera le and pitifull caſe, have pity, have mercy, have compaſſion on us, Lord, Lord, Lord, forgive this our offence whatſoever; Suffer us not to be confounded through our little faith, O God, help our faith, help, help, or elſe we periſh.

K. K. Here he is againe.

Note my great offence.

△ *Lasky* his letters came on Friday laſt.

△ Pardon, pardon, pardon, O God, thy judgments are juſt.

..... *When the Lord bad thee go, if thou had'ſt ſo done, and had'ſt not taken thine own time, more had been given unto him, and more had been added unto thee.*

But now Letters came, that have paſſed through the hands of Sodomites *and* Murderers, *(through whoſe hands they are accurſed,) you rejoice, you receive comfort, you determine to goe.*

But if you had left thoſe letters behind you, had come when I bad you go. Then had my Name been untouched.

Therefore is the Lord angry, and forgetteth not this offence.

For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much leſſe hath he that ſent me.

△ O God, what a wretched miſerable man am I, thus to fall, and to offend my God, O Lord, that thou judgeſt is very juſt; for man would have taken indignation againſt his ſervant that ſhould not go where he biddeth, or that would ſeek or uſe better credit to encourage him to his duty, then his Maſters, &c.

Many times haſt thou been wearied.

Have mercy, O God. Et dele omnes iniquitates meas, cor mundum crea in me, & averto iram tuam à nobis, Is thy fury implacable, or ſhall thy anguiſh laſt for ever, what is fleſh and duſt before thee?

A ſentence of puniſhment yet Lord be merciful.

..... *There ſhall remaine the ſting of this offence, in* both your generations, *until the fifth.*

And I ſwear unto you by heaven.

△ Spare this Sentence of indignation (O God) againſt us. Thou haſt ſaid in what hour ſoever a ſinner is ſorry for his ſinnes, and turneth unto the Lord, &c. And Lord, I am heartily ſorry, I bewaile with teares this great offence, thou ſeeſt my contrite heart, O God, O God, O God, &c.

Pardon.

..... *This hath added much, even hath* bound up the rod, *which I ſpoke before unto thee.*

△ Thy mercies be recorded, likewiſe, O Lord, and praiſed from Generation to Generation.

After this we ſat and conſidered, and perceived, and confeſſed the greatneſſe of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertiſement of thoſe Letters; So ſhould they hear (the) and the King *St.* have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans l tters, or perſwaſions, &c. we both a like confeſſed this great miſdoing, and ſo framed our ſelves to make all ſpeed away that poſſible we could, the mercies of God be upon us now and ever.

△ xx dayes the Stone is to be ſhut.

E. K. He is here, and ſaid, Be thou ſhut for twenty dayes, and withal pulled a thing like a Curtain about the Stone, and the Stone ſeemed to be full of the ſame ſubſtance, being like the froth of the Sea, yet hanging or joyning together like Curds of a poſſet.

Miſe-

Miſericordias Dominum in æternum cantabo, quis ſicut Deus meus, qui cum iratus fuerit, miſericordiam præſtavit contrito corde invocantibus: Soli igitur Deo meo, ſit omnis laus, honor, gloria & jubilatio, nunc & ſemper, *Amen.*

Aprilis 5. *A Praga.*

Friday, I took my Journey from *Praga* toward *Cracovia*, God be our good ſpeed, *E. K. I, Thomas Kelly, & Hugh Brycket* my ſervants.

Friday. + *Cracovia*, 1585.

Aprilis 12. A meridie we came to *Cracovia*, and as we were within an Engliſh mile of the City, being a fair and calm day, there paſſed about half a mile before us, croſſing from the right hand to the left Whirlwinds, divers one after another, wreathing up the duſt with great vehemency on high, and ſhooting forward ſtill, and then mounting into the air, and ſo went Southerly from us, and likewiſe ſome began on the right hand, and came furiouſly, raiſing up and wreathing the duſt up into the air Southerly alſo, and did not croſſe the way.

When we came to our houſe, we found that a ſtranger was ſet into it, by the Landlords (Mr. *John Long*, the Judge, and *Martin Plutner*) and having by me the keys of the Store-houſe, and of the Street-door, I cauſed my ſtuff brought with me to be ſet in, and that night we made hard ſhift for lodging. But the new and forced in tenants gave me leave to have one of my Bedſteads, which was in one ſtove, and emptied the ſame to us, with much ado.

Saturday and *Sunday* we were ſore out-faced or rather threatned, that we ſhould have no houſe there, and alſo one *Bonar* his arms were ſet upon the door, as if the houſe had been allowed to him *ex officio*. *Monday* I made the Rector privy of the Injuries I indured, and he courteouſly ſent two Maſters of Art with me to the *Proconſul* to have Citation for the Landlords to appear on Tueſday by 7 of the clock, to anſwer to our complaint.

This *Monday*-night came the Lord *Lasky* from *Lasko*, upon a Letter he had received from me from *Niſo*, of my coming.

Tueſday (*Aprilis* 16) the Lord *Lasky* came to the houſe, and in the morning would have preſently caſt all their ſtuff out of doors, but by entreaty he permitted them to empty all into the lower ſtove.

In the mean ſpace I appeared with my Lawyer or Attourney Mr. *Tetaldo*, (an Italian) an ancient Practitioner in the *Poliſh* and *Cracovian* Cauſes: And to conclude, I had a Decree againſt my Landlords, that I was to have at leaſt an half years warning; whereupon *John Laugh* gave me warning to avoid at *Michaelmas*, and ſo we came from the Court or Town-houſe, called *Prætorium* in Latine. This ſame *Tueſday* afternoon, my Lord *Lasky* went to the King of *Poland* up into the Caſtle, and told him of my comming, and how evilly I was uſed: and he ſaid, why did he not caſt them out of doors? ſo have I now, quoth the Lord *Lasky*; and the King granted the Houſe to be holden *ex officio*: *And the next day the King was deſirous to ſpeak with me.*

Aprilis 17. *Wedneſday*, I went with the Lord *Lasky* to the King, to whom I ſaid, to this intent, *Conſolatio, pax, & miſericordia Dei ſit tibi, ô ſereniſſime Rex: Coram quo, Divinitus recipi admonitionem, ut me ſuſtinem, quod nunc humillime facio: paratiſſimus cum omni fidelitate & ſinceritate ea cum Regia veſtra Majeſtate tractare, quæ mihi divinitus injungantur, Quorum myſteriorum hiſtorias de ordine in ordinem referre, prout occaſio dabitur, non recuſabo aliaque omnia peragere, quæ Deo & veſtræ Majeſtati Regiæ gratia fore intelligero, &c.*

The King anſwered, *Ut de veſtra perſona multa bona audivi abſente, ita jam mihi gratus valde eſt adventus veſter, & ſi quod ſit in quo vobis mea gratia & favor, poſſit eſſe commodo non defuturo me veſtrum favorem, & protectorem exiſtere: Atque de iſtis & aliis majoribus rebus aliquid magis opportuni loquendi tempus poſt feſtos iſtos dies: quo tempore vos ad me accerſori curabo, &c.*

Hereupon I made Courſy, as was appertaining, and ſtepped back ſomewhat from the King, and ſo the Vice-Chancelor and other Officers, the chief Secretary brought Bills to be read, and ſubſcribed, or aſſigned with the Kings own hand, which he did: and after the Lord *Lasky* had watched a fit time to tell the King of his deſire to ſpeak a few words to his Majeſty of ſome of his own affairs, and was bidden to reſort ſtraightway after dinner to his Majeſty, we took our leave with reverence doing, and ſo went out of the privy Chamber, or rather with-drawing Chamber through his privy Chamber, where he had ſaid Maſſe when we came, and ſo into the Guard-chamber, and down, &c.

Friday, I took Ghoſtly counſel of Doctor *Hannibal*, the great Divine, that had now ſet out ſome of his Commentaries upon *Pymander, Hermitis Triſmigiſti.*

Saturday (*Aprilis* 20) I received the Communion at the *Pernardines*, where that Doctor is a Profeſſor.

This day *E. K.* the Ghoſtly counſel and comfort, as his caſe required.

On

On *Eaſter Monday*, very devoutly in Saint *Stephens* Church *E. K.* received the Communion, to my unſpeakable gladneſſe and content, being a thing ſo long and earneſtly required, and urged of him, by our ſpiritual good friends, as may appear by ſundry former actions.

✝ *Cracoviæ.*

Tueſday in Eaſter week,
Aprilis 23. Manè circa horam 8. Præcibus fuſis; mediocritèr longis.

E. K. Here appears many thouſands of ſpiritual Creatures, all in white: Now there ſeemeth one like Michael, (all in red) to ſtand before them, they all ſtanding in an half Moon compaſſe behind him.

Michael. Michael ..... *Adhuc ſemel (ſed Stephano aſſidente) Loquor.*
△ *Forte de A.L. intelligit.* *Sed ſi aurem, & animam ſuam, loquetæ meæ præbuerit ſtabilietur ſedes illi.*.

E. K. Now they ſeem all to mourn or hum, all in one tune. He ſpeaketh ſtill, but I underſtand not his ſpeech.

Sin minus loquitor pro me peſtis: ulcere enim percutiam terram Zeli plenus ſum, & Juſtitiæ..

E. K. All are vaniſhed away.

△ Ne obſerves iniquitates meas (Domine Jeſu Chriſti) qui ſperamus in miſericordia tua, qui redempti ſumus prætioſo ſanguine tuo, *Amen.*

Emitte Domine verbum tuum Evangelicum, ut liquefacias & emolias obdurata corda mea frigore vitiorum, ut mea peccata purgentur, & efficiantur, quaſi in Chriſto, ut nebula ignorantiæ expellatur e cordibus meis, & ſpiritus Sancto gratia affluant aquæ Lacrymarum in pœnitentia Salutari, *Amen.*

1585. ✝ *Cracoviæ.*

Aprilis 24. in *Eaſter-week.*
Wedneſday morning, circa horam 8.

Orationibus factis ad Deum, tam oratione Dominica, quam aliis particularitur reſpectu Miniſterii Angelorum, qui regnis preſident obtinendi, ut nobis præſcriptum erat, & dum conarer particulariter *nominare aliquem*, ſtatim incipit *E.K.* & ſequitur—,

A woman. *E. K.* There appeareth afar off a woman comming, and ſhe is here now, ſhe is all covered in green, as with a cloud: I may through it diſcern her fair face, and her hairs diſperſed abroad.

The place about her ſeemeth to be concave, repleniſhed with light of the Sunne: ſhe ſtandeth as in a hollow ſhell, or Oval figure concave.

Noſtrum officium erga Stephanum Regem. ..... Stephen, *lift up thy head amongſt the ſtars of Heaven; for the Spirit of God is with thee, and thou art become the Darling of the Higheſt, but the Lord will reprehend thee for thy ſins.*

Aëres 30. *Qui terram gubernant & 12 Reges Tribuum.* *Behold, thou ſhalt ſtand, and thy ſword ſhall be made holy: See therefore that you* honour *him,* labour *for him, and* obey him, *as the anointed and beloved of the Lord.*

For why, his ſpirit ſhall be plentiful amongſt you, and he ſhall put the pillow of reſt under your heads.

Vide Anno 1584. *Maii* 21 1584 *Junii* 20. *de Angelis Aërum.* *E. K.* The more ſhe ſpeaketh, the more the place is bright.

.....*The Prince of Darkneſſe ſhall lie as a ſtumbling block in his way, but he ſhall ſtride over him without offence.*

△ *In libro* Enoch *ſunt qui terreas tractant mali, at in* 30 *Aëris ſacris majoribus non ſunt tales quibus cum nobis res eſt.* The earthly Creatures *have not to do in this receptacle:*

Therefore take heed thou defile it not.

If thou follow the rules of calling *them, thou ſhalt ſee that the* air *is their* habitation.

Other wayes irregularly they appear in ſuch veſſels: But ſuch as are prepared for them.

Take heed (therefore) thou defile not the place of the Juſtified, with the preſence of thoſe that are accurſed.

But as they are of two ſorts; ſo let their appearing places be divers.

Vide 21 *Maii,* 1584. *Ed* ſent into *Sugland.* *Thy ſervant is* conducted, and ſhall not ſtumble, *but ſhall return, that the name of God may be bleſſed.*

Now ceaſe thy voice for our preſence, until the Lord hath rebuked Stephen: *the conſideration whereof conſiſteth the ſeal of his Election.*

☞ Verbum *ſhall be the firſt word wherein the Lord ſhall ſhew himſelf unto him.*

Behold,

Behold, I am full of the light of heaven, and I *ſhut up and go.*

E. K. She is gone.

△ Note, all thoſe things I intended or deſired to be ſatisfied in, are anſwered me without my asking.

Miſericordia, Pax, & Lux Dei nobis ſemper adſint .·. omnis autem laus, honor, & gloria ſit Deo noſtro, *Amen.*

Nota Cracoviæ.

Monday, Tueſday, Wedneſday.

May 6, *&* 7,8. *E.K.* was very unquiet in mind, and ſo expreſſed to me in words: for that *A. L.* had not paid him his money, long ſince due: and chiefly for that he doubted very much of *A.L.* his turning to the Lord with all his heart, and conſtantly. So *much did A.L. his former life and ungodly living and dealing offend him*, and ſo void was he of any hope, that he became in a great oppreſſe of mind to find us coupled with ſo * *ungodly a man.* I ſhewed *A.L.* his laſt Letters, how he was in a Monaſtery of his own, belonging to the Caſtle *Rithwyan*, (vvhich he had now by a ſtratagem won from the unjuſt delaying of his adverſary) and what penance and contrition he was in, what meditations, and what godly purpoſes, &c. But *E. K.* would not hope of converſion, and thereupon utterly and reſolutely intended with all ſpeed to be gone from hence toward *Prage*, and willed me (if I would) to prepare my Letters. He *became very blaſphemous againſt God* to my great grief and terrour: what the iſſue thereof would be, ſo great was the blaſphemy and rebellion againſt God and his holy purpoſes in us, that almoſt greater could not be uttered. I uſed as quiet words as I could, aſſuring him of Gods mercies alwayes ready, and his helping hand for all ſuch as put their truſt in him, and call upon him in their troubles and times of need, and ſo did betake him to God for that Tueſday night, being paſt 9 of the clock.

* △ What ſhould I then think of both them.

Wedneſday morning, as I was at my prayers in my ſtudy over his Chamber, and had made declaration of this cauſe, and of the perplexity moſt grievous that I was in to ſee my friend and partner (*E.K.*) thus carried away with ſo grievous a temptation, ſo manifold and vehement.

E.K. yet lying in his bed, did call his brother *Thomas* to him, and willed him to call me to him: *Thomas* came (when I had in manner ended my devotions and prayers) for me, I went to him, yet lying in his bed: And after I had wiſhed a good morrow, and ſate by him on the Bench at his beds head, he began and ſaid ſuch matter as followeth,

E. K. A Spirit appeared to me this morning by my Bed-ſide, and bid me be quiet.

Bad me will you to go to morrow with both your ſervants to my Lord, as ſecretly as you could.

Bad you comfort him.

Bad you bring him with you.

Bad you to go to the King as you came homeward.

Bad me to board in the mean ſpace with the Italian * Doctor at Perins houſe.

* *Gregorius, Jordanus, Venitus.*

Bad me lie here every night.

Hereupon I was moſt glad and joyful, and praiſed God for his marvellous mercies, loving kindneſſe and goodneſſe toward us, and declared my ſelf aſſured that God had put out his term, and ſetled the degree: For the performance of his purpoſes and promiſes made to us, for his own honour and glory: And ſo with joy and thanks given *E. K.* for his courteous imparting theſe good news to me, I went about my buſineſſe intended, which was to go to the Table of the Lord: as I was prepared for it, and ſo went to the *Barnardines* Church.

Soli Deo noſtro ſit omnis laus, honor, gloria, & gratiarum actio, nunc & ſemper, *Amen.*

Note, I had in my prayers alledged to God, that albeit I was in great perplexity and agony of mind, yet ſince *I was willed to ceaſe my voice for having at any angelical preſence*, I ſaid he of his divine clemency and care over us, in theſe great deſires might counſel us and direct us, though we did not urge our requeſt as we were wont. The concluſion and ſhame which many wayes would follow, if this intended purpoſe of *E. K.* ſhould go forward and take plate) was ſo great, that we might ſeem to the world, to have been led to that evil end, by a manifold digreſſion, rather then otherwiſe led in mercy and verity, wherein I requeſted God to regard his own honour and glory, &c.

Cra-

✝ *Cracovia,*

Maij 20.

Monday à meridie horam circiter 6. in manſio meo.

NOTE △.

△

E. K. ſitting with me in my ſtudy, told me, that after my going to *Rithian* to the Lord *Lasky*, he had very many apparitions, and divers matters declared unto him, of the ſtate of *Chriſtendom*, &c.

He ſaid (moreover) fault was found with my manner of ſtanding before *Stephen*, I ſhould have made ſome more ample declaration of my Calling and knowledge in theſe our actions. Secondly, that I did miſtake the phraſe ſpoken unto me at *Prage* of the *rod binding up* *: For he ſaid, that *Michael Dee* ſhould die, that I ſhould thereby be afflicted, and divers ſuch things he told me, and among other that he was willed *to be ready to leave me, when he ſhould be called*: for, he ſaid, *our actions ſhall be cut off, for ſome of our unworthineſſe, &c.* All which things were ſo grievous unto me, as I was (in manner) ready to ſound; and my diſtreſſe was the greater, becauſe (after a ſort) I was barred from requiring the preſence of any of our ſpiritual friends, till *Stephen* had been rebuked by the Lord, and I had vowed to obey their commandments and inſtructions, whereby I was driven to beſeech God to conſider my cauſe and grief, who unfainedly deſired to be his true Servant: And being deſirous to obey them, ſtaying of my voice for the preſence of his good Miniſters, I was contented to offer up my obedience herein for a ſacrifice; and ready to receive this diſtreſſe and affliction, as a puniſhment for my ſins, awaiting his will and pleaſure.

* 1585. *Aprilis.*

Our actions to be cut off for our unworthineſs.

E. K. ſaid, It ſhall not be amiſſe to bring forth the Shew-ſtone, and aſſay what the good will of God would be herein.

△ I fetcht the Shew-ſtone, and after it had been ſet about a quarter of an hour. *E. K.* E-

Apparition.

ſpied in it a little naked boy, with a white cloth ſcarf, from under his Navel hanging down unto his knees; The hair of his head is ſhort as of an young child: [and about that time came the Lord *A. L.* unto us, who ſat down by us:] He had a little Circle of aire in his hand: There is a light in the ſtone as if there were the ſhining of the Sunne in it.

Puer ..... *Creavit Deus omnia Spiritu oris ſui qui etiam Spiritus, defendit & defendet ſuos, & in nomine ſuo ſperantes.*

E. K. He throweth up his Circlet, and catcheth it againe, three times; He ſtandeth ſtill, and ſaith nothing more yet.

Puer ..... *Perforatus à Domino, loquor.*

E. K. Now he is turned into a water which goeth round about, and in the midſt of it is bloud.

Now he is returned to his former ſhape again.

Puer ..... *The end of all fleſh is at hand.*

Prophetia.

And the ſickle of the Higheſt ſhall reap down the Mountaines; The Valleys ſhall be without fruit: And the ſeed of man ſhall be accurſed.

E. K. Now he turneth his face to you [△.]

Puer ..... *Who is he that the Lord rejoyceth in, or on whom the Heavens look with merry countenance, whoſe feet are not a burden to the earth, and in whom is the force of the ſoul comforted? Who is he that ſhall rejoice in the Lord? Even he it is that goeth out of himſelf, and beholdeth himſelfs ſaying, O thou Carcaſe thou art a Sepulchre for me; Neither am I placed in thee, for thine own beauty, but that the Lord may be magnified, and his Creatures dignified; He it is that ſhaketh off himſelf, and putteth on the Armour of Affliction, praiſing and extolling the Garland of the God of Hoſts, before that great Whore, and in deſpite of her Congregation; He it is that forſaketh his own will, to do the will of him that created him; Whoſoever (therefore) doth his own will, is the ſervant of Perdition; But he that expecteth the will of God is anointed.*

Domina acceptatio noſtrorum ſervitiorum.

Behold, therefore, becauſe you do ſo, and have beheld your ſelves, not in your ſelves, have acknowledged the power of God, and the truth of his Meſſage, your Honour ſhall be great: Therefore fear not, For, lo, This Garland is prepared for you: and reſt is ſealed unto you, of the Higheſt, unto you, your wives, children and ſervants.

△ Bleſſed be thy Name for ever, O eternal, almighty, and moſt merciful, our God and King of Glory.

Puer

Puer ..... *If the Sunne ſhine not in vain, if the Stars move not, but by variation and diſcourſe, moving things,* alternatim, *to an end, if the Earth ſtand ſtill, becauſe ſhe is ſo created: Much leſſe ought man to deſpaire in* the mercies and promiſes of God, *which are not without a cauſe, neither any time ſpoken without effect.*

I remember thee (Lasky) *ſaith the Lord; And I will chaſten thee for thy ſinnes, and behold, I ſwear unto thee, as I have done; But humble thy ſelfe. This body of thine ſhall turn into duſt. Take heed therefore that it defile not the greater part;* For unto him that dieth a ſinner, vengeance is judgment. *But if thou live according unto* my Lawes, and graft thy ſelf within my will, if thou forſake the World for my ſake, and do the works of righteouſneſſe; Becauſe I have called thee before me, I will adde unto thy yeares, and will not blot out thy Name out of my remembrance. *A. L.*

Be not therefore a Man, but the ſealed ſervant of the Higheſt. Rejoyce in him that created thee, and when I command thee to ſtrike, follow me, for I will make the way very broad for thee.

Behold, I am mindful of my Covenant made unto thee, the ſeventh day of September in the year fourſcore and three. *Anno 1583. 7 Septemb. Mortlaci libro 10.*

I will eſtabliſh unto thee, that fortitude, both in true Wiſdome and Victory: *And I will make thee mighty as a Corner Stone in the Angle of my Temple:* if thou turn, if thou do *the will of him that ſpeaketh unto thee:* if thou *become a marble ſtone, ſpeaking Juſtice and Verity;* The myſteries of thy Croſſe light upon thee, and let thy ſonnes be bleſſed in thee. If

I greatly thirſt after Steven, *for the courſe of things are at hand.*

Behold, I will bleſſe him, that he may leave bleſſing unto thee.

Behold, I will place thee unto him, as his right leg, and he ſhall ſtand.

But his wicked Garments I will cut in ſunder, yea I will ſend in the fire of wrath and diſſention: *And I will take away the* buttons from his breſt.

I have given unto him three wicked Nations, that they may grinde under him as ſlaviſh Captives. *Tres impiæ Nationes datæ, &c.*

When I come in one Week, Behold, I ſtrike, and thoſe that are proud, become poor and deſolate.

The outward face of things ſhall be changed; And the whole World ſhall ſay, Lo here, *is the finger of the higheſt.* *Digitus Dei.*

Riſe, Therefore, and with ſpeed go before Steven; *But the League Table thou ſhalt leave behind thee. I will reveal my ſelf in thy proper Shew-ſtone.* *Menſa fœderis. In meo proprio Lapide myſtico.*

Dixi: quærite victoriam.

△ Deo noſtro Omnipotenti, Patri totius conſolationis & miſericordiarum pleniſſimo, ſit omnis Honor. Laus. Benedictio, Gloria & Imperium, nunc & ſemper *Amen, Amen, Amen.* [O]

Note.

Maii 21. *Tueſday.* △ I did communicate, and this was the third time, within Eaſter receiving.
Primo cum *Humbate*, & bis cum *Raphaeli* confeſſus, &c.
That all manner of wayes I might have a clean and a quiet Conſcience.

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Maii 22.

Wedneſday, Nyepolonicze, in Aula Regis, circa horam 1 ½ a meridie.

Note, after dinner as we ſat together, *A. L. E. K.* and I diſcourſing of ſome of our matters; There appeared over *A. L.* his head (to the ſight of *E. K.*) a little Child half, the upper part holding over the head of *A. L.* a white Crown, and a finger out of it pointing toward △, and withal he ſaid,

Puer ..... *Audivi te victores eſtis.*

△ Hereupon we ſat out the Shew-ſtone, as being ready and deſirous to be inſtructed, according as the cauſe chiefly required.

As I began to pray and ſtudy, Domino non ſumus digni ut nos exaudias, ſuddenly *E. K.* ſaid he ſaw as followeth.

E. K. I ſee a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I ſee the aire under it, and I ſee the Sun ſhine on it ∴ the Mountain fire flameth not.

Now the little boy that appeared laſt day, ſtandeth on the top of this Mountain.

Puer ..... *God hath ſpoken unto you, and hath gathered you together, and lo, you are become a ſtrong ſword, with* the which the Nations ſhall be cut down, *and the God of Hoſts ſhall ſtretch forth his hands; And behold, you are come, and now is the time you Satan ſhall reap* ∴ But Satan

tan ſtriveth ſore againſt you; *Behold*, Lasky *thou art become rich*; *But have faith: For it overcometh riches, and ſhall beautifie and ſtrengthen thee, that thou ſhalt be able to receive reward for thy labour: For it is not a ſmall* labour to contend againſt ſinne, *I have brought thee unto* Steven; *And I will give him thee into thy hands: And becauſe thou ſhalt ſee that God is not barren, I am of power; Hear me therefore ſaith the Lord, wilt thou that before thy face* I *ſhall deſtroy* Steven *for his wickedneſſe? wilt thou that I ſhall ſtrike him with a perpetual Leproſie,* or wilt thou that I ſhall correct him and leave him to do good unto thee? *Now thou ſhalt ſee that I am not weak; Neither that my words are barren or without fruit: Ask therefore of the Lord, and before thou move it ſhall be given thee.·. For thou dealeſt with him that is a flame of fire, and a two edged ſword to the wicked, out of the Dunghil I choſe him, out of nothing I can ſtirre thee up, and exalt thee, but thou muſt firſt be poor before thou be exalted, read the Scriptures and judge.·. Now ſpeak.*

Optio data, Anno Lasky, *de Stephani correctione.*

E. K. He is gone.

Infinitæ & incomprehenſibiles ſunt miſericordiæ tuæ, O Deus, & Judicia tua ſunt inperſcrutabilia, hominibus.

A. L. Domine Deus miſericors, quanta eſt tua miſericordia, quod me ſummum peccatorem tanta gratia proſequeris? Indignus ſum Domine ante faciem tuam: Itaque Domine, quæſo, ne illum propter me deleas neque Lepra percutias: ſed potius inſpires in illum, ut mihi propter te, & à te, per illum bene fiat. Non quæro Domine divitias, ſed gloriam tuam. Non nobis Domine, non nobis ſed nomini tuo da gloriam. Et fiat mihi ſecundum voluntatem tuam Domine. Tu ſcis Domine, an hypocritice ago.

Miſere mei Domine, miſerere mei, ſitque miſericordia tua ſupra me & fiat voluntas tua, ſicut in Cœlo, ſic etiam & in Terra, Atque nomen tuum ſit benedictum in ſæcula ſæculorum, *Amen.*

E. K. He is here againe.

Puer ..... *Sapiens es tu,* [*A. L.*] *& plenus ſpiritu Dei: Non quærens ſanguine fratris tui igitur benedictum, ſis inter potentes hujus ſæculi, & ab hac die ſpiritus meus nunquam à te diſcedet; & hæc quia te humiliaſti nam non elegi te ſine cauſa.·.*

Puer ..... *And lo, I will correct him ſharply: Ask therefore in what Language thou wilt have me correct him* (*for he is ſcarce* worthy to hear that he may underſtand.)

E. K. He is gone.

A. L. Hungarice peto, ut ipſe audiat ea quæ illi ſunt dicenda ſic ita Divinæ tuæ placuerit Majeſtati.

Puer ..... *Hungarie is hateful unto me; For it is full of iniquity; Neither will I ſpeak unto him my ſelf that he ſhall* (*yet,*) *hear me. I will open my mouth in Latin for thy ſake:* and if he become obedient, I will alſo appear unto him my ſelf and unto you all, in the ſpirit and preſence of my Angel: *But to overcome him by Miracles it needeth not, for by him the people are not edified, But by* my words he ſhall underſtand, that I touch him, *although Satan ſtand by him: unleſſe it were for thy ſake I would not* withdraw my word and curſe from him, for why, I am ſufficiently adviſed, *And I do but keep back the fire from him.*

But go thou [*A. L.*] *unto him, and ſpeak unto him liberally,* when he hath heard me, if he receive me, my bleſſing is upon him of neceſſity.

If he hear me not, I *can eaſily unlock, for* I *have the Key ready.*

God the Father, God the Sonne, (unto whom all power is given in Heaven and Earth,) with the fire of eternal comfort, which is the privy ſcience and knowledg of the faithful; The Holy Ghoſt, be upon thee, and with thee for this day, thy [*A. L.*] *ſinnes are blotted out of Gods remembrance.*

Hodie debemur Peccata ipſius A. L.

I have no more to ſay.

Deo honor, laus & litera. Omnipotenti, tremendo & Solis Adorando Deo, & Domino noſtro ſit omnis gratiarum actio, Laus & Jubilatio, nunc & in omne ævium. *Amen.*

+ *Nyepolonicze in Aula Regis Polonie.*

Anno 1585.

Maii. 23. A meridie hora Circiter 6.

The *King* ſent for the Lord *Lasky* and me, by his Vice-Chamberlaine, whom we came unto in a Chamber, within the Chamber or roome where he uſeth to give audience, or to eat with his Palatines and other: He ſat by the Window which is toward the South, and by which his Proſpect is into his new Garden, which is in making: He began thus, (the Lord *Albert Lasky* being by, and thereto willed by the King,) and ſaid unto me very near as thoſe words import.

St. Egit mecum Dominus Palatinus, ut vos audirem de rebus iſtis magnis & raris loquente: Quod libentur feci: & tamen hoc conſiderari debet, quod Prophetæ omnes & revelationes jam diu & in tempore Chriſti ceſſaverunt. *Tamen ſi nihil in iſtis, contra Dei ſit honorem, eo lubentius ſunt audienda:* Et ego quidem haud dubitò quin Deus nunc poſſit multis modis ſecreta quædam hominibus deligere, ad hac uſque tempora, mandatis & inuſitatis.

Heer-

Hereupon I anſwered to this ſence, although I cannot expreſſe the ſame words.

△ Conſidero in ordine veſtræ regia tria quaſi capitala, in quibus totus ordinis veſtræ eſt medulla. Primum de Prophetiaris, & revelationem ceſſatione, ſecundum; an aliquid in noſtris actionibus, vel exercitiis inſit contra Dei honorem: & tertium (quod animo meo eſt valde gratium) quod, Deo non præſcribatis certos aliquos modos vel tempora quibus ſua hominibus velit aut debeat ſecreta detegere. De primo, hoc poſſimus veſtræ Majeſtati Reginæ aſſerere, quod ille Scripturæ locus haud recte a plurimis intelligeter: & ab illis peſſime, qui velint omni modæ. Dei potentiæ & miſericordiæ & ſapientiæ præſcribere certos modos, & tempora certa: aſſerendo nullorum hiis temporibus eſſe Prophetiam, vel poſt Chriſtum fore: quia omnes in Chriſto ceſſavere: hoc eſt, quia omnes de illo quæ erant Prophetiæ felicet. De Dei filio in-carne venturo & Meſſia vero, & redemptore generis humani futuro, (& de tota illa quam nos agnovimus & confitemur Chriſtiani, completum & conſummatum eſſe Chriſti hiſtoria) jam ceſſavere: adeo quod illa neque jam futura ſunt ut putant Judæi, neque repetenda ſunt, cum jam ſunt conſummata & peracta quemadmodum Prophetæ prænuntiabant nam ob hac cauſa cum Chriſtus Jeſus in cruce pendens ſciniſſet, quod omnia de eo Prophetia completa fuiſſent, & præcepimus ſcilicet omnium Prophetiarum (ante Chriſtiano) ſcopus jam eſſet Collinatus, & Juxta præſentiam & propoſitum Dei redemptoris humane conſcientiam eſſet myſterium ipſe dixit conſummatum eſt: Nam & Paulus dixit ad Judæos, (namque conſummaſſent omnia quæ de eo *ſcripta erant*, deponentes eum, de Ligno poſuerunt eum in monumento. Et poſt Reſurrectionem ſuam ipſammet Chriſtus ſuis diſcipulis (pergentibus verſus Caſtellum *Emaus*, & de illius morte & reſurrectione differentibus & dubitantibus) dixit, O ſtulti & tardi corde ad credēdum in omnibus quæ locuti ſunt Prophetæ: Nonne hæc oportuit pati Chriſtus, & ita intrare in gloriam ſuam, & incipiente a Moyſe & omnibus Prophetis interprætabitur illis in omnibus ſcripturis, *quæ de ipſo erant*, &c. & paulò poſt iterum ad eoſdem vobiſcum: Quoniam neceſſe *impleri omnia quæ ſcripta ſunt in lege Moyſi & Prophetis, & Pſalmis de me.*

* *Joan.* 19. *Et Acts* 13. *E.*

Luke 24.

Sed quantum ad alium ſenſum quod poſt Chriſtum mille eſſent Prophetæ vel relationes ipſam Scripturæ planiſſime contrarium docent. Nam quod deſcendum erit de revelatione ſine notabile illa Beati *Joanni Apocalypſi* quæ poſt Chriſtum erat? quæ & ab eodem *Joanne* Propheta vocatur, dicendo* *Beatus qui legit & audit verba Prophetiæ hujus & ſervat ea qui in ea ſcripta ſunt, & in ultimo Capite ejuſdem Apocalypſeos ſine revelationes, ter, eadem vocat Prophetiæ librum.* Quare manifeſtum eſt poſt Chriſtum eſſe Revelationes & Prophetas. Præteria que erat illa *Paulo* facta revelatio in ejus Vocatione & Converſione per ipſum Jeſum Chriſtum, ut in Apoſtolicorum apparet Acteum libro, Cap. 9. quid de illa decennes* *Cornelio* Centuriano.

* *Cap.* 1. *Apoc.*

* *Acts* 10.

Quid de illa *Petro* de animalibus mundis & immundis. Et *Paulus* ipſam dicet ſi △ gloriari oportet (non expedit quidem) veniam ante ad viſiones & revelationes Domini, &c. & paulò poſt: & de Magnitudo revelationem extollit me, datus eſt mihi ſtimulis carnis meæ, Angelus Satanæ qui me colophizet es, notum mihi factum eſt ſacramentum, ſicut ſupra ſcripſi: prout poteſtis legentes intelligere prudentiam meam in myſterio Chriſti, quod aliis generationibus non eſt agnitum filiis homini, ſicut *nunc revelatum* eſt ſanctis Apoſtolis ejus & *Prophetis* in ſpiritu, &c, ubi etiã Prophetas poſt Chriſtũ eſſe apparet: & cap. 4. Et ipſe dedit quoſdam quidem Apoſtolos quoſdam autem *Prophetas*, alios vero Evaugeliſtis, alios autem Paſtores & Doctores ad conſummationem ſanctorum, in opus miniſterii, in ædificationẽ Corporis Chriſti, Donec occurramus omnes in unitate fidei in menſuram ætate plenitudinis Chriſti, &c. ubi tam diu Prophetas fore in Eccleſia *Chriſti* poſt Chriſtũ apparet. *Donec* occurramus omnes in unitate fidei, &c. quod nondum poſt Chriſtum factum fuiſſe bene ſimus & jam hæc ætate noſtra maxime ſumus circa negotium fidei diſcordes maxime videntur eſſe neceſſariæ non Prophetæ ſolum ſed etiam Revelationes valde expreſſe de Myſteriis Divinus. Et de locotione Angelica * ad *Philippum*, & ejus de loco in locum inviſibile quaſi tranſlatione per Spiri-

Acts 11. △ 2 *Ad Cor. c.* 12.

* *Acts cap.* 8. Philippi *dilatator à loco in locum per Spiritum Dei.*

ritum Domini, quod putendum eſt. Et de Prophetis poſt Chriſtum tempora teſtificatur *Actum* undecimum caput, ubi legimus quod eodem tempore quo primum diſcipuli Chriſti *Antiochiæ* cognominarentur Chriſtiani, ſuperdenerunt ab *Jeriſolymis* Prophetæ *Antiochiam*, & ſurgens unus ex eis nomine *Agabus*, ſignificabat per ſpiritum, famem magnam futuram univerſo orbe terrarum, quæ factum eſt ſub *Claudio*, ad ſecundum autem veſtræ Majeſtatis Regiæ Capitulum, ſic reſpondeo quod coram Deo & beatis ejus Angelis, aſſere quod conſcientia mea nihil adhuc deprehendit, Notivit, vel dijudicare potuit, neque poſſit in omnibus noſtris actionibus, vel illarum aliqua, quod ſit contra Dei, honorem, vel gloriam, Immo, quod ad Dei honorem & gloriam valde ſpectent, poſſimus.

Denique tertio in loco quod cum magna & veræ pia Regiaque & diſcretione exiſtitis, me Deum Omnipotentem iis temporibus poſſe modis ſuis variis, hominibus quibuſdam ſua manifeſtare myſteria & ſecreta. Valde lector: & eo magis, quod tam ex noſtris præteritis id conſtare potuerit multis Actionibus, quam ex futuris: quibus inter eſſe & adeſſe præſens (ſi ita illi viſum fuerit) veſtra poſſit Majeſtas Regia. " Et præ-
" teritarum noſtrorum Actionum libros 24, paratus ſum (quocunque veſtræ ſereniſ-
" ſimæ Majeſtati placuerit tempore,) videndos exhibere; quorum quædam Latina
" lingua, Græca aliæ, aliæ Anglica lingua, ſed ex maxima parte Anglica ſunt Conſcri
" ptæ ipſæ actiones Angelorum, *viz.* Dei bonorum Inſtructiones, admonitiones, ex-
" hortationes, conciones, Prophetiæ, & quocunque alio ſunt. Cenſendæ nomine nobis
" factæ Revelationes, reales vel verbales, & per ſpatium jam trium fere annorum à
" nobis receptæ & annotatæ, &c.

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† *Nyepolonizæ in Aula Regia præſente ipſo Stephano Rege, & A. L, &c.*

Die Lunæ

May 27. Mane, horam 7. circiter. In camera privata Regis.

In lapide qui Angelus mihi addixit: ut præſcriptum erat, noſtri actio cum eodem.

Omnipotens, Sempiterna, Vera, & uni Deus, ô tu miſericors Pater mi, qui me de Patria mea funeſta contra me concepta malicia, per Angelos tuos bonos admoniſti, & per eoſdem, inde, me cum Uxore, Liberis, & Familia mea ipſiſq; * *duobus, egredi juſſiſti: e egredientes nos, ex ſertibus maris, quaſi miraculoſe liberaſti: Et qui ex homicidiarum & Hereticorum manibus & fraudibus variis nos expedimiſti: Et qui multis nos modis (partim nobis cognitis, partim incognitis) a periculis & morte protexiſti, ab eo tempore, quod ad tua ſecreta Judicia & negotia teſtificanda, tractanda & promovenda nos vocaſti: Ideo propter hanc tuam tantam & tuam admirabile miſericordiam; immortalis tibi à nobis deberi laudes & gratias humillime agnoſcamus. O tu Pater noſter Clementiſſime qui* * *nos duos; vinculo tuo Divino arctiſſimo copulaſti: & quaſi unum ex duobus eſſe voluiſti. O tu fortiſſime Deus meus qui hanc tuam* Lasky, *quaſi* Athletam *meum cautiſſimum, animoſum, & meum amantiſſimum, nobis adjunxiſti: virum Catholicæ tuæ & orthodoxæ Religionis amantiſſimum & Anti-chriſtianiſmi omnis acerrimum hoſtem; Denique ô Sapientiſſime, Potentiſſime & Optime Deus, & Pater meus, qui tuis mox incipiendis Regiis, magnis mirifici Conatibus, quem ſatiebas Regem, tandem inveniſti* Stephanum, *tuum futurum Bellatorem; cui is tuo mutui, & juſſit ex animis, totis ſuis veribus, & maximo zelo obedire velit: & cui nos honorem & obedientiam & exhibiemus, in mandatis dediſti: & propter quem labores (tibi notas) ut ſubiremus & ſuſtenueremus ſtatuiſti: & ad quem, poſt laboriоſas peregrinationes noſtri multiplices quidem, præter 7 Menſes factas, directas aliquas, alias ante, (humano judicio) quaſi retrogradas, tuam maximam gratiam, favore: & auxilio incolumnies & ſalvos nos perduxiſti: Nos quaſi hic tuos, tuo Nomine & una mente convenientes, tua digneris Paterna miſericordia, à totius vitæ meæ omnibus purgare ſpurciliis: Et Chariſſimi tui Filii Domini & Redemptoris Nomini* Jeſu Chriſti *intercedentibus meritis, nobis Condona quicquid contra Leges tuas Sanctas & Juſtas, volentes, vel neſcii, vel negligentes, verbo, facto vel cogitatione ad hanc uſque horam offenderimus omnes & ſinguli, ut tibi jam poſſimus maſſa pura & azima offerri: una Divina & abundantiſſima fermitanda gratia; & tuæ charitatis igne in cordibus noſtris per te accenſo, quaſi quidem proportionis & facti in Templo tuo efficiamur panes. Et ſit nobis interim Filius tuus Dominus noſtris* Jeſus Chriſtus *Panis vitæ: quem guſtando ſuaviſſimum, & fidei veribus tranſgladiendo vivaciſſimum Manna eundem habeamus nobiſcum in perpetuum, mitte igitur nunc Lucem & Veritatem tuam ô Deus Omnipotens ſempiterna, Vivæ, & Veræ, & tuo* Stephano (*noſter autem Sereniſſimo Gratioſiſſimoque Regi*) *appareat, Te* Deum noſtrum verum vivam, Omnipotentem Doctorem noſtrum in iis actionibus & Myſteriis eſſe *me antè (licet peccatis obnoxium) voto & Conatu magno, fidele tuam & ſincerium eſſe ſervatum: omniaque tua juſſa mihi maxime eſſe Curæ: noſque ſingulos ſingularibus in te autem mundi exordium præordinatos eſſe muneribus, in tuo Sancto ſervitio tractandis, &c.*

E. K.

* *A. L. E. K.*

* *A & E. K.*

E. K. Nihil poſt primas præces apparebat.

△ Breves ſecundas feci, & adhuc nihil apparebat.

Tertias adjeci, etiam breves.

Poſt tertias ex lapide quidem Calor in faciem ipſius.

E. K. Exire videbatur.

Circa lapidis oram & fimbriam rubicundus viridis circulus apparebat.

E. K. Jam video hominem albis indutum veſtibus, & ſuccinctis facie longa ſparſis crinibus, & adeus notu quaſi undentibus, & dexter pes ſtans ſuper magnum lapidem rotundam, & ſiniſter ſuper aquam, & poſt dorſum ejus magna lux eſt: Nunc video terram ſub pedibus ejus, ſed quaſi inaere videtur eſſe tam lapis ipſe quam aqua illa.

△ Sit benedictus Deus noſter, & fiat voluntas ejus.

Aquæ curſus (qui verſus Occidentem eſt) pedem ejus videtur ſecundum ſe prius deferre.

Videtur iſte longo à me eſſe cum intueor faciem ejus interdum una apparet eſſe interdum tres facies & ita confuſo quodam modo.

E. K. Audio magnam vocem Dicentem, *Veni & Vidi.*

E. K. Deſcendit jam alter ad illum quaſi Globus Ignius cum facie eminenti, & ab ejus corpore quaſi verga arundinea videtur emanare.

..... *Inſpexi, & examinavi, & ecce, Nulla eſt Juſticia.*
Vox ..... *Interet aqua in mare, & fiat falſa, quia ecce tertia viola eſt plena.*

Anglice omnia dicta erant uſque ad verbum ab, &c.

E. K. Jam venit ignis, & illum totum circundat, aliquo minimo: Circa illud relecto intervallo ſibi proximo.

Vox ..... *Menſura.*
Menſuravi & ſigillum eſt (52) quinquaginta duo.
Aſt ecce, ſum plenus Juſtitiæ & Miſericordiæ.
Vis igitur tu, quod aperies os meum?
Aſt quare inquit Dominus viſitarem Stephanum humiliet Semetyrum.

E. K -- Inclinat caput ſuum] quia ecce habeo quod dicam, & ecce habeo, & labia mihi confuta ſunt.

Magnificat igitur potenti Cœli & terræ Deum Creatorem, Regem & illuminatorem quod poſſit vobis peccatoribus propitius eſſe & vultum ejus miſericordiam ſuper vos convertere.

E. K. Jam converſus eſt totus in Globium igneum.

▲ Miſerere noſtri Domine, ſecundum magnam miſericordiam tuam, &c.

E. K. Jam magnus quidam fumus per plicas quaſdam (inſta nubis) lapidem operet.

E. K. Jam videtur illa nubes convoluta eſſe, & ſeorſim ad unum latus lapidis ſepoſita.

△ *Latine hæc ſunt verbatim dicta.*

..... *Verbum, ab altiſſimo miſſus facio;*
Quamobrum erige te & diligentir
Attende Stephane, quis te a Cunabulis
Dnutrivit? quis viarum tuarum labores.

△ *Nota quod hæc Stephani Regis reprehenſio incipiebat Latine, ab hæc dictione verbum quemadmodum prædixit, Mali Cratovii*

Aut juventutis tua temeritate menſurávit? ab impetu judicii & temporis: quis te legit? aut unde munitus es Cœleſti decore? Hanc tibi animam viventem, ſagacem, & ſale plenum, quis induxit? Nonne Rex ille gloriæ, in cujus gratiam omnis ſubjecta eſt, in cœlo & in terra] poteſtas? qui te potenti elevans brachio à milite ad majorem, a majore, ad maximum evocavit ſeptrium; Nonne idem ille, qui te & vocat & viſitat: & de ſemetipſo, ante ſæcula dixit, Ego ſum? Quare igitur, Nebulam tam tenebroſam, tanta ecce caligine tanta dico ingratudine ſuffultam, inter Deum tuum, & animam tuam induxiſti? An, quod non accepiſti habes? [he ſhaked his hand at the King, after the Polonian manner] *Aut unde (Dic) Diadema Capitis? Ecce quia in fragili cordis tui prudentia, Deum à ſiniſtris, immo a tergo, poſuiſti,* ſequitur te ſpiritus malignus

lignus: *Nam eraſti: Igitur multiplicata & numerata ſunt peccata tua in Cœlis, Judicium tuum in te canes ipſi cum pſeuda Propheta ferant inquinata ſunt Regia tua ſcelere turpiſſimo, Cubicula tua olent malum, igitur ſurrexit Deus turgidus & terribilis factus eſt & iratus tibi. Verum ſic dicit Dominus; quia patres tui, ad Altare meum ſanctiores ſtetere, neque perverſi a voce & via mei receſſere; te autem, quia virum a vulgo diſtinctum ſeperando ſeperavi, & ſeperatum: eligendo, dilexi: Non viſitabo iniquitates tuas in verga mea: Neque Dejectum te quem admodum decrevi: Sed in* Solio titubanti *ſedeas permittam. Verum ſi brachium meum Zelo cognoveris potens: ſi impietatem tuam derelinques: ſi te munditiæ ornaveris, ſi fetidam a ſinu tuo lepram & alunica tineam, (non ad vomitum rediens) abſter ſeris Ego quoque iram avertam meam, & dies tua relinqua ſtabilientur fortitudine: Reges malidicti & potentes hujus nudi intoxicati calice, Meretricis (mea quia neglexere ſtatuta) fulmine ire meo in manu, & ante pedes tuos cadent ferrorique erit gladius tuus nationibus, tutela te Cœli circumducent dum in robore dexteræ tuæ peribunt inimici.*

Cor populi tui, a te alienatum, poſt modicum repurgabitur: qui autem in ſanctum conſpiramere turpiſſimo, cadent ulcere Adhuc ſi latere meo cum firmiter, tam fideliter adhæſcas abumbrabit te ſpiritus meus & evades ſapiens: teque res Fœcundabit de Cœlo. Hæc eſt veritas & Lex Domini, quam propoſit tibi * Lux Dei *hodie Stephano: Igitur ſume tibi gladium femori, eſtringe, eleva pro Domino & veritate, pugna, vince, Regna Noli (ſicut homo,) timori cedere, neque de mundo queritate: quia Deus tuus tecum eſt; Ignis terribilis & magnus Dominus exercituum: Igitur ſi os tuum juſte a ſolio operies: ſi impium condemnaveris impietatis impleto te ſpiritu meo, & anima tua replcatur igni potenti, dum manus tuæ vindicant Cœlos, [inclinat caput.]*

* Forte Uriel.

Bohemia. *Impiam illam generationem, (de qua Domino loquuntur eſt, & in ſervitutem tibi tradidit,) cum videris tempus, cum filiis ſuis, & a populo ſuo, a parvo uſque ad majore, percute gladio ut pro impietate peccati, ſit plagarum numerus; quia erit inflictus* Bohemia *(non minus odioſa Cœlis: quam terræ gravis, & tedioſa) ſignata tibi eſt; & maledicta in jubare ſolis, Collige & Orna.*

Fuge pedem in Aquilone, & digitis tange mare, & noti ſperuere coronam altiſſimi oſtendam tibi nomen meum, & ponam laudes tuas inter aquas. Cinge te etiam ſicut forti, amplectere montes meridionales; & adifica mihi altare: Eripiam enim vincula ab illis. Ab Occidente, manus violentas in viſcera tua extenaunt: Sed ferro præſcindam illas ungues. Denique ſi a peccatis ceſſaveris, ſi ſtudio flagrabis cœleſtium, & ambulandus coram me Domino Deo tuo in juſtitia, & veritate, & nuncquid in nomine meo ſoperit benedicatur & in me ſplendorem ſuſcipit; Sin autem, verba, quæ

Egomet ulter exiſtamt vide Junii 24. *locutus eſt Dominus, audire notueris,* Egomet ulter exiſtam *hodie exaltavi te in Domino, & poſui caput tuum inter ſtellas:* Eſto igitur obediens: *Paratus eſt terror impiis, & maledictus eſt mundus: Beatus autem qui fideliter obſervant Verba, & illa cuſtodiet quæ Dominus hodie fecit Gratia Dei patris, Jeſu Chriſti filii, ejus* [inclinat caput] *& Spiritus Sancti viſitet vos ſemper* [extendit manus ſuus valde.]

△ Amen.

Adduc familiam tuam cum celeritate.

Anglice hoc dixit. △ Sit benedictus nomen alciſſimi qui in ſervandis promiſſis eſt conſtantiſſimus, & in miſericordiis abundantiſsimus .˙. Illi Gloria, Laus, Honor, decus, jubilatio, & gratiarum actio nunc & ſemper. *Amen.*

Maii 28. +

Tueſday mane circa 6. *in Nyepolonize.*

△ Oratione finita & aliquibus verbis factis, de noſtra cum Stephano Actione præterita hæri.

E. K. Here is he that was yeſterday in our Action with the King.

Hei mihi (ſaith the Lord) [He ſtoopeth by little downward] *why do I hold my hand from the Earth? What have all the Princes of the World built a Tower againſt me? Theſe in denying me and my Majeſtie: The other wallowing in extream drunkenneſſe amongſt the pleaſures and blindneſſe of the fleſh, neglecting (without fear) my Commandements, have I thrown out the Children from the Vineyard, and called in the* Dung-carriers? *have I viſited my ſervants, (whom I choſe,) in wrath and indignation with the Sword of Juſtice? have I thus ſcattered them upon the face of the World, without a Shepherd, to entertain blaſphemous Murderers, Lyars, and the Runnagates of the Earth, the ſeed of* Cain, *and of the curſed! O you Caterpillers, O you that fill the Earth with poiſon! O you abuſers of my Name, and Diſhonorors of my Temple! What is the cauſe that you are ſo barren, or that the Lord hath not mightily ſhewed himſelf amongſt you, as unto his Children? Why are not the Miracles and Wonders a Teſtimony of the God of Truth amongſt you, as they were unto the Iſraelites? Why, hath not the Sea divided her ſelf? Why, hath not the Lord delivered you from bondage? Unto the Iſraelites he gave a fruitful*

Land,

*land (the poſſeſſion of the wicked) abounding with Milk and Honey : unto you , he hath delivered your poſſeſſion unto the Dogs: and your children to become Captives, why doth not the God of Hoſts ſtretch forth his hand ſaying: Deliver my people from bondage? are not the times of thoſe latter dayes and of the Harveſt of the Diſciples * ſhadowed amongt the doings and graces of the Iſraelites, you are become blind , you have eyes but you ſee not , for you * know not the time of your viſitation. O thou ſtif-necked Generation this is the cauſe, that the finger of God commeth not amongſt you : This, this is the cauſe , becauſe* you have not Faith : *Neither is the Spirit of godlines and obedience amongſt you, can he that is all Truth defile himſelfe with lying : or can the fleſh of man diminiſh the authority of the Godhead : is* Chriſt Jeſus, (*very God of very God*) *of leſs power or ſtrength unto you , then he was before , unto the ſeed of Abraham : becauſe he hath taken your fleſh upon him. O you ignorant , ô you blind ſtrangers , ô you that were faithful in the ſight of the Lord , is not the God of Heaven and Earth heire unto you , by reaſon of his Man-hood have you not now acceſs your ſelves unto the Throne of the Higheſt, which your Fathers had not ? the Iſraelites ran unto the Prophets and high Prieſts : yea , they durſt not run before the Lord : For it was ſaid of them * Let them ſtand before the hill. They brought their offerings to the Prieſt , which offered up their prayers and humility : But unto you (ô you of little faith) the Gates are ſet open : yea, even unto the Throne of God : why therefore, doe you not aſcend unto your* Chriſt , *Which is anointed before the Father. Hath he anointed him for himſelfe, or for you? for both : If* you have no miracle , you have no faith , *if you have (ſaith the Son of God) faith , to be compared with a Muſtard-ſeed,* &c. *But you do none of theſe things , neither is the name of God magnified amongſt you , Is it not a ſhame , that the faith of man groweth not to be equal with a Muſtard-ſeed , is it not a ſigne of your ſlaviſh nature , from the which you were called, that there is no faith amongſt you?*

△ As the *Iſraelites* and *Hieruſalem* knew not the time of their viſitation and ſo are theſe dayes ſhadowed in the *Iſraelites* acts, &c.

*Exod. c. 19. be

Miracula Fidei.

True it is : For why the blood of Chriſt is ſhed upon you : and you are waſhed without deſerts, Behold, now (ſaith the Lord) when I have ſtirred up a Moſes *there are no Iſraelites that will follow him : the ſeed of Abraham is deſtroyed with the Winter of* ſelf-love *and* diſ-obedience.

A Moſes.

The Lord groaneth, ſaying : Whether ſhall I turn me ? unto whom ſhall I ſhew my face? if I ſay unto them go out, ſet your Tents againſt the wicked : Behold, I will be amongſt you , and fight for you : who is it that heareth me ? where is your faith become ? who is he that believeth me , O you wicked Generation ſhall the Lord call you and ſeeke your deliverance , and will you know of the Lord with what *meanes he will work* amongſt you, *is the God of Heaven and Earth become amongſt you an Ingineer or a Merchant, a Hoorder up of worldly treaſure ; or one that rideth on horſe-back to battail ? you ſtinking Carrion, you hateful wretches before Heaven and Earth , you blind hirelings. Who deviaded the Seas who threw down Jericho , who overthrew the wicked Kings? who deſtroyed the Cities of the wicked ? who fought againſt the reprobate Giants and the fleſh of mankind ? who opened the windowes of Heaven and conſumed you all except as you read * eight perſons , yea, if out of the windowes I can conſume you , what ſhall become of you if I open my doors, if I ſend out my ſervants againſt you, and my innumerable army. Is it not ſaid, whatſoever I put into your mouthes , that ſpeake. Why do you ſo, but for the truths ſake : If therefore I bid you doe, is not my truth all one ? I am full of ſorrow : for no man openeth his doors unto me , no man believeth me : no man remembreth that I made Heaven and Earth :*

Hæc reſpicians verba Stephani Regis cum quo medio.

☜

* Geneſ. 7. 8.

☜

Stay a while that I may weep with my ſelf.

E. K. All the ſtone is become black and full of fiery ſpecks.

△ After we had read the premiſſes

E. K. Here is another now come in green a man with nothing on his head but onely his yellow hair.

Ilimeſe. *Vide infra.*

He hath like a pair of black boots under his garments cloſe to his legs : like buskins &c.

△ Note *Ilemeſe* appeared in July, Anno 1548, and did make an end of *Nalvage* his work, &c.

He appeareth their like a little child with yellow hair, &c.

△

I teach you [he pauſed after a pretty while

Thus ſaith the Lord thou muſt anſwer Steven *according to the hardneſs of his hart : Anſwer him thus ,* for the Mean : *Lo, King, the God of Heaven and Earth hath placed me before thee , and hath ſhewed unto thee his will , hath nouriſhed up me his ſervant from my youth unto this day ,* in the fear of him and the fervent deſire of true wiſdome , *whereby I have attained (through his help) unto the knowledge and ſecrets of the things in Nature : which knowledge behold in the name of God and for his ſake : and becauſe he hath choſen thee , lo, I offer up unto thee , and willingly made thee partaker of; This done be not afraid to open thy mouth unto him , as thou didſt unto* Rodolph, in writing , *Behold (ô King) I can make the* Philoſophers Stone , *for ſo they call it , Bear thou therefore the Charge, and give me a name within thy Court that I may have acceſs unto thee : and yearly maintenance of thee* for us both ; *Command him alſo, or ſtrike a band of ſecrecy between him , thy ſelfe,*

Reſponſum primo Stephano *Regi.*

Rodolf the Emperour.

For us both *E. K.* and △

ſelfe, and Lasky. *Take heed* thou want not faith: for I will help thee: *And he ſhall* have a great Treaſure, *I will ſee* them, *if he will labour for me. But it may be* Lasky *will hold him by the heele.*

Fides.

△ What mean you by that phraſe?

..... *As Jacob did Eſau.*

Geneſ. 23. D

Unto this apply thy ſelf, and give thy whole endeavor *from time, to time alſo I will open my* mind unto *Stephen* through thee, or in the preſence of himſelf.

But let Lasky *open this unto him: The Camp is known unto me.*

△ I underſtand not this point.

..... *Let him underſtand, thou art minded ſo to doe.*

Super dictis △ Tendum à reſponſis petendis.

For this ſeven dayes, aske no more anſwer.

△ How, and if the King be deſirous of any action?

..... *I reſpect not the King.*

△ I beſeech you be not offended that I aske your name?

..... *Ilemeſe.*

E. K. He is gone.

△ The other will come again.

A voice. *Non venis.*

Therefore ſhut up the window.

Deus Cœli & Terræ da nobis Fidem.

✝ *Nyepolomicze in Aula Regis* St.

Junii,

Tueſday a meridie circa horam tertiam: The King ſend for me to hear what I had to ſay to him as I had, ſend him word that I had to ſay ſomewhat to him in God his behalfe. When I was come into his privy Chamber, and all others excluded but onely the Lord *Lasky* who came with me, and ſtayed by the King his commandement. I ſaid thus *verbatim* as followeth.

△ Ecce (ô Rex) Deus Cœli & terræ, me ante oculos Veſtros poſuit: & vobis ſuam declaravit voluntatem: me autem ſervum ſuum à juventute mea ad præſentem diem enutrivit in timore illius, & deſiderio ferventi veræ ſapientiæ qua ratione (& ejus auxilio) aſſecutus ſum cognitionem & ſecreta rerum naturalium quàm cognitione (ecce) in nomine Dei.

Junii 6 ✝ *Cracovia.*

Mane horam circiter 8 ∴

Orationibus finitis, pro luce & veritate Divina, quæ nos ducerent & perducerent ad montem ſanctum *Sion*, &c.

I have (ô Lord) according to my ſimple abilitie, endeavoured my ſelf to declare to *Steven* thoſe things I was willed; accept, ô Lord, my intent, and give me thy graces and encreaſe my faith that I may in my doings and ſayings, pleaſe thee or not offend thy divine Majeſtie, and now ô Lord, we await thy further direction: not preſuming to propound (as now) matter, ſuch as our frail ſtate might move us unto: but therein we crave this aide, thy light and wiſedome, &c.

K. E. Here is a great head with wings like a Cherubim: all of fire, the eyes are very big, *as big as your hat*, and his head as big *as this Table.*

..... *He that is a ſleep let him ſleep on, he that is in the high way let him not return home. He that eateth let him not riſe, but eat ſtill, and he that weepeth let him weep ſtill, he that rejoyceth let him rejoyce for ever. He that goeth awry let him not return into the way. He that planteth his Vineyard let him not ſee it, he that gathereth the grapes let him not drink of them, he that blaſphemeth the name of God, let him blaſpheme, for he returneth not. But he that looketh up unto Heaven, let him not caſt his eyes upon the Earth.*

Behold, the Lord hath forgotten the Earth, and it is a burden to me that I am here, *therefore I go.*

Unto thoſe that do well, the Steward is ready with the reward, wo be unto the Monſter of the Earth, for he is accurſed.

E. K. He is gone: and *flyeth in a ſtrange order:* upward in a ſpecial line in manner?

A voice. *Put all things to ſilence that the Lord had touched,*

The receptacle and the Books, ſee you open them not, nor touch them until you hear more from me. But be of right heart, and walke the ways that you are returned into.

Take this one leſſon: you are in favour with me, and for the reſt care not.

△ Thy mercies be ſealed upon us for ever and ever, ô Lord, of Hoſts.

E. K. Now is a red thing, like a Cloud come all over the ſtone.

Ignem tui amoris & præpotentis fidei in cordibus noſtris, accende, ô Deus Omnipotens nunc & ſemper. *Amen.*

Anno

Anno 1585. *Auguſti* 6.

Unica Actio; quæ *Pucciana* vocetur.

Que durabat ab hora 5. manè, ad horam 11.

P R A G Æ.

Actio *Pucciana.*

† *Pragæ.* *Actionis Pucciana, prior pars.*

Auguſti 6.
Tueſday, Manè, circa ortum Solis, & nobis heri injungebatur.
Fuſis de mœre precibus, &c. præſentibus nobis △, *E. K.* & *Fr. Pucci*, ut præſcriptum erat.
Diſpoſita erat Menſa fœderis: Candelaque cerea accenſa.

E. K. Here is one, covered in white to the breſt, all white apparalled, he hath a long glaſſe in his left hand, full of filthy loathſome ſtuffe, like matter or like bloud and milk, or curds mingled together, and a ſtaffe about an ell long in his right hand, he ſetteth the end on the ground, he pointeth with his ſtaffe toward the * Table of Covenant.

Accede Dominum.

△ He [*E. K.*] came to the Table of Covenant, and looked into the *Holy-ſtone*, and ſaw the ſame viſion, but his face is (here) bare, and he ſeemeth to be *Uriel*.

△ Benedictus qui venit in nomine Domini: ô beata Dei Lux,

URIEL ..... *Gloria tibi Domine, Rex cœli, & terræ, quies, & venturus es.*

E. K. Now I ſee the foundation of an old thing, as though it were of a Church.

A voice ..... *Meaſure.*

Meaſure from the Eaſt to the North, and from the North to the Weſt part, for behold, the reſt is judged already.

URIEL ..... *I have meaſured, (Lord)* 25, *and the half of twenty five.*

The voice ..... *Divide into three parts.* [△ The third part of $37\frac{1}{2}$ is $12\frac{1}{2}$.

URIEL ..... *It is done.*

The voice ..... *Unto the Kings of the Eaſt give the firſt.*

Unto the Kings of Weſt give the ſecond.

The remnant meaſure unto the dayes of the North: that the fire of my indignation, may be a bridle amongſt them, and that the whole World (except the excepted) may drink of the ſorrow of the ſeventh part of the half time, yet to come. *Prophetia*

URIEL ..... *Thy mouth (O Lord) is a two-edged ſword, thy judgments are perpetual and everlaſting, thy words are the ſpirit of truth and underſtanding, thy Garments moſt pure and ſmelling incenſe; Thy Seas without end, and triumphing, who is like unto thee amongſt the Heavens,*

* △ I had ſet *E. K.* at the uſual Table, in our ſecret ſtudy, and had ſet my uſual Shew-ſtone before him.

vens, or who hath known thy beauty? Great art thou in thy holy ones, and mighty in thy word amongſt the Sonnes of men: Thy Teſtament is holy, and undefiled, The glory of thy Seat, and the health of thy Sonnes: Thy anointed is ſacrificed, and hath brought health unto the faithful, and unto the Sonnes of Abraham. *Thy ſpirit is everlaſting, and the oil of comfort: The Heavens (therefore) gather themſelves together, with Hallelujah to bear witneſſe of thy great indignation and fury prepared for the Earth, which hath riſen up with the Kings of the Earth, and hath put on the Wedding Garments: ſaying with her ſelf I am a Queen: I am the daughter of felicity. Remember all ye, that are drunken with my pleaſure, the Character I have given you, and prepare your ſelves to contend with the Higheſt, ſet your ſelves againſt him, as againſt the anointed, for you are become the Children of a ſtrong Champion: whoſe Sonne ſhall garniſh you with the Name of a Kingdome, and ſhall poure wonders amongſt you, from the ſtarres, which ſhall put the Sunne the ſteward of his Waggon, and the Moon the handmaid of his ſervants. But, O God, ſhe is a Lyar, and the fire-brand of deſtruction. For, behold, thou art mighty, and ſhalt triumph, and ſhalt be a Conquerer for ever.*

E. K. Now the Stone is full of white ſmoak.

△ A Pauſe.

E. K. The ſmoak is gone, and here ſtandeth one over him in the aire with a Book, whoſe nether parts are in a cloud of fire, with his hair ſparſed, his arms naked, the Book is in his right hand, a four ſquare Book, with a red fiery cover, and the leaves be white on the edge, it hath 7 ſeales upon it, as if the claſpes were ſealed with 7 golden Seales. And there are letters upon the Seales, the firſt *E.M.* *E. T. T. A. V.*

A Viſion.

Liber cum 7 ſigillis.

Emet tau.

..... *Take this Book, ut veritas Luce magis clareſcat, Et Lux, veritate fiat valida. Data eſt enim tibi poteſtas,* dandi & aperiendi hunc librum *mundo & mundis.*

The angel with the Book.

URIEL ..... *Gloria tibi, Rex cœli & terræ qui fuiſti es, & venturus, es hinc enim,* judiciũ meretricis.

E. K. Now *Uriel* taketh the Book, kneeling upon both his knees.

URIEL ..... *Rejoyce O you ſonnes of men, lift up your hearts unto heaven for the ſecrets of God are opened: and his word let out of Priſon. Rejoyce, O you ſonnes of God, for the ſpirit of truth and underſtanding is amongſt you. Rejoyce O you that are of the Sanctuary, for you ſhall be full of wiſdom and underſtanding. Rejoyce O thou the* Houſe of *Jacob,* for thy viſitation is at an end, *and thy viſitation is beginning: The four winds ſhall gather thee together, and thou ſhalt build up the trodden wall: The bridegroom ſhall dwell with thee. And lo, behold, the Lord hath ſworn, and wickedneſſe ſhall not enter into thee, neither ſhall the Spirit of the Higheſt go from thee, but thy fathers bones ſhall have reſt; And thou ſhalt live eternally.*

△ *Viſitatio Juſtitiæ, Miſericordiæ Judæorum. Converſio.*

The bloud of the Innocents ſhall be waſhed away from thee, and thou ſhalt do penance for many dayes. Then ſhall the Lamb ſtand in the middeſt of thy ſtreets O Hieruſalem: and ſhall give Statutes unto thy people and inhabitants: All Nations ſhall come unto the Houſe of David: The Mothers ſhall teach their infants, ſaying, Truth hath prevailed, and the Name of the Lord ſhall be the Watch-man of thee, O City.

Veritas prevalebat.

E. K. Now all is full of a white clond.

URIEL ..... *Silence unto me, and reſt unto you for a ſeaſon.*

E. K. All is diſappeared, and the ſtone ſeemeth cleer.

Actionis *Pucciana* poſterior pars.

△ Legi præmiſſa Latine ipſi *Fr. Pucci*, & pauca locutus ſum de regibus & aliis qui hæc putant eſſe noſtras impoſturas, & à nobis hæc mala ratione tractari, &c.

E. K. He is here again.

E. K. He ſitteth in a chair of Chriſtal, with his Book in his lap, and the *meaſuring rod* in his right hand, and the glaſſe vial in his left hand.

URIEL ..... *Seeing that power is given unto me, and that truth is added unto my Miniſtery, and I am become full of light and truth, I will open your eyes, and I will ſpeak unto you the truth that you may ſhake off the lumpiſhneſſe of your darkneſſe, and profound ignorance: and walk in truth with your fathers.*

Give ear (therefore) diligently unto my voice: and imbibe my ſayings, within the liquor of your hearts, that the ſap of your underſtanding may receive ſtrength, and that you may flouriſh with

with acceptable Truth, as the choſen ſervants and Miniſters of the Higheſt.

Malitia, Mundana, Pompa, & Vanitas.

Totus mundus in maligno poſitus eſt, and is become the open ſhop of Satan, to deceive the Merchants of the Earth with all abhomination. But what, are you the Pedlers of ſuch wares? or the Carriers abroad of lies and falſe doctrine. Do you think it is a ſmall matter to tie the ſenſe of Gods Scriptures and myſteries unto the ſenſe and ſnatching of your Imaginations? Do you count it nothing to ſit in judgment againſt the Spirit of God: leaving him no place, but at your limitation. Is it lawful before the Sonne of God, to ſpend the whole dayes, yea, many yeares, with the Sonnes of Satan, the lying imps, and deceivers of the World? Are you ſo far entred into the ſhop of abhomination, that you point unto the *Sonne of God the time* of his comming, the deſcending of his Prophets, and the time wherein he ſhall viſit the Earth? *Moſes* durſt not ſpeak, but from the Lords mouth: The Prophets expounded not the Law, but the voice of the Lord. The Sonne of God ſpake not his own words, in that he was fleſh, but the words of his Father; His Diſciples taught not, but through the holy Ghoſt; Dare you (therefore) preſume to teach, and open the ſecret Chamber of the Higheſt, being not called?

Tell me, have you left your Merchandize, and the counting of your mony deceitfully gotten, to become Teachers of the Word of God? Are you not aſhamed to teach before you underſtand? yea, are you not aſhamed to lead away, where you cannot bring home? Hypocrites you are, and void of the Holy Ghoſt, lyars you are become, and the enemies of Chriſt, and his holy Spirit.

Peradventure you will ſay, in reading the Scriptures we underſtand But tell me, by what ſpirit you underſtand them: what Angel hath appeared unto you? or of which of the Heavens have you been inſtructed?

It may be you will ſay of the Holy Ghoſt, O thou fool, and of little underſtanding! Doſt thou not underſtand that the Holy Ghoſt, is the School-maſter of the Church, of the whole Flock & Congregation of Chriſt? If he be the School-maſter (therefore) over a multitude, it followeth then, that one doctrine taught by the Holy Ghoſt, is a leſſon or an underſtanding of a multitude: But what multitude are of thine underſtanding or of what Congregation art thou? Wilt thou ſay, thou art ſcattered. Thou ſpeakeſt falſly, thou art a runnagate. But, behold, I teach thee, and thy error is before thy face.

Whoſoever doth underſtand the Scriptures muſt ſeek to underſtand them by Ordinance and ſpiritual tradition. But of what ſpiritual tradition underſtandeſt thou? or by what Ordinance are the Scriptures opened unto thee? Thou wilt ſay thou art informed by the Holy Fathers, and by the ſame Spirit that they taught, by the ſame Spirit thou underſtandeſt. Thou ſayeſt ſo, but thou doſt not ſo. Which of thy Fore-fathers *hath tied reaſon to the Word of God*? or the underſtanding of the Scriptures to the Diſcipline of the Heathen? I, ſay unto thee, that thy Fore-fathers were dear unto Chriſt, were partakers of the heavenly viſions and celeſtial comforts, which viſions and celeſtial comforts, did not teach unto them, a new expoſition of the Scriptures, but did confirm and give light unto the myſteries of the Holy Ghoſt ſpoken by the Apoſtles, the ground-layers and founders of the Church. Whatſoever, therefore, thou learneſt of thy Fore-fathers, thou learneſt of the Apoſtles, and whatſoever thou learneſt of the Apoſtles thou haſt by the Holy Ghoſt. But if thou expound the Fathers after thy ſenſe, & not after the ſenſe of the Apoſtles, thou haſt not the Holy Ghoſt, but the ſpirit of lying. Therefore humble thy ſelf and fall down before the Lord. Lay reaſon aſide, and cleave unto him. Seek to underſtand his word according to his holy Spirit. Which holy Spirit thou muſt needs find, and ſhalt find in *a viſible Church, even unto the end.*

Reaſon.

Eccleſia viſibilis.

I will plainly ſay unto thee (That, Truth may appear mightily in light:) Whoſoever is contrary unto the will of God, which is delivered unto his Church, taught by his Apoſtles, nouriſhed by the Holy Ghoſt, delivered unto the World, and by *Peter* brought to *Rome*, by him, there taught by his Succeſſors, held, and maintained, is contrary to God and to his Truth.

Luther. Calvin.

Luther *hath his reward.*

Calvin *his reward.*

Wilfully, Obſtinately erring.

The reſt, all that have erred, and wilfully runne aſtray, ſeparating *themſelves from the Church and Congregation of Chriſt* obſtinately, *and through the inſtigation of their father the Devil, have their reward. Againſt whom the Sonne of God ſhall pronounce judgment, ſaying,*

The definition of an Heretique.

Go you deceivers into Hell fire, provided for your Father and his Children from the beginning.

The Pope is not Antichriſt. Antichriſt.

You riſe up amongſt your ſelves, ſaying, The Pope is Antichriſt; For by this name you call him, an evil man he may be, and fall from his vocation: *But he can never be Antichriſt: For Antichriſt is he, the ſonne of the Devil, a man, fleſh and bloud, born of a wicked and deceitful Harlot, that ſhall ſeduce the people, ſwell with the ſtrength of his father, and reſiſt God in Earth amongſt men, as his father did in Heaven among the Angels, utterly denying his Omnipotency, and ſetting himſelf againſt him.*

Claves Cœli Apoſtolis datæ.

O you fools, and of little underſtanding: When unto the Apoſtles, the Keyes of Heaven were given, that is to ſay, the ſame authority and power of Chriſt Jeſus the Sonne *of the Living God, to forgive ſinnes, and to exclude ſinners from the Kingdome of Heaven; (And) when unto the ſame Apoſtles; it was ſaid alſo* Come behind me Satan: *you have not underſtanding to ſee into the myſteries of the Higheſt; if the Sonne of God did commend and reprehend his Diſciples, why may not (therefore) a Biſhop, be counted good and evil; if it follow (therefore) that good and evil may be a Biſhop, it followeth alſo, that neither good nor evil addeth unto the Authority of a Biſhop, but unto his own life; if he be good he reapeth the benefit of his goodneſſe, but if he be evil,* he is a Lyar, *becauſe his Doctrine is againſt himſelf, if therefore* for the ſinne of man, *God hath ſuffered many in the ſpirit of* * Ananias *to ſit in the holy place, it is for your ſinnes ſake, and for your rebellious nature to be puniſhed:* And not for the obſcuring or darkning of his Church.

Remember to aske amending of this place. *fortè* belongeth.

* Acts 23. 4.

Open your eyes therefore, and underſtand, and cleave to the Church for the Church ſake, and not for the love of man. Deſpiſe not the Church, becauſe of the tranſgreſſions of man: But ſubmit your neck under that holy yoke and ordinance, which ſhall lead you to the Congregation governed by the Spirit of God, wherein you ſhall underſtand the ſecrets of God his Book, to be interpreted according to the ſenſe of your fathers: whoſe underſtanding was the finger of the Holy Ghoſt, you cannot authoriſe your ſelves, and without authority you can do nothing; Therefore if your authority be not, why take you upon you the doings of the Church, which it is one thing to ſeek to underſtand the Scriptures, and an other thing to teach the Scriptures according to his underſtanding, for he that teacheth, teacheth, by Authority, but if he have no Authority, he is an Uſurper.

Nullus ſibi autoritatem aſſumere poteſt.

An uſurper.

My brethren remember your ſelves, and conſider you are Children: you are not, veſtrî juris, *but* alieni. *Therefore, do nothing that is of your ſelves: But follow, (as good children) the ſteps of your* Mother: which Mother is a pure Virgin, *and is alwayes inſtructed with the wiſdom of the Comforter; What meat ſhe ſhall give unto you her Children: and how ſhe ſhall bring you up and inſtruct you: Simplicity is much worth, and obedience is a Garland before the Lord. But Curioſity is the Devil; Have you not read; That the bread of the holy ones is not to be caſt unto Dogs? Look unto your ſelves whether you be Dogs or no. See if your life be holy: your doings ſtraight and juſt, your patience manifold: your affliction great for the Lord: if you find not your ſelves ſo, you are not Children; If you be not Children, you are not Sonnes, if you be not Sonnes you have no Mother, if you have no Mother you are Dogs, you are devourers of the bread of Children, currîſh, ſenſeleſſe, and againſt God.*

Eccleſia, noſtra Mater: & tamen Virgo.
Simplicitas.
Obedientia.
Curioſitas à Diabolo eſt.
Matth. 7. 15.
Filii, Canes.
Canes.

Enter therefore into judgment with your ſelves.

In noſtri judicium ſtatus ipſi deſcendamus.

Conſider you are created by God.

Pater.

Conſider you are redeemed by God.

Filius.

Conſider alſo you are alſo left to the ſpiritual tuition and comfort of God: which God hath made of you a Congregation: a holy and ſanctified fellowſhip, feeding alwayes as brethren together, under his wings, and at his Table: which feedeth you with the bread of life and underſtanding, with the body and bloud of Jeſus Chriſt the Sonne of the Living God.

Spiritus Sanct.
Eccleſia.
The bread of life underſtanding.

With underſtanding that you may know the will of your Father which is in Heaven, and knowing him, be obedient: which is the concluſion of your vocation. Shake not off therefore the yoke of Obedience, leaſt you put away alſo the Cup of underſtanding, *and ſo know not the will of your Father.*

Obedientia eſt finis noſtræ vocationis.

But my thinketh, you are ſtarved, your guts are ſhrunk up: your bones and ſinewes are withered. What is the cauſe thereof? When received you the bread *of the Lord? When received you nouriſhment? O you of little faith: and leſſe underſtanding you erre, and runne aſtray: you are blind, you follow not the will of your Father: Return, Return, and ſay within your ſelves,*

O atio pœnitentis, & ad Deum Eccleſiamque (ejus ſponſa) redeuntis.

O eternal God and loving Father, great is thy care and mercy over us, which being led aſtray (with Satan and the ſpirit of darkneſſe) haſt brought us home: which being blind haſt ſet open before our eyes: (our eyes alſo opened) the true path and line of underſtanding: Happy are we whom thou loveſt ſo deerly: and unto whom the care of our health is ſo dear: We will therefore praiſe thy

thy Name, and return from our errors: we will acknowledg our ſinnes, and follow thy Commandements: for thou, O Lord, art onely juſt and true, and thy mercy is everlaſting: Thy Lawes are ſweet, and thy love and kindneſſe mighty amongſt us, Holy, Holy, Holy Lord God of *Zebaoth*, all honour praiſe and glory be nnto thee for ever.

△ Amen.

..... *After a while I return again.*

E. K. He is gone.

△ Note, I read the premiſſes to *Fr. Pucci*, in Latin, which ſeemed to us to be wonderfully pithy, and to the purpoſe, &c.

E. K. He is here againe.

URIEL ..... Francis Pucci, *give ear vnto my word.*
Stay a while.

△ Hereupon *Fr. Pucci* did kneel on both his knees. *Franciſcus Pucci.*

URIEL ..... *True it is, that, as thy ſpirit moved thee*, ſo God hath called thee to the partaking and underſtanding of his will to be fulfilled in puniſhment and wrath againſt the falſhood and deceit of the earth. *And therefore hath God in his great love and exceeding mercy called thee away from the Sonnes of the accurſed, and from the way of unrighteouſneſſe: wherein if thou follow him in ſimplicity of Conſcience, and righteouſneſſe (the works of faith) thou ſhalt be confirmed: for I ſay unto thee, I will power my vengeance upon the whole Earth, and I will chaſten her in her iniquity, and in the middeſt of her pride, I will throw her down head-long, and ſhe ſhall triumph no more: And becauſe thou haſt humbled thy ſelf, my ſpirit ſhall be with thee, and thou ſhalt underſtand.* And this wicked Monſter, that ſitteth in the Holy Temple, and ſinneth againſt the Higheſt, ſhall be thrown down head-long with his pride: And he ſhall be chaſtiſed and corrected with the mouth of you two; For at the houſe of the Lord Judgment muſt begin. *And the rebelling* ſonne *muſt be ſcourged before the* wicked ſervant *be puniſhed. Fear not, I will put unto your words, ſtrength and power: And if he hear you not, but ſtretch forth his hands againſt you, I will rain fire and brimſtone from Heaven: and his dwelling places ſhall ſink. And the Lake that ſhall remain, ſhall bear witneſſe againſt him for evermore: Lift up thy heart therefore, and deſpiſe the World; Fight with her manfully, and be not overcome. Moreover, acknowledg thy ſinnes, and fly unto the Lord. Seek out his Houſe, and eat of his bread: for thou haſt much need of it.* *Judicium incipiet à domo Dei.* *Filius, Servus.*

The ſeeds that thou hath ſown abroad, gather up again, leaſt thou be puniſhed for the ſins of thy Brethren.

Thy Soule ſtandeth deare before the Lord, which is the cauſe that he hath mercy upon thee, which ſaith unto thee, If thou be obedient before the Lord, follow the inſtructions and diſcipline of the holy Ghoſt: and do the works of righteouſneſs and Charity, my Spirit ſhall reſt upon thee. I have ſaid.

K. E. He is gone.

△ I read over the laſt parcel in *Latine* to *Francis Pucci*: after he had in very penitent ſort thanked God, confeſſed himſelf an offender, as he was here noted, &c.

E. K. He is here again.

URIEL. ..... *Your Penance and Devotion premiſed, The bleſſing of God the Father, the Son, and the Holy Ghoſt, in his everlaſting truth and light, comfort you, bleſſe you, and be merciful unto you.*

▲ Amen.

URIEL. ..... *Extingue lumen: Nam decedo.*

△ Deo noſtro Omnipotenti, æterno Lucis & Veritatis Authori ſit omnis laus, gratia actio, honor & gloria, nunc & ſine fine. *Amen.*

Anno 1585 *Auguſti* 6 PRAGÆ.

Actionis *Pucciana* poſterior pars.

Videns, (*E. K.*) nubem jam receſſiſſe conſpexit: ut ſupra URIELIS caput (quaſi in aere) alium vidit Angelum: cujus pars inferior, nube ignea continebatur. Capitis veri capilli, circa humores *Videntes olim, qui Prophetæ poſtea dicti.*

humeros ſparſi, & brachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quaſi ignito, rubicundóque colore,) velatim: Foliorum verò exterior margo, albicans erat. Septem retinaculis, quaſi totidem ſeris, clauſus eſſe, liber videbatur. Atque ſuper retinaculorum ora, ſigilla quaſi aurea, impreſſa comparebant. Et ſuper ſingulis ſigillis, litteræ inſcriptæ ſingulares. Super primo E, ſup. 2 M, ſup. 3 E, ſup. 4 T, ſup. 5 T, ſup. 6 A, ſup. 7 V.

..... *Accipe librum hunc, & veritas luce magis clareſcat: Et lux, veritate, fiat valida. Data eſt tibi poteſtas dandi, & aperiendi hunc Librum, Mundo, & Mundis.*

URIEL. ..... Gratia tibi, Rex Cœli, & terræ, qui fuiſti, es, & venturus es, hinc enim Judicium Meretricis.

E. K. *Jam accipit librum* URIEL, *utriſque flexis genibus.*

URIEL. ..... Gaudete, ô vos filii homini, levate corda veſtra Cœlum verſus. Secreta enim Dei panduntur: & verbum ejus ex carceribus emiſſum eſt. Gaudete, ô vos Filii Dei, quia Spiritus veritatis & intelligentiæ inter vos exiſtit: Gaudete, ô vos, qui de ſanctuario eſtis, quia ſapientia & intelligentia replebimini. Gaudete, ô tu domus *Jacob*, quia jam tua finita eſt viſitatio, atque incipit viſitatio tua. Quatuor venti te unâ colligent: & conculcatum redificabis mirum. Tibi cohabitabit ſponſus. Et, ecce, juravit Dominus, & non te invadent impietates; neque Spiritus Altiſſimi á te recedet. Verùm, Patrum tuorum oſſa quietem nauciſcentur: & tu ipſe æterna frueris vita. Sanguis innocentum, à te abluetur: & ad dies multos pœnitentia te affliges. Tunc quidem Agnus, in medio platearum, ſtabit, ô Hieruſalem: Edictaque promulgabit populo tuo, civibuſque tuis.

Omnis Nationes ad domum *Davidis* confluent matres, ſuos informabunt infantis, iis verbis: Prævaluit veritas: atque Dei nomen, tuus erit vigil, ô Civitas.

E. K. *Jam, omnia, nube alba, oppleta ſunt:*

URIEL. ..... *Mihi ſilentium, vobis verò, ad temporis exiguum intervallum, quies eſto.*

E. K. *Ex oculis meis prorſus evanuere prorſus.*

△ *Nota.* Interea ab ipſo Angelico ſermone, præſcripta in Latinum recitavi converſa, legendo expeditè, ipſi Domino *Franciſco Puccio*, præterea abiter pauca locutus ſum, de Calumniis, contra noſtras actiones tales oraculatis, &c.

E. K. *Iterum hic mihi apparet* Uriel, *atque in Cathedra ſedet Chryſtallina cum Libro illo, in ſuo gremio: dextra autem, illam tenet virgam Geometricam: & ſiniſtra, illam Philoſophiam vitream, ut prius.*

URIEL. ..... Cum mihi ſit conceſſa poteſtas, & cum meo miniſterio ſit adjuncta veritas; (unde lucis & veritatis ſum factus plenus) veſtras ego aperiam oculos, atque vobis ipſam eloquar veritatem; ut inertem illam molem tenebrarum veſtrarum, et profundæ ignorantiæ, excutere poſſitis, et in luce cum patribus veſtris ambulare. Voci igitur meæ diligenter præbere aurem, & intra cordium veſtrorum liquorem, dicta imbibatis mea. Ut veſtræ intelligentiæ ſuccus, vigorem recipere poſſit: & vos ipſi florere poſſitis cum acceptabili veritate, veluti ſervi electi, et Miniſtri ALTISSIMI.

Totus mundus in maligno poſitus eſt, aperta Satanæ factus eſt officina, ad terræ mercatores omni abominandæ impietatis genere decipiendum. Aſt, quid voſne facti eſtis talium mercium ſub mercatores garuli? vel mendaciorum et doctrinæ falſæ, in publicum vectarii: Æſtimatiſne vos, levis momenti negotium eſſe Scripturarum Divinarum & Myſteriorum ſenſum, judicium et temeritati alligare veſtrarum imaginationum? nihili rem eſſe ſtatutis, in judicio ſedere contra ſpiritum Dei, nullum illi concedendo locum, niſi veſtro ex præſcripto?

Vobiſne licet, coram Filio Dei, integros dies, immò injuſtos conſumere annos, cum filiis Satanæ mendaci ſobole, & mundi deceptoribus? Adeonè penitus in abominationis officinam voſmet contuliſtis ut Dei filio, futuri adventus ſui tempus præſcribere velitis, Prophetarumque ſuorum deſcenſus: temporiſque termimum, in quo ipſe terram erit viſitaturus?

Moyſes nihil loqui auſus erat, niſi ab ore Dei.

Prophetæ Legem non explicabant, ſed Dei vox.

Filius Dei propria ſua non eſt locutus verba, quatenus Caro erat, ſed verba patris ſui.

Diſcipuli ejus, nihil, niſi ex Spiritu ſancto docuerunt.

Audetiſne (igitur) vos, vobis docendi aſſumere munus, aditáque ſecreta Altiſſimi pandere, minimè ad id admiſſi, vocative?

Dicite mihi, Mercaturamne deſeruiſtis, veſtrarumque pecuniarum (fraude partarum) ſupputationes, ut verbi Dei eſſetis Doctores?

An non pudet vos, ante docere, quàm ipſi intelligatis?

Immò an non vos pudet ſeducere, prius, quàm domum reducere noveritis?

Hypocritæ eſtis, & Spiritu ſancto vacui.

Mendaces

Mendaces eſſe deveniſtis, & ipſius Chriſti inimici, & ſui ſancti Spiritus.

Fortaſſis dicitis, ex Scripturarum Lectione, intelligentiam comparamus earundem.

Aſt mihi reſpondeatis, cujus ſpiritus auxilio, hanc vobis comparatis intelligentiam?

Quis vobis apparuit Angelus? vel ex quo Cœlo, veſtram recepiſtis inſtructionem?

Fieri poteſt, quod, ex Spiritu ſancto dicetis.

O ſtulte tu modicæque intelligentiæ! non intelligis tu, quòd Spiritus ſanctus Eccleſiæ Pædagogus eſt, integri gregis, & congregationis Chriſti?

Proinde ſi multitudinis Pædagogus eſt, ſequitur, quòd Doctrina aliqua, quàm Spiritus ſanctus docet, inſtructio, documentum, ſive intelligentia ſit multitudinis.

Atqui, quæ hominum multitudo, tuæ eſt intelligentiæ?

Vel cujus es tu Congregationis?

Aliter *diſperſionis*. Diciſne, diſperſus alicujus te unum eſſe: Falſum narras, fugitivus es.

Verùm, ecce, te doceo: Errorque tuus ante tuam conſtat faciem.

Quicunque ad Scripturam intelligentiam perveniet, conari debet ad illarum intelligentiam prævenire, ſecundùm Ordinationem, & Traditionem ſpiritualem.

Aſt ex qua ſpirituali traditione, nactus es tu intelligentiam?

Vel juxta quam Ordinationem, tibi eſt apertus Scripturarum ſenſus?

Dices (forſan) ex ſanctis Patribus, informatum eſſe te, & per eundem ſpiritum per quem docebent illi, tuam te eſſe conſecutum intelligentiam.

Dicere ſic quidem potes, verum non te ſic facere certum eſt.

Quis enim antiquorum Patrum, rationem copulavit verbo Dei, vel Scripturam intelligentiam, Ethnicorum aſtrinxit diſciplinæ?

Tibi dico, quòd antiqui Patres, Chriſto chari erant, & cœleſtium viſionum, conſolationumque Cœleſtium participes: quæ viſiones Cœleſtéſque conſolationes non illos docebant novam Scripturarum expoſitionem, ſed confirmabant, lucéque illuſtrabant myſteria Spiritus ſancti, per Apoſtolos declarata, qui Eccleſiæ ipſi ſua poſuêre fundamenta; quicquid igitur ab antiquis Patribus diſcere poſſis, ab Apoſtolis diſcis, & quicquid ab Apoſtolis intelligis, habes id quidem, à Spiritu ſancto, ſed ſi ipſos Patres exponas tuo ſenſu modóque, & non juxta ſenſum Apoſtolorum, certè Spiritum ſanctum non habes, ſed ſpiritum mendacii.

Humilem, igitur, temet præbeto, & coram Domino procidas, rationem ſemoveas, Dominoque adhæreas, laboréſque verbum ejuſdem intelligere, ex Spiritu ſuo ſancto: quem Spiritum ſanctum, omni ex neceſſitate invenire debes, atque invenies inviſibili Eccleſia uſque ad mundi finem.

Perſpicuè tibi dicam, (ut veritas potenter in luce appareat) quicunque Dei contrarius eſt voluntati, quæ ſuæ eſt tradita Eccleſiæ per Apoſtolos quidem publicata, per Spiritum ſanctum enutrita, & mundo impertita, & per *Petrum* ad *Romam* tradicta, & per eundem ibidem expreſſa, ab ejuſdem ſucceſſoribus retenta atque ſuſtentata eſt: Hic idem Deo & veritati ſuæ contrarius eſt.

Lutherus ſuorum recepit mercedem.

Calvinus ſuam.

Reliqui omnes quotquot erraverunt, & ſponte in devia concurrerunt, ſeparando ſeipſos ab Eccleſia & Congregatione Chriſti, obſtinatè & Diaboli (patris ſui) inſtinctu, mercedem ſuam receperunt.

Contra quos filius Dei judicium pronunciabit, dicendo:

Ite Deceptores in gehennæ ignem, Patri veſtro & filiis illius, ab exordio præparatum.

Inter vos ipſos inſurgitis aſſerendo, *Papam* Antichriſtum eſſe (hoc enim nomine illum inſignitis) homo certè malus eſſe poſſit, atque à ſua excidere vocatione, verumtamen Antichriſtus eſſe nunquam poteſt.

Antichriſtus enim ille eſt, qui filius eſt Diaboli, homo quidem ex carne & ſanguine natus ex impia & fraudulenta meretrice, qui populos ſeducet tumiduſque ſui patris potentia, Deo reſiſtet in Terra inter homines, quemadmodum pater ejus in Cœlo fecerat inter Angelos: prorſus denegando Dei Omnipotentiam ſeque illi opponendo.

O vos ſtulti & exiguæ intelligentiæ, quùm Apoſtolis Cœli concredabantur claves: (quaſi diceres) eadem Chriſti Jeſu filii Dei viventis, authoritas & poteſtas ad hominem condonanda peccata, & ad peccatores Cœlo excludendos, & quum * eiſdem Apoſtolis, vade poſt me Satana, etiam dicebatur, non tanta eſtis intelligentia ut in Altiſſimi hæc introſpicere valeatis myſteria. * *Matt. cap. 16. C. D*

Si Dei filius tum comendabat tum etiam reprehendebat Diſcipulos ſuos, cur non poſſit igitur Epiſcopus, & bonus & malus cenſeri? Si hinc conſequatur, bonum malumque Epiſcopo ineſſe poſſe, pari ratione inferri poſſit authoritatis Epiſcopalis rationem, a bono malove illo non pendere, ſed ipſius ad Epiſcopi vitam hoc bonum malúmve ſpectare ſi bonus ſit, ſuæ bonitatis meret beneficium; ſin malus ſit, mendax eſt; ſua enim illi contraria eſt doctrina. Proinde, ſi, *propter hominum peccata* Deus permiſerit, multos in ſpiritu * *Ananiæ* ſedere in loco ſancto, id quidem propter peccata veſtra eſt, & rebellem naturam, ut ſupplicium recipiatis: & non obſcura vel tenebroſa ejus fieret Eccleſia. * *Act. 23. A*

Aperitè itaque oculos veſtros & intelligite, & Eccléſiæ adhæritatis, amore ipſius Eccleſiæ, & non hominum. Neque Eccleſiam contemnatis, propter hominum iniquitatis.

Verum

Verùm colla illi ſubmutatis ſancto jugo & ordinationi, quæ vos ducet ad illam Congregationem quæ gubernator per Spiritum Dei, in qua intelligetis ſecreta Libri Dei, explicata eſſe juxta ſenſum antiquorum veſtrorum Patrum: quorum intelligentia erat dignitus Spiritus Sancti.

Non poteſtis a vobis ipſis authoritatem recipere, & hinc authoritas nihil facere poteſtis.

Malæ fidei poſſeſſor.

Idcircò cum veſtra authoritas nulla ſit, cur Eccleſia opera Actave intra veſtras arripitis manus?

Una quidem res eſt, Scripturarum aliquem quærere intelligentiam: atque alia eſt Scripturas docere, ſecundùm intelligentiam ſuam. Qui enim docet, ex authoritate docet: ſed authoritatem ſi non habeat uſurpator ſive intruſor eſt.

Fratres mei, Conſiderate voſmet ipſos bene, & conſiderate vos pueros eſſe, & quod veſtri juris non ſitis ſed alieni. Nihil igitur faciatis quaſi ex vobis ipſis: ſed inſiſtatis (ut pueri boni) veſtigiis Matris veſtræ, quæ Mater pura Virgo eſt, & ſemper à Paracleti ſapientia informatur, quem vobis (pueris ejus) exhibere cibum debet; & quo vos modo educare atque inſtruere.

Simplicitas multùm valet & obedientia, certum eſt, coram Domino; Aſt curioſitas Diabolus eſt.

Matt. 7. a 15. C Mar. 7. C

An non legiſtis quid ſanctorum panis, non ſit ante canes projiciendus?

Penitius voſmet examinetis, utrum canes ſitis, nec ne.

Videte utrum vita veſtra ſancta ſit, opera veſtra recta & juſta; patientia veſtra multiplex; affictio veſtra, magna propter Dominum.

Si voſmet ipſos, in hoc ſtatu eſſe, minimè deprehendatis, pueri non eſtis; ſi pueri haud ſitis, non eſtis filii; ſi filii haud ſitis matrem non habetis; ſin verò matrem non habet, devoratores eſtis illius panis qui filiis debetur, canini, *inſenſati*, & contra Deum eſtis.

In veſtri igitur judicium ſtatus vos ipſi deſcendatis.

Vox hæc in Scripturis multum uſitata.

Pater Conſiderate, per Deum Creati eſtis
Filius Conſiderate, per Deum Redempti eſtis.
Spiritus S. Conſiderate etiam, relicti eſtis Spirituali Tutelæ & conſolationi Dei.

Qui Deus ex vobis congregationem ordinavit, ſanctam & ſanctificatam ſocietatem, paſcentem ſemper ſimul tanquam fratres, ſub alis ſuis & in ſua menſa; qui vos paſcit vitæ & intelligentiæ pane; corpore (nimirùm) & ſanguine Jeſu Chriſti filii Dei viventis.

Intelligentiæ autem pane vos paſcit, ut patris veſtri voluntatem intelligatis, qui in Cœlis eſt; Obedientia ut illi quum noveritis, obedientes factis; quæ obedientia veſtræ vocationis finis eſt.

Nullo igitur modo obedientiæ jugum excutiatis, de ſimul etiam Calicem intelligentiæ à vobis repellatis; atque ea ratione Patris veſtri vos lateat voluntas.

Sed judicio meo famelici eſtis, veſtra contracta ſunt inteſtina, oſſa nervique marieſcunt.

Quæ hujus rei cauſa eſt? quando illum Domini panem recepiſtis? quando nutrimentum accepiſtis? ô vos modicæ fidei & intelligentiæ minoris erratis, & devii curritis. Cœci eſtis, patris veſtri, non obtemperatis voluntati; redite, redite & intra voſmet ipſos talia dicatis.

O ſempiterne Deus, & benigne Pater, magna certè eſt cura miſericordiáque tua erga nos, quos in devia actos per Satanam, & ſpiritum tenebrarum reduxiſti domum; & nobis cœcis præpoſuiſti (vilu etiam nobis reſtituto) veram ſemitam lineamque rectam intelligentiæ. O nos fœlices, quos tibi tam charos habes; & quorum ſalus tantæ tibi curæ eſt. Nomen proindè tuum, laudibus celebrabimus; & à noſtris revertemur erroribus. Peccata confitebimur noſtra, & præcepta obſervabimus tua. Quoniam tu ſolus, ô Domine, juſtus & verus es, & miſericordia tua æterna eſt. Leges tuæ ſuaves ſunt, et per amans tua benignitas inter nos valida eſt. Sanctus, Sanctus, Dominus Deus Zebaoth. Honor omnis laus et gloria tibi detur in perpetuum.

△ *Amen.*

URIEL. ..... *Modico tranſacto temporis ſpatio revertam.*

E. K. Abiit.

△ Nota.

△ Interim *Franciſco Pucci* hæc (quæ Anglicè dictata recepimus) Latine recitabam. Nobiſque nervoſa valdè, noſti ſque accommoda inſtitutis videbantur.

E. K. Iterum illum adeſſe video.

URIEL. ..... Franciſce *attentis auribus*, *verba excipias mea.*

SISTATIS PAULULUM.

△ Hinc ſtatim, *Franciſcus Puccius* à ſede ſua genibus utríſque (quaſi Deo ſupplex) terram petebat.

URIEL. ..... Verum quidem eſt (ut tuus te aliàs commune fecit ſpiritus) quod Deus te vocavit ut particeps & intelligens eſſes voluntatis ſuæ explendæ, in vindicta & ira ſua exercenda, contra terræ falſitatem & fraudem.

Atque hanc ob cauſam, ex magno ſuo amore, & immenſa miſericordia ſua avocavit te Deus à filiis hominum, Deo inviſorum, & ab injuſtitiæ tramite.

In qua tua vocatione, ſi illum imiteris, in tuæ conſcientiæ ſimplicitate, & juſtitia (quæ fidei ſunt opera) confirmaberis. Tibi enim dico, vindictam meam effundam ſuper univerſam terram atque,

atque illam caſtigabo in iniquitate ſua, & in ſuæ ſuperbiæ ſummo gradu illam præcipitem poſternam; neque ultra triumphabit.

Et quia te demiſſum humilémque exhibuiſti ſpiritus meus tecum erit, & intelligentiam tu conſequeris.

Et monſtrum hoc impium, quod in Templo ſancto ſedet, & contra Altiſſimum peccat, præcipitabitur cum ſuperbia ſua, Atque ex ore utriuſque veſtri caſtigabitur & corrigetur. Judicium enim a Domo Dei inchoari debet, & filius rebellis prius flagellis cædi debet, quam impius puniri ſervus. *Ezech. 9. C. 1 Petri 4. D.*

Ne timeatis, veſtris enim verbis, vires & potentiam adjungam.

Et veſtra ſi contemnat verba manuſque ſuas contra vos exerat: de Cœlo ignis atque ſulphuris demittam imbrem, & Palatia ejuſdem in terram deſcendent: lacuſque ibidem remanens contra illum teſtimonium dabit perpetuum.

Erigas igitur cor tuum mundumque deſpicias, & contra ejuſdem veriliter pugna, neque ab eodem vincaris.

Tua præterea confitearis peccata: & ad Dominum confugias, illius perquirito domum, & de illius pane comedas: eo enim multum tibi opus eſt.

Et ſemina quæ ſparſim ſeminaſti recolligas: ne forte tu pœnas tuas, ob fratrum tuorum peccata.

Anima tua Deo chara eſt, atque idcirco miſericordia erga te movetur, tibique dicit, ſi coram Domino obedien's appareas: atque ſequaris inſtructiones & diſciplinam Spiritus ſancti faciáſque opera Juſtitiæ & Charitatis, ſpiritus meus ſuper te requieſcet.

Dixi.

E. K. Abiit.

△ Ex Anglicis dictatis iſtis ultimis Latinè eundem expreſſi ſenſum, Domino *Fr. Puccio*, valdè devoto humili, & præmiſſa agnoſcenti & acceptanti, &c.

E. K. Iterum mihi conſpicuus eſt.

URIEL. ..... Præmiſſa veſtra tam pœnitentia quam devotione, Benedictio Dei Patris Filii, & Spiritu ſancti, in ſua ſempiterna veritate lucéque vos conſoletur: vobiſque benedicat, & vobis miſericordiam impertiat copioſam.

△ Amen.

Ex Actione, quæ erat die Veneris, September 6. 1585. Praga.

Eat Puccius, *ut promiſſis perficiendis provideat.*

At cor habeat ſincerum rectumque. *Angelica vox.*

Immò ſæpe proprios detergat calices.

Inter eundem autem alloquatur mortua arbuſta, de Domino venturo.

Ambulet cum montibus ut illi ejus audire poſſit.

Tunc revertatur ut quod reliquum eſt ad implere poſſit.

Atqui dico proprios tergat calices.

△ Vos oro ut illam nobis explicare phraſem velitis obſcuram.

Qui flagellatur ipſe ſentit. *Angelica vox.*

Angelica vox. ..... *Reliqui (jejunii veſtri) dies, non hic complebuntur, ſed in illis viginti diebus, in quibus* Romæ *operari Decretum eſt mihi.*

LIBER RESURRECTIONIS.

Pragæ, Aprilis 30.

Pactum, ſeu Fœdus Sabbatiſmi.

1586.

Threbone Octob. 14. } { Venimus è Septemb. 14.

1586. { *In Maio* 29 *Exilii Decretum contra nos exiit à Cæſare* Rod. *In Auguſto* 8, *Reverſionis permiſsio D.* Roſenbergio, *obtinentes ad ſua veniamus.*

Miraculum, & factum memorandum in perpetuum.

AS *E. K.* ſtood at the end of the Galery by his Chamber, looking over into the Vineyard he ſeemed to ſee the little man the *Gardiner*, in all manner of behaviour and apparel, who is the chief workman or over-ſeer of Mr. *Carpio* his workmen in the ſame Vine-yard. He ſeemed very handſomly to prune ſome of the Trees: at length he approached under the wall by *E. K.* and holding his face away-ward he ſaid unto him, *Quæſo dicas Domino Doctori quod veniat ad me.* And ſo went away as it were cutting here and there the Trees very handſomly, and at length over the Cherry-trees by the houſe on the Rock in the Garden he ſeemed to mount up in a great piller of fire.

E. K. bade his Wife to go, and ſhe who was in the Garden. She came up, and brought him word, No body.

E. K. then came to me and ſaid, I think there is ſome wicked ſpirit that would allude me, and he told and ſaid to me, as is before noted. Then ſaid I, I will go into the Garden, and bade *E. K.* come with me. We went down that way which this Creature did go: but nothing we ſaw, went to the Banqueting-houſe in the Vine-yard, but that place pleaſed us not: ſo, we went along in the way by the cliff ſide, and ſat down on the bank by the great pyle of Vine-ſtakes lying in the very South end of the Vine-yard. And we had not ſat there half a quarter of an hour, but I eſpyed under the Almond-tree, and on the South-ſide of it, being the Weſterly Almond-tree, that is it which is ſtanding on the Weſterly ſide of the ſtraight path which leadeth from the North toward the South in the Vine-yard. *I eſpyed (I ſay) like a ſheet of faire white paper lying toſſed to and fro in the wind.* "I roſe "and went to it, and (to the prayſe of God his truth and power,) there I found three of my Books " lying, which were ſo diligently burnt the tenth day of April laſt.

1 The three Books were, *Enoch his Book.*

2 The 48 *Claves Angelicæ.*

3 And the third was the Book of my gathering of the thirty Aires, and entitled *Liber Scientiæ terreſtris auxilii & victoriæ.*

Thereupon *E. K.* comming to me, I fell on my knees with great thanks yeilding to the God Almighty, and ſo did *E. K.* whoſe mind and body were mervailouſly affected at the ſight of the " ſaid Books, having no ſhew or ſigne that ever they had been in the fire, neither by colour or favour, " or any thing wanting.

And after we had ſet half an hour under the fore-ſaid Almond-trees prayſing God and wondring at the Miracle. Suddenly appeared by us the ſelf-ſame Gardiner like perſon, but with his face ſomewhat turned away, and nothing thereof to be adjudged as of *Ave* the cuſtome is. He ſaid, *Kelly*, follow me, *E. K.* went, and I ſat ſtill, awaiting his return.

This Gardiner went before *E. K.* and his feet ſeemed not to touch the ground by a foot height. And as he went before *E. K.* ſo the doores did ſeeme to open before him, he led him up the great ſtairs on the left hand by the Vineyard door, and ſo in at his own Chamber door where *E. K.* hath his new Study, and then the door going out of that to the ſtairs opened of it ſelf, and he went up thoſe ſtairs, & *at length brought him to the Furnace mouth where all the Books and papers had been burnt the* 10 *day of this April.* And coming thither, there the ſpiritual Creature did ſeem to ſet one of his feet on the poſt on the right hand without the Furnace mouth, and with the other to ſtep to the Furnace mouth, and ſo to reach into the Furnace (the bricks being now plucked away which ſtopped the mouth of the Furnace, all ſaving one brick thick) and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the Furnace, and alſo to *E. K.* the hole which was not greater then the thickneſs of a brick unſtopped, did ſeeme now more then three or " four brick thicknels wide, *and ſo over his ſhoulder backward he did reach to E. K. all the reſt of the* " *ſtanding Books, excepting the Book out of which the laſt Action was out, and* Fr. Pucci *his Recan-* " *tation, alſo to E. K. appeared in the Furnace all the reſt of the papers which were not as then de-* " *livered out.*

That being done, he bade *E. K.* go, and ſaid he ſhould have the reſt afterward. He went before in a little fiery cloud, and *E. K.* followed with the Books under his arm all along the Gallery, and came down the ſtairs by *Fr. Pucci* his Chamber door, and then his guide left *E. K.* and he brought me the Books unto my place under the Almond-tree.

\+ *Pragæ.*

1586 *Aprilis* 30 *May-even.*

Mane circa 8.

△ Precibus quibuſdam fuſis ad Deum, & gratiis pro miraculo Heſterno actis, petebamus jam à Deo conſilium ſuum quid de iſto miraculo nobis eſſet faciendum ulterius, &c.

Et quid faciemus cum Domino *Roſenbergio*, an illum debeamus admittere ad amicitiam noſtram & fœdus ſanctum? quid de ejus oblatis ædibus, &c.

E. K. A voice commeth down right before me ſaying.

E. K. Who is this *William*? *willielmus à Roſenberg.*

Vox. ..... *Thou* William. △ A pauſe △ I ſuſpect it to be the Lord *Roſenberg.*

Thou William. △ A pauſe

Thou William of Roſenberg. △ A greater pauſe

This day in the Bloud of the Lamb, do I pronounce forgiveneſs of ſinnes, upon thee: and for a ſigne and token: Thy lines ſhall be opened, and thy ſeed ſhall be multiplyed upon Earth Therefore take unto thee a Sheep, that is yet a Lamb, and ſpoile not the flock of thy poor neighbour.

And, behold, if thou turn thy ſelf from the North, and aſcend unto the Holy Mountain, [and] I will hereafter make a Covenant with thee. But take heed, thou deſpiſe me not.

Bleſſed are thoſe that are comforted of me, for their ſtrength is from above. For whoſoever is rebuked of the ſpirit of truth, ſhall with time periſh as a ſhadow.

Is it not ſaid, if thy eye offend thee, caſt him out? I ſay unto thee alſo, yea, though thy head offend, caſt him alſo away. The unſtable Whiſperings and wordly Pollicies of ſuch as are the Princes of the World, are they not known unto mee?

O you Hypocrites! O you little of underſtanding, and of leſs faith, how far are you in love with the World, and her pomp, with the fleſh and her lightneſs or wantonneſs, with the Divel and his damnable ſubtilty! Purge your houſes, and purge your Kingdomes, if you will ſtir up the Lord to ſtrengthen you. Curſed is that Nation, that defiled her ſelf with the ſociety of ſuch as are Baſtards. But wo, wo, be unto him that Ruleth not according to the length of his bridle. *Conſilium.*

The chaff of this Empire and Kingdom, behold it remaineth, the father ſwept it not out, neither doth the Son lift up his hand for the name of the Higheſt. *De Imperio Ro. & Regio Bohemiæ.*

O you Hypocrites, you are faithleſs, for you fulfil not your charge!

Thou haſt, yet time to awake, thou mayſt yet be acceptable. Time yet.

Thy doings let them be a Judge between thee and me.

△ Magna pauſa. △

Vox ..... *Behold, I have given thee unto* Roſenberg, *him alſo have I given unto thee* △. The voice ſo expounded it after at my requeſt.

Whoſoever therefore conſidereth not the giver ſhall be called to account and that ſharply.

In the yeare 88, *I will ſend out my viſitation that the ends of the world may be known, and that Juſtice may appeare in the garments of her unmeaſurable honor.* *Anno* 88.

In the mean ſeaſon, I will bleſs you abundantly with all the gifts and ſeeds of nature. See therefore, that you work, and labour that your hands may bring forth fruit, the increaſe of the Lord. *Noſter benefiçentiſſimus Dñs.*

*Six Actions you ſhall have: the ſeventh is the Sabbath of the Lords, and from this day (being a part of the time) beginning from * Fryday laſt celebrated, as the memorial of him through whom I ſpeak unto you, which ſuffered upon the Croſſe for your Redemption, until the day come of the ſixth Moneth, you ſhall not* preſume to aske any viſitation *of him that ſpeaketh with you. And ſo the ſixth Moneth* (the laſt day *enſuing*) *ſhall alwayes be your day of Action.*

Sex Actiones futuræ & Sabbathum. Vox 7.

△ I asked which Fryday.

* From good Fryday.

§ Pucci *is defiled, and ſhall not be partaker* of theſe ſix viſitations to come: *but ſhall depart from you, and be ready as the Lord ſhall* find him, and as he ſhall be warned of you. *Notwithſtanding my ſpirit ſhall not depart from him, and I will open his underſtanding that he may convert many. For the World muſt be ſatisfied with teſtimony as well* of his life, *as the recantation & profeſſed Doctrine.*

△ We lack (ô Lord) his recantation written by his own hand, I cannot find it in the Books reſtored.

Thoſe Books let them be kept of thee, as committed unto thy cuſtody by me. And ſee that they be never opened until the ſixth Action to come.

Our Heavenly Kalender of ſix moneths Action.

The reſt red Books to be moſt cloſely kept until the ſixth Action.

See alſo, that you diſcloſe not my hand amongſt you, leaſt I then riſe up againſt you.

For, behold, you are yet in the Wilderneſſe. Therefore, be ſilent.

Unto William, *notwithſtanding* (*hereafter*) all things *may be known, and made manifeſt.*

Domini miraculum ſub ſilentio eſt temendum.

If any man ſeek you, elſe, you know him not.

For you live within the ſilence of the Higheſt.

The reſt that wanteth, ſhall be reſtored unto you: *even unto* the leaſt and laſt letter.

Willielmus à Roſenberg.

Live, therefore, together as in the hands of your Protector.

And doubt not, but that I will be merciful unto him that is ſick through his infirmity: yea, and unto his generation as I have promiſed. And the ſinne which remaineth in his Fathers houſe, and in his houſe for many generations, I will mercifully blot out.

Faciendus eſt conſcius ſuo tempore.

Doubt not, my peace (which am peace, the beginning and the ending) ſhall alwayes be amongſt you.

Omnia reliqua reſtituentur quæ igni committebantur.

△ We read all and had long diſcourſe of all, and at laſt, I asked thus.

△ What ſhall I ſay unto *Roſenberg* of your preſent merciful dealing and intent toward him.

Vox ..... *That, which is ſaid of him, that, ſay thou* △ *unto him.*

Move no more queſtions.

E. K. and △ *together.*

Adam of *Newhouſe* Lord Chancelor.

△ Benedicite Domino omnia opera ejus, laudate illum omnes Creaturæ ejus: laudent illum Angeli ejus, laudent illum Sancti ejus: ille ſolus eſt Omnipotens, ille ſolus eſt Sanctus, ille Protector noſtri, Illuminator & Conſolator noſter eſt. Cinguli omnis honor & gloria. *Amen.*

MEMORANDUM.

1586. *May* 1.

On *May* day after dinner I went over the water (being brought to the water ſide in the Lord *Roſenberg* his coach, and *Jacobus Menſchick* with me) unto the Lord *Roſenberg* his Gardens, and lodging by the water-ſide, whether he came to me by appointment. To whom when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done, ſince the time of my being with him, that I may the better underſtand theſe words ſpoken to him and of him.

He told, that he had often prayed, ſince unto God for the forgiveneſs of his ſins, and to open his eyes how he might ſerve him; and to make it to be evident unto him whether he is to marry or no, and where, or in what ſtock or kindred. And if it were his divine will, that he might receive comfort and inſtruction by me, and that theſe and ſuch matters, and ſomewhat earneſtly he had prayed alſo for his Mr. the Emperour, that he might bend himſelf to enjoy God his favour, yea, for his own marriage and amending of his looſe life, while he yet ſat at dinner this day at the Archbiſhops table, his heart and thought did come very much upon it, &c.

At theſe his words I rejoyced much to perceive the doing of the Higheſt, in the hearing of his prayer faithfully prayed & that the anſwer which I read unto him was ſo fitly applyed unto his prayer as he alſo himſelf, did perceive with great comfort and ſpiritual joy. He entreated much that I would pray to God that the Emperour might be reſtored to the favour of God, as he was when I declared my meſſage unto him from the Higheſt, I anſwered, that whatſoever the God of Heaven and Earth ſhould appoint me to ſay or do unto his Majeſty, I moſt willingly rejoyce in the faithful doing of it: and that it was my duty (as a Chriſtian) to pray for his Majeſty: but I ſhould not make my promiſe of my prayer to be heard, but would highly rejoyce if his Imperial Majeſty would ſo uſe himſelf in God his judgment, as might be meritorious in the ſight of our Redeemer.

Such words and matters as this paſſed between us. And he ſaid that he would in all points, fulfil the advice and warning of God, in this Action expreſſed, & would marry a Maiden as he was willed. And this day did acknowledge, & account himſelf a happy man. And as concerning our mutual bond by the meanes of each being given to the other by God of Heaven and Earth, he vowed and promiſed that he would regard it in all points to the beſt of his skil and power, &c.

Votum & promiſſum Wilhelmi Urſini, *Vice-regis Bohemiæ.*

Theſe and other ſuch good ſeeds for the ſervice of God being ſown between us; he went towards his Palace in the Court, and I to the water-ſide, and ſo over to the Coach awaiting for me, and ſo came home. God be prayſed.

MEMO-

MEMORANDUM.

The Lord *Roſenberg* ſent Mr. *Jacob Menſchik* with this Letter unto me.

Magnifico Domino Joanni Dee *ad manus proprias.*

Magnifice Domine, Pater Obſervande & Chariſſime.

LEtatus ſum in his quæ mihi dixiſtis. Cognovi enim quoniam exaudivit deprecationem meam pius pater & miſericors Dominus. Itáque maximo pere deſideravi ut quam ſepiſſime ea mihi legere, perlegere & ſemper ab oculos habere poſſim: per amorem Dei oro. ut ſaltem eorum, quæ mihi perlecta & ad me pertinent verborum mihi tranſmittas deſcriptionem: Non tantum mihi multum gratificabitur, ſed & conſolabor plurimùm.

Obſecro præterea Dominum veſtram, aſſiduè pro me orare velit, ut confirmet hoc Deus quod operatus eſt in nobis: & dirigat omnia conſilia, opera, actiones, immò & cogitationes noſtras ad laudem & gloriam ſanctiſſimi noſtris ſui, commodum multorum, & animæ noſtræ ſalutem. Neque deſinat, pro amore ſuo paterno, quo me (uti ſpero) Dominatio veſtra proſequitur me, ſemper in omnibus quæ pro honore Dei & commodo veſtro à me fieri & debent & poſſunt, admonere & ſignificare. Rem ſumnopere mihi gratum & expectationi meæ dignam & conſentaneam faciet. Et cum his, me commendo ſuis precibus & orationibus, nec non paterno ſuo amori & cordi. Optimè valeat Magnifica Dominatio veſtra Dominica, Cantate, *Anno* 1586.

Filius & Amicus veſter ex animo
Wilhelmus R. Manu propriâ.

Rogo ut melius intelligat Dominatio veſtra eáque ſcripta ſunt, & conſideret plus mentem meam quam verba. Quia mihi in uſu non fuit à multis annis Lingua Latina, & nemini in hac re confidere volo.

NOTE.

I had tranſlated this Sunday morning, the ſame parcel of the former Action into Latin for the Lord *Roſenberg*, which he then ſent for, jump at the time, when I had finiſhed it: And ſo I ſent it him incloſed in a Letter.

May 6. Being Tueſday, I entred my Journey toward *Valkenaw* Glaſſe-houſe, and *Leipſig Mart.*

There are divers *Valkenaws*, one by *Egre*, or *Elbogen*, not far from *Carls* Bath, weſtward from *Prage* about 18 *Bemiſh* miles, an other in *Behem*, about 11 or 12 miles from *Prage*, northerly, a mile from *Krebitz*, and two miles from *Liep*, and a mile from *Kamnitz*.

NOTE.

May 11 I came to *Leipſig*, on Sunday the 11 of *May*, and was at *Peter Hans Swartz* his Houſe lodged. I found *Laurence Overton*, (with much ado) an Engliſh Merchant: to whom my wife (the laſt year) had ſhewed no little friendſhip to himſelf, and *Thomas* his partners ſervant, in the time of his lying ſick in our Houſe, &c. at *Prage*; He came from *England* at Mid-lent, he confeſſed that *Edmond* my ſervant had been oftentimes with him, at his Houſe, and that he did think that he would come with the next Ships after his comming from *England*, then to come within 16 dayes.

I perceived by his diverſe expreſſe ſayings, that he was but a hollow friend unto me, and ſeemed half afraid to deal either with me, or my man.

There, alſo I found a courteous Gentleman called Mr. *Francis Evers*, the Lord *Evers* his Sonne of the North. And of all other matters omitting the rehearſal in theſe Records, (thoſe matters I mean which at *Leipſich* and in this Journey happened notably unto me, or I did my ſelf) one Letter which I wrote to the Queen of *England* her Secretary, the Right Honourable Sir *Francis Walſingham*, as followeth.

Right

Right Honorable SIR,

ALbeit I have (almoſt) in vain come a hundred miles (from *Prage* to this *Leipſich* Mart) hoping either to meet my Servant there, with anſwer to my former Letters, ſent in *November* laſt to her Majeſty (when alſo I wrote unto your Honor, and divers other). And ſo with ſpeed from this *Leipſich* to have ſent again, moſt ſpeedily as occaſion ſhould have ſerved. And now, I find, neither ſervant, neither Letter from him, neither word of mouth: yet all this notwithſtanding: and whatſoever the hindrance or delay hereof be (whether the keeping back of my Letters from her Majeſty, or the manifold and importune, moſt weighty affairs publick hindring or delaying her Majeſties moſt gracious, diſcreet and wiſe reſolution herein: or what other occaſion elſe hath and doth cauſe this long and wonderful delay of anſwer receiving. All this notwithſtanding, I thought good, before I ſet up to my Coach, to viſit, and moſt humbly to ſalute your Honour very faithfully, dutifully and ſincerely, with great and the ſame good will, that my Letter ſome yeers ſince written to your Honour, (butt hen, a ſtnmbling block unto your Honour and other, for the ſtrangneſſe of the Phraſes therein) doth pretend, ſo it is, right Honourable, that the merciful providence of the Higheſt, declared in his great and abundant graces upon me, and mine, is ſo wonderful and mighty, that very few, unleſſe they be preſent witneſſes, can believe the ſame. Therefore how hard they are to be believed, there where all my life and doings were conſtrued to a contrary ſenſe: and proceſſe of death contrived and decreed againſt the Innocent, who can not eaſily judg.

I am forced to be brief. That which *England* ſuſpected, was alſo here, for theſe two yeers, almoſt (ſecretly) in doubt, in queſtion, in conſultation Imperial and Royal, by Honourable Eſpies, fawning about me, and by other, diſcourſed upon, pryed and peered into. And at length, both the chief Romiſh power, and Imperial dignity, are brought to that point, reſolutely, that, partly they are ſorry, of their ſo late reclaiming their erroneous judgment againſt us and of us, and ſeek means to deal with us, ſo as wee might favour both the one and the other: And partly to *Rome* is ſent for as great Authority and Power as can be deviſed, and likewiſe here, all other means and wayes contrived, How, by force, or for feare, they may make us glad to follow their humours. But all in vain, for force humane we fear not: as plainly, and often, I have to the Princes declared: And otherwiſe then in pure verity, and godlineſſe, we will not favour any (my words may ſeem very marvellous in your Honours ears: But mark the end, wee have had (and ſhall have to deal with no babes) I have full oft and upon many of their requeſts

and

and queſtions, referred my ſelf to her Majeſties anſwer, thus, in vain, expected. *Nuncius Apoſtolicus*, (*Germanicus Mala Spina*) after his yeers ſuit unto me to be acquainted with me, at length had ſuch his anſwer, that he is gone to *Kome* with a flea in his eare, that diquieteth him, & terrifieth the whole State Romiſh and Jeſuitical: ſecretly they threaten us violent death, and openly they fawn upon us. We know, the ſting of Envy, and the fury of the Fear in Tyrannical minds, what deſperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader, and Defender. To the Worlds end, his mercies upon us, will bread his Praiſes, Honour and Glory. Thus much very rhapſodically, (yet faithfully) *tanquam dictum ſapienti*, I thought good to commit to the ſafe and ſpeedy conveyance of a young Merchant here called *Lawrence Overton*: which if it come to your Honours hands before my Servant have his diſpatch, I ſhall or may by your Honour be advertized. Your Honour is ſufficient from her Majeſty to deal and proceed with me, if it be thought good. But if you make a Council-Table Caſe of it, *Quot homines, tot ſententiæ*. And my Comiſſion from above is not ſo large: *Qui poteſt capere, capiat.*

Sir, I truſt, I ſhall have Juſtice for my Houſe, Library, Goods, and Revenues, &c. Do not you diſdain, neither fear to bear favour unto your poor Innocent Neighbour. If you ſend unto me Maſter *Thomas Diggs*, in her Majeſties behalf, his faithfulneſſe to her Majeſty, and my well liking of the man, ſhall bring forth ſome piece of good ſervice. But her Majeſty had been better, to have ſpent or given away in Alms, *a Million of Gold, then to have loſt ſome opportunities paſt*. No humane reaſon can limit or determine God his marvellous means of proceeding with us. Hee hath made of *Saul* (E K.) a *Paul*: but yet, now and then, viſited with a pang of humane frailty. The Almighty bleſſe her Majeſty both in this World, and eternally: and inſpire your heart with ſome conceiving of his merciful purpoſes, yet, yet, not utterly cut off from her Majeſty, to enjoy

From Leipſich *this* 14 *of* May 1586,
at Peter Hans Swarts *Houſe.*
Your Honours faithful wel-willer to uſe and command for the honour of God and her Majeſties beſt ſervice,

JOHN DEE.

To the right Honourable Sir Francis Walſingham *Knight, her moſt Excellent Majeſties Principal Secretary, my ſingular good Friend and Patron,*
with ſpeed

Illuſt.

Illuſtriſſ. & Magnif. D. mei Colendiſſimi

BEnedictio Dei Patris & mera gratia & miſericordia per unicum meritum Jeſu Chriſti, illuminatio Spiritus Sancti, confirmet nos cum omnibus Chriſtianis, qui magno cum zelo, propter gloriam ejus, crucem, tribulationem, & præſentionem a rancido atque putido ſcorto *Babylonico*, in turbulentiſſimo hujus mundi Oceano patimur, ut exemplo Jeſu Chriſti qui eſt in Patre, virtute & auxilio Spiritu S. hæc omnia perferre patienter valeamus ad nominis ſui gloriam & animarum noſtrarum ſalutem. *Amen.*

Mirum fortaſſis videbitur Dominat V. quod ignotus ad ignotos ſcribo imputabitis bonam hujus culpæ partem juſtiſſimo dolori, quem ex rumore ſparſo, & ad me delato propter D. V. concepi: mirari enim non ſatis poſſum pertinax ſtudium beſtiæ iſtius *Babilonice*, quæ nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus veſtræ nationis præcipue piis & amantibus Dei non ſolummodo nocere ſed & funditus perdere ſtudet. Elapſo enim undecima die hujus menſis Legatus Pontificius Libellum ſupplicationum ut vocant) Cæſ. Majeſtati obtulit quo *D.V.* Nigromanciæ & aliis artibus, prohibitis inſimulat, aliiſque calumniis graviter accuſat copias hujus libelli habere potuiſſem, ſed nimis ſero hac de re ſum certior factus, nec tutum & abſque ſuſpitione eſt qui illum ex Italico in Latinum ſermonem tranſtulit petere. Quare cum hæc omnia vana a *D. V.* ut hominibus Chriſtianis & Philoſophis certo ſciam Epiſtolam hanc cum tenendi tum admonendi cauſa exarare libuit ut promptiores & paratiores *D. V.* ad reſpondendum offendant. Peto itaque ut eo animo ſuſcipiatis quo ſcripta eſt ſcilicet Chriſtiano integro & candido. Valete meque precibus veſtris Chriſto commendate.

POSCRIPT.

Ante aliquot dies tranſmiſiſſem D. V. Litteras ſed D. V. peregræ profectas eſſe mihi ſignificatum fuit poſtquam autem a ſervitore generoſo D.a Bikerſtein *cognoviſſem* (Ferdinando Harnik) *D.V. hanc noſtram remiſſe patriam, intermittere non potui quin illud quod veſtrum intereſſit ſcire litteris iſtis ſignificarem.*

Juliüs Aſcanius *ſeptima à* Verdeman.

Illuſtriſſ. & Magnif. D. *Joanni Dee* & *Edwardo V*, &c. Dominis & amicis meis colendiſſ.

Rceived of Mr. *Kelly* on Friday before Whitſunday, after my return from *Valkenaw*. 1586.

Mr. *Kelly* received this on Thurſday before Whitſontide, 22 *May* 1586.

Illuſtriſ.

Illuſtriſſimo Principi & Domino Domino Wilielmo Urſino *hereditario Domino Inclite Domus a* Roſenberg, *Domino in* Crommaw *Equiti aurei velleris* Cæſareæ *Majeſtatis intimi conſilii Conſiliario, & in Regno* Bohemiæ *ſupremo Burgravio, &c. Domino & Patrono meo Colendiſſimo.*

ILluſtriſſime Princeps, nihil mihi gratias a Magnifico Domino, *Schonbergio* narrari poterat, quam veſtram Celſitudinem proſpera interim frui valetudine, Dum ego vario, diverſo, & intricato quodam fueram jactatus itinere, per montes, per valles, per ſylvas denſiſſimas, per apertos campos, & per nivem profundam, & nobis fere inperviam: Et (ſemper tamen nos protegente altiſſimo) tandem ſani, ſalvique illeſis tam equis quam curru Celſitudinis veſtræ, reverſi ſumus. Pro quo proſpero ſucceſſu, ſummas Altiſſimo agimus gratias, & Veſtræ Celſitudini infinitas a nobis deberi fatemur. Dum abſum contra nos neſcio quid falſi incipit iſte *Apoſtolicus Nuncius* vel leviter nimis credere, & temere conqueri, vel a ſeipſo excogitare perverſæ. Veræ ſi ita pergant (habito jam noſtri, per biennium experimento ſatis accurato) illi quidem, qui pietate & ſapientia, (ſaltem vulgares) deberent ſuperare homines omnes, omnium hominum ſemet declarare maxime invidos, malitioſos, perverſos, ſanguinis humani appetentes, ſuperbos, innocentum carnifices, & piorum in Chriſto Calumniatores exitioſos, &c. Vere (dico) cogemur pulverem ex calceis noſtris excutere, & alias in mundi partes nos conferre. Et niſi veſtræ Celſitudinis haberemus eam quam debemus conſiderationem: Et niſi nos ipſos veſtræ Celſitudinis præſidio quocunque armato (quaſi) minutos exiſtimaremus (præter illud invincibile, Dei Opt. Max. agmen inviſibile) ſtatim abire ex hoc regno conaremur. Curare etiam debet ſua *Cæſarea* Majeſtas, ut aliquo modo, & citiſſime, perſpectum toti huic Regno eſſe poſſit, nos duos non ſolum veræ Catholicos eſſe, ſed etiam veræ pietatis & pacis Chriſtianæ, eſſe amantiſſimos. Per literas iſtas non eſt opus ut plura effundam, ſpiritus mei fervore quodam. Sed diligentiſſime & circumſpectiſſime reſpiciamus nos utrique, meſtimabile Dei, quod nobis utriſque contulit Donum. Sumus enim quaſi tres. Sed in uno Deo, unus quaſi vir eſſe debemus. Myſterium hoc notate *I. D. E. K. W. R.* Nam qui me habet, habet & *E. K.* & quem ego meum habeo, ille etiam ipſius mei *E. K.* cenſendus eſt eſſe. Omnipotens ille Deus qui cuncta creavit, veſtram Illuſtriſſimam Celſitudinem, ſuæ divinæ Juſtitiæ, & Gloriæ Comimniſtrum & co-operatorem nobis conjungat & diutiſſime conſervet.

Pragæ, Maii 26, Anno 1586.

Illuſtriſſime Celſitudinis veſtræ fideliſſimus in Chriſto Servitor.

Joannes Dee.

Invictiſſimæ Potentiſſimeque ſacræ ſuæ Cæſareæ *Majeſtati*
Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*

PEr aliquot jam hebdomadas, Invictiſſime & Gratioſiſſime *Cæſar*, aures noſtras circumſonabant rumores varii, quaſdam contra me, & ſocium meum, præparari accuſationes graves & exitioſas: Veſtræque Sacræ *Cæſareæ* Majeſtati offerendas fore vel jam oblatas eſſe: Et præterea Sacram Veſtram *Cæſaream* Majeſtatem, quorundam perſuaſionibus, pœne eo perductam eſſe, ut aliquam malam, & nobis periculoſam, de nobis conciperet opinionem. Veſtræ igitur Sacræ *Cæſareæ* Majeſtati humillime ſupplicamus ut (Authoritate ſua *Cæſarea*, interpoſita (illius, cujuſcunque contra nos exhibiti libelli, copiam, accurate & verbatim exſcribi, nobiſque tradi, mandare, gratioſe dignaretur, Sic enim noſtris reſponſis ad accuſationis contra nos confictæ collatis articulos, citiſſime & clariſſime intelliget ſua Sacra Majeſtas *Cæſarea*, quid in præmiſſis, cum Juſtitia, ad Dei honorem & Reipublicæ Chriſtianæ utilitatem, arbitrari, vel ſtatuere poſſit aut debeat. Et de hoc certiſſimi nos ſumus, favente Deo, (quod adhuc, et nimis diu, aliquorum negligentia, et contra noſtram voluntatem, Veſtram Sacram *Cæſarem* latet Majeſtatem.) Nos cum Veſtræ Sacræ *Cæſareæ* Majeſtatis perſonæ, tum Reipublicæ Chriſtianæ, per vos longe utiliores, gratioreſque eſſe poſſe, quam omnes, et quotcunque hic noſtri præſentes adverſarii: veluti ipſa docebit veritas ſi pœnes Veſtræ *Cæſareæ* Majeſtatis aures proprias, eum poſſit habere favorem, ut gratioſe audiri queat Deus Opt. Max. Sacram Veſtram *Cæſaream* Majeſtatem ſua Divina abundantiſſime illuſtret gratia abrachioque ſuo extento, contra, Chriſti atrociſſimos hoſtes *Imperatorem* reddat triumuphantiſſimum

Amen.

Maii 28, 1586

Sacræ Veſtræ Majeſtatis
Cæſareæ
Humilis & fidelis Servitor,
ad Dei promovendam gloriam
Joannes Dee.

Invictiſſimæ potentiſſimeque Sacræ ſuæ Cæſareæ
Majeſtate Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*
Domino meo Clementiſſimo & Patrono incomparabili
ad manus propias
expeditiſſime

Edlor

EDlor goſtronger lirbor bortrauter fraundt, Diſeſtumdoiſt mir daſz bruſſlain Ju komon, Darauſzichunt ſondon frondron Gottes dionor behorzt ganuottvornoman, In ſumma craſz David fraibt iſt waar, Mirabilis Deus in ſanctis ſuis Deus Iſrael, ipſe dabit virtutem & fortitudinem plebi ſuæ, Benedictus Deus.

Diſo Varfolgung wirds Inon, (obgottcoill) In Iror wolfart gorrichon und don Loniden In Irom ſpot.

Dentibus ſuis frement, & contabeſcent deſiderium peccatorum peribit.

Dom gutton Jungon Gorrn Civillor got ſoinrm horrn vndſicſſolbſt orkonam.) kan afu ſoelvnd Crib goholffonwordon. Daſz Vborig crollen coir cunnadtlich brld Vorrichton, Interim, So brotts Ich, ſic bon moiu & angon, Jum fernundtlichſton Jubo gruoſſon, vadarim trouots graucott Ina, Juoſſoriron, Darbinbegott ſhimt vnſz Von Nanaſa In arigkail.

Datum in Eyle *Raudmitz don* 28 *Maii, Anno* 1586.

Des ſorru trruoer
fraundt

Wilſclm Moimaigne handtz

Horrn Laſpar von Schonburg auff Voplitz Moinom Vartranotra gutton froundo In ſolbſthandog.

Cito
Cito
Cito
Cito
Cito

SOwder Rumeſchenn Kayſerlichen auch Ju Hungern unds Behom Koninhchon Mapt vnſors allor guadigſton horrn cropen Doctori Joanni *de* Dee Engellandorn, *anſormoldon, Daſz Iro Mapt jauſz jondorn vrgeblichen, bodencklichon vndt billichen vrſachonjont ſchloſſon ſom ſnovndt dio ſomigon In Joror Mapt, tumg Ruch Bohem ſo woll als andorn doroſolbron Pomp Ranchon, hurſtant gumbombon vndt Landon longer nicht Induldon nach julugivn Hiorauff ſo ſun nun Jorar Mapt Endlichor orille vndt truſter beurhlich Daſz chrſichſambt ſoinom Worbe tindorn, vmdallon don ſoyinpen, ſo woll als ſoinem Conſorten vndt Jugethanen boy vormedanp Iron Mapt truſten vnnachlvſzlichenn ſtrafftand vnguad, Innerhali dru Negt nachoniandor volpomdon ſechs Zagen, alhie or heve, vnd ſichalſzbalet daranff vrn hinnon, auſſorhalbgedachtor Jorar Mapt Koningraich Behannb vms andoror Joror Mapt Koningraich, Curſtanthumbay vndt Cainder begebo diſeilben Durchauſz Jun Kunfftigmedr Nuchſuſ ſorror Darumen, weyternicht beſunden nach betreſten laſſe Damit auſz den laſll laſſalba vn Imo odar den ſeympen auch doupy Jme Jupethaury, vngrhorſamblicſay vborganpen crourdo Irr Mapt Inn truſton einſchon vndt Straff, ſoſie lirber vormitton ſchonvrolton nicet Vernrſacht wordoun, Wolton In Mapt, Ime Juondtlicher Nachrichtung, nicht porgen. Eſz boſzfeſe auch Hieran Iror Mapt ſoruſtor Willey vndt mainug. Decretum in Conſilio Imperatoriæ Majeſtatis ſecretiori. Prage xxix Maii, Anno Lxxxvi.*

E. Waldtnons Sayleldt.

Mynſſnik.

Decret Doctor Johann *de* Dee *Iror Mapt Koniglish Bohomb ſo woll als andors Iror Mapt Lander ſureamboy.*

Doctori Joanni Dee
offerendum

I received this the 30 *day of* May,
Anno 1586, *Mane hora nona,*
By one of the Chancery Clerks.

The Copie of the Emperour his Decree, of our Baniſhment out of his Kingdomes, Dukedoms, &c. with onely ſix dayes warning.

Ad-

Anno 1586 18 *Junii in* Erphurdia Thuringiæ, *quo, Illuſtriſſimus Dominus* Roſenbergius, *miſerat* Joannem Carpionem *ad nos, cum literis ſuis, & maximè ut de uxore futura, Dei intelligeret voluntatem, & de aliis rebus, &c. Ego vero jam* Caſſellæ *eram in* Heſſia, & Erphurdiæ *erat D.* Eduardo Keleus. *Qui ſuper quæſtionibus & petitionibus Illuſtriſſimi juſſus erat divinitus Chartam mundam ſuper Altare, ante Sacerdotem Miſſam celebrantem ponere, quod & fecit, anno & die ſupra ſcriptis, manè in Monaſterio* Minoris *Ordinis* S. Franciſci, *inter horam* 6 & 7 *Monacho Senſore Miſſam Celebrante. Et finita Miſſa, hæc quæ ſequitur in Charta inventa-bantur pulchrè ſcripta. Sed die ſequente, poſtquam exſcripta erant pro Illuſtriſſimo Principe ſtatim evanuere omnes lineæ & literæ, nihilque in illa Charta, poſt viſible permanſit, &c.*

△ *Admonitio.*

Tempore cæliſ noſtri.

Nations teriæ omnes vocatæ in Judicium, coram Tribunal ſtabunt. Populus enim rebellis, nimiumque hujus mundi deditus voluptati, mei jamdudum ira furoris irritatus tabeſcit: Ita quod, neque ad ſiniſtram neque ad dextram ſed ad voluntatem meam perinplendam, declinandum eſt. Beatus ille qui mihi mandatiſque patris mei obediens eſt & perſeverantia decoratus.

Maledictus autem, qui mendax operibus, perdicas verbum meum: quia ſcandalo multis erit, & ignominiæ pacis Evangelii mei.

Ego te *Gulielme* (quia manus adjunxiſti mihi) *Davidem* ad *Goliatha* jugulandum conſtitui & conſtituendo invexi.

Mundo igitur ad gloriam meam utere, & corpus tuum erige in me, ad juſtitiam meam in ſede debita collocandam, & ſuperbiam iniquiſſimam turpiſſimámque (illorum qui poſuerunt ſedem meam, in ſcabellum pedem blaſphemiæ & abominationis) ad penitus tum conculcandum, tum eradicandam.

Beatus enim eris in fortitudine manus & ſpiritus mei, quia audite preces tuas. Noli igitur *tempus viſitationis tuæ negligere:* ſed freme zelo & indignatione acerima, & conjunctam tuis parietibus, virginem in uxorem accipe, paratam lumbis & ſenectuti tuæ illámque amando dilige, & diligendo fove, ut mea in te & in illa benedictio pollicita manifeſta fiat.

Cave porrò, ne quos tibi in auxilium paravi, ſervos meos, vel negligentia vel timiditate tua, aliorum ſic patiaris ex manibus tuis vel tanquam oves ab ovili tuo, malis artibus & iniquitate, eripi. Quis enim illud furripiet quod datum eſt à me?

Cogita igitur & vigilando cura, quod hactenus leſum eſt.

Fringam namque frænum Satanæ & inimicis veſtris.

Benedictio Patris & Spiritus mei, & conſolatio à me (cui ſubjecta eſt omnis poteſtas) ſit tecum & ſupra te.

A peccatis denique monitus ceſſa ut cum mecum loqueris, vita tua ſit lumine & gratia mea ſuffulta.

MEMORANDUM.

Be remembred that Mr. Francis Pucci Florentine, *whom at my going to* Leipſich *I left in our houſe at* Prage, *in the meane ſpace had been at* Frankford *upon* Mene, *and went from* Prage *about the ſame day that the Biſhop of* Placenza Nuncius Apoſtolicus *did exhibit to the Emperour a libel againſt us of moſt horrible untruths, &c. At his going from* Prage *he had that* Nuncius *bleſſing, &c. In the meane ſpace, and after his return to* Prage *again it happened ſo, that the* 30 *of May laſt, I received the Emperours commandment, I, my Companion, and all mine to depart within ſix dayes out of* Prage *and conſequently out of all his Kingdomes, Dukedomes and Lands. Which we did, and were come to* Erphurd *in* Thuringa, *and ſometimes to* Caſſel *whether we had removed our goods and family by reaſon the Senators of* Erphurd *would give us no leave to hire any houſe there as both by the Lord* Schonberg *in the name of the Lord* Roſenberg, *I was aſſayed, with repulſe received, and alſo again by me and* E. K. *proved, July* 7, 8, 9, 10, 11, 12, 13, 14. *And on Tueſday (the* 15*th day of June) Doctor* Curtz *brought upward from the* Senat *that they would not grant our Requeſt, yet notwithſtanding, if the Lord* Roſenberg *would again ſend unto them in the matter, they would think better upon the matter, &c.*

Mr. *Francis Pucci. Anno* 1586. *Maii* 6.

Now remember that Francis Pucci *came to* Erphurd *on Thurſday after our ſupper, July* 10 (ſtilo novo) *on horſe-back on a horſe which he had bought at* Mawnberg-*faire, &c.*

July the 11*th he diſcourſed with* E. K. *and me, that he thought we might obtain favour to return to* Prage *again if we would.*

That he had found this Nuncius Apoſtolicus *more courteous then* Malaſpina; *of whom he reported alſo, that is was credibly informed that he was ſore offended that we gave him no more honourable title in our ſpeeches to him, then* Reverendiſſima Veſtra Paternitas.

This Pucci *framed the diſcourſe of his talk to perſwade us to think well of this* Epiſcopus Placentius *that he was charitable towards us, and ſorrow that we were ſo uncourteouſly uſed, that he meant nothing elſe in his ſute to the Emperour againſt us, but that we might be examined, and* thou being found

found faulty, we ſhould be ſent to *Rome*, but after that he had begun to move againſt us, that he *found the Emperour more eagerly bent* againſt us, than he himſelf was.

NOTE.

The Lord *Roſenberg* told us that when he did (in our behalf) adviſe the Emperour of his error committed in our extermination, that the Emperour anſwered that this *Nuncius* from his firſt Audience did urge ſo vehemently againſt us, and alſo the Pope had ſent commandment by Letter to him to deliver us and ſend us to *Rome*, that he was forced in manner to do as he did. But if the commandement or his Decree were to be made again, that it ſhould not paſſe, or if this *Nuncius Apoſtolicus* had not ſent this Decree away to *Rome*, that he ſhould not ſend it, &c. This I note in reſpect of the contrariety in the *Nuncius* aſſertion, and the Emperours, of our ſo hard uſage.

The foreſaid eleventh day of *July*, the foreſaid *Fr. Pucci* to prove this his intended perſwaſion of the *Nuncius* good meaning toward us, and to make us beleeve that great benefit would enſue our going to *Rome*, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we muſed much for many cauſes I asked him then why the *Nuncius* had not ſubſcribed this writing. It is all one ſaid he for that; Hath he heard this read (quoth I,) yea, that he hath heard me read this three ſeveral times, ariſe unto him (ſaid he;) And if you like of it ſaith he, wherein his power ſerveth him not to performe as much as is ſpecified in the writing, he will make and uſe meanes to have it from his Holineſſe; well, ſaid I, take a copy hereof Mr. *Kelly*, for I was riding toward *Salfeild* about a houſe getting; Thereupon ſaid he, contented, but I think it meeter to ſave and keep the original it ſelf ſaid *E. K.* Well, ſaid *Pucci*, and ſo the original was delivered to *E. K.*

NOTE.

After 10 of the clock the ſame Friday, being the eleventh day of this moneth, after break-faſt I rid toward *Salfeild* about the houſe of the Earl *Albert* of *Swartzenberg*, *&c.*

But after I was out of *Erffurd* until my return again, I was ſo ſore vexed in mind to think of *Pucci* his return to our company, *as well for his unquiet nature in diſputations, as for his blabbing of our ſecrets without our leave, or well liking, or any good doing thereby*; either in God *his ſervice*, or our credit, but rather the contrary, enſuing albeit not of his intent, but by either his undiſcreet handling of it, or of his undue hearers of him, &c. And alſo for his Houſhold behaviour, not acceptable to our wives and family, and alſo becauſe we were warned *that he ſhould be cut off from our company, &c.* And chiefly, now to conſider that he had laid *ſuch a bait* for us with our mortal enemy, to entrap us by fair fawning words, which by no meanes the Emperour would conſent to do before by his authority, but rather to put us out of his Kingdomes, &c. And imagining that he was a mighty Explorator upon us, for this *Nuncius Apoſtolicus*, and his adherents, that now he might perceive what we had done hitherto, what we were doing, and what we intended to do, and conſidering that he urged at our hands in anſwer to the former writing, wherein alſo lay a trap for either in not anſwering it, or refuſing to grant ſome points of it, or in our conſenting to the whole, this *Nuncius* would put matter againſt us to our great diſadvantage. Thus being tormented in mind in my abſence, how we might be rid of this *Fr. Pucci*, by quiet and honeſt meanes, I deviſed to write to this *Nuncius* to know if this writing were of his contriving onely, or of *Pucci* his contriving onely, or joyntly, or if at the leaſt the writing were according to his will, and offer unto us, and ſo to ſend him away; wherein he could make no refuſal, I intending not to make him privy of the content of my Letter; And in the mean ſpace of his abſence I hoped that ſome good way and better meanes would appear or fall out, whereunto we might truſt, &c. Thus I note my imaginations and diſcourſes in the time of my abſence.

A bait.

A ſpie.

I returned to *Erphurd July* 13. *hora* 5. *a meridie.*

I found *Fr. Pucci* deſirous to have anſwer to the foreſaid writing, and very much perſwading this Roman voyage, uſing arguments out of our actions, as that God ſaid we ſhould go to *Rome*, in a certain moneths ſpace; That we ought to obey the Roman Biſhop, and to love him, &c. I replyed and ſaid, that he was not *to urge God upon any his ſayings to us*, but to referre all to his moſt free diſpoſition, his will was to be done and not ours, God was not bound to us, &c. He anſwered very vehemently, and often, that *Deus eſt nobis obligatiſſimus, & Deus dixit nos ituros Romam, & ego credi & credam, & aliter non credam niſi mihi Deus dixerit non nobis, &c.* Well, (quod we) God hath delivered unto us his meaning in that phraſe, which we alſo deviſe you of, that it is not meant (by the ſpeech) that we ſhall corporally goe to *Rome*, and ſo I brake off that his reaſoning; And told him that we mervailed that he ſhould urge this Roman Voiage ſo violently and eagerly more then we; It appertained unto us as much as to him, &c. The ſame day I told him that he had heretofore offended God with his *curioſity in our affaires* otherwiſe then appertained unto his calling, and he may well remember his repentance therein, and his forgiveneſſe obteined. But that

now

now he had offended much more in curioſity, and half in conſpiracy againſt us with our mortal enemy this *Nuncius Apoſtolicus*, upon whom he did fawn, in whoſe favour he is, who joyneth, counſaileth with him in our affaires, who dare preſcribe us what we have to do in ſo weighty affaires as our Journey to *Rome*, who hath framed a bill, accuſing us coufuſedly of Hereſie, and wicked Magick, both falſely in one part, and dangerous to life, and infamous at the leaſt in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our actions paſt, obedience. And therefore he hath ſeparated himſelf from us, and hath ſet himſelf againſt us, &c.

With great vehemency he ſaid, He intended nothing, but well to us, and *was Explorator with this Nuncius* for our behalf; We require none (ſaid I) neither we need any, for God ſeeth all, and doth all, for our benefit, if we will conſtantly love and ſerve him; To be brief, he would ſeem to be worthy to be thought well of for his zealous good will and fidelity to us ward, in all his doings and ſayings; The truth whereof God knoweth, to whom we commit the cauſe between him and us.

The Copy of the writing before ſpecified.

SI D. Johannes Dee, D. Eduardus Kelleus, & Fr. Puccius, *volent iræ* Romam, *ut conferant cum Summo Pontifice de ſuis Revelationibus, venerantes eum tanquam Sancti* Petri *Succeſſorem & Chriſti in terris Vicarium Illuſt & Reverend. Epiſcopus* Placentinus *Apoſtolicus Nuncius apud* Cæſaream *Majeſtatem, dabit illis Literas commendationis, ut per totum iter, &* Romæ, *humaniſſime ſummaque charitate tractentur, & in ſuis neceſſitatibus juventur: Ac præterea authoritate Apoſtolica abſolvet eos & liberabit ab omni culpa & pœna, quam meriti eſſent in vita ante acta, ob artes Magicas exercitatas, hareſes, falſaſque opiniones ab eis ſparſas, aut fictas, verbis aut ſcriptis, aut aliis rationibus; ob libros prohibitos lectos aut ſcriptos, ſive ob aliud quodvis crimen, cujus accuſari aut argui poſſent in foro ſancto Inquiſitionis, aut in foro quod* Contentioſum *vocant; aut in quovis alio foro Pontificiæ ditionis: Ne quis ob ullum peccatum aut ſcelus quantumvis atrox, quod illi admiſerint ante hoc iter ſuſceptum, eis unquam faceſſere negotium, aut moleſtus eſſe poſſit, aut ullo modo inquirere, aut ipſos accuſare preſumat.*

For the better ground of any manner of anſwer making hereunto I asked the ſame *Fr. Pucci*, after ſupper, on Tueſday the 15 of *July*, (foraſmuch as I had framed a Letter for anſwer to the pith of the Letter or writing here recorded) whether this Letter were written and ſent to us by the conſent of this *Nuncius Apoſtolicus*, to know our anſwer in, or no. He ſeemed to be unwilling now directly to affirm the *Nuncius* conſent. We replyed that he had already told us that he had read it thrice over to the ſaid *Nuncius*, and that he liked well of it, and did mervail that now he would make ſtrange to affirm the ſame again, ſeeing I had now, (according to his purpoſe) written a plain and perfect humble anſwer to the ſame Letter, and much more matter, true and needful for this *Nuncius* to know. Well, ſaid he, *Eatenus ex ejus conſenſu eſt, ſi velitis ire* Romam, *ea præſtare conabitur, quæ in eiſdem literis continentur, &c.* Well, ſaid I, (in Latin alwayes you muſt underſtand my talk with him in the ſame ſence here in Engliſh recorded, if he mean well unto us, and in charity unfeigned; he will not be offended with my anſwer; The Copy whereof doth enſue.

Illuſtiſſimo Reverendiſſimoque Domino, Domino Epiſcopo Placentino *apud Potentiſſimum & Invictiſſimum* Romanorum *Imperatorem* Rodulphum, *ejus nominis ſecundum,* Apoſtolico Nuncio, *Domino mihi (in Chriſto) Colendiſſimo.*

The ſuperſcription of the Letter without.

Illuſtriſſime & Reverendiſſime Domine, mihi Colendiſſime.

IN Nomine, Sanctæ Beatæ & Individuæ Trinitatis, veſtram Illuſtratiſſimam Reverendiſſimamque Dominationem, ea qua virum Chriſtianum decet animi affectione & humilitate ſaluto, non preſumptione aliqua, veſtris manibus oculiſve iſtas meas obtrudens literas, ſed ex iſtius *Nuncii veſtri* verbis admonitus, non gratas ſolum, ſed (ferè) expectatas fore: haſce aliquot, haud invitus, exaravi lineolas. Quibus cum non potero, 40 annorum continuum & ardentiſſimum vitæ me curſum in limationis quam vulgaris veritatis Philoſophicæ in dagatione tranſactum, deſcribere; (vel adumbrare ſaltem) ſatis preſenti noſtro eſſe poſſit inſtituto, ſi præſenti rerum meta-

Remember *Fr. Pucci* his own hand writing hereof is kept in a lether bag by it ſelf, to be the more ſafe and ready to be ſhewed without ſhewing of this Book.

metamorphoſi, & admirandæ negotiorum noſtrorum actioni, itidumque circuitioni multiplici, aliquid exprimam quod maxime quadret.

* *Ab Anno* 1581. △ *Anno*, 1583. Divinitus ante aliquot annos * informati, & deinde ex *Anglia* △ evocati, non ſolum fortiſſima Dei Omnipotentis manu, & miraculoſè, ex multis magniſque evaſimus maris periculis: ſed etiam ex variis hominum fraudulentis & truculentis contra nos, & vitam noſtram conſiliis & conatibus, liberati hactenus, eidem Deo noſtro gratias laudeſque canimus mente grata, mente læta, mente profecto Chriſtianæ, Catholicæ, Apoſtolicæque Religionis amantiſſima, & (Dei nos confirmante gratia) tenaciſſima futura. Aſt ecce, tamen, qui ejuſdem noſtræ piæ matris (Sanctæ Eccleſiæ Catholicæ) legitimi etiam cenſentur eſſe filii, nos, fratres ſuos, in omni modeſtia, quiete, pace, & civili Juſtitia, inter illos, & coram illis, *Pragæ* converſantes, ſubito, in exilium quoddam, ſive exterminium, *Cæſareo* emitti mandato procurabant nulla, nobis, nulla prorſus, neque privatim, neque publicè declarata tam violenti mandati cauſa ſed vulgari ſolum, & aulica relatione nobis facta intelliximus ex libello quodam, per vos, ſacræ *Cæſareæ* Majeſtati exhibito, conflatam contra nos fuiſſe maximam *Cæſaris* indignationem, & quaſi excandeſcentiam: unde ex Cancellaria *Bohemica*,

* *Anno*, 1586. 30 *Maii*. acerbiſſimum ad nos (ſacræ ſuæ *Cæſareæ* Majeſtatis nomine) miſſum ſit * mandatum (nulla in eodem expreſſa, ejuſdem mandati cauſa, vel ratione legitima) ut infra tunc ſex proximos ſequentes dies, Ego, conſors meus, uxores noſtræ, liberi mei omnes, immò & ipſe infans noſter *Michael* (*Pragenſis* natus, & baptizatus) atque ad matris adhuc pendens mamillas, famuli etiam mei, & ancillæ, mei denique omnes, & domeſtici, ex ipſa *Praga*, atque ita conſequenter, ex univerſo regno *Bohemiæ*, & aliis quibuſcunque ſacræ *Cæſareæ* Majeſtatis Regnis; Ducatibus, & terris, migraremus, nunquam eaſdem reverſuri, ſub terribilis infligendæ pœnæ periculo. Nos autem, nulla interpoſita mora, huc mandato *Cæſareo* fideliter & humiliter obedire noſmet accinximus: Bonaque noſtra mobilia, a peregrinationis noſtræ ſuppellectilem, tam librariam quam domeſticam, in duos magnos currus conici curavimus: Reliquorum noſtrorum bonorum, partem unam, amicis dedimus, & pauperibus diſperſimus & diſtribuimus: Partem autem, de facie terræ, (propter cauſas Deo non ingratas) pri-

* *Anno*, 1586. 10 *Aprilis*. die, ante exitum iſtum noſtrum, per nos deletam eſſe ſciatis: Aſt optimum partem, Divino juſſu, decima die *Aprilis* (quando etiam, de tota hac afflictione, & perſecutione noſtra, & aliis adhuc futuris eramus divinitus præmoniti.) *Ignis luculentiſſimis flammis commiſimus: quando* illa, ejuſdem optimæ partis, quæ nullus unquam naturalis vulgariſque ignis poterat lædere vel conſumere, *viſibili angelici miniſterio, ex* ipſis ſummis flammis in Divinam, Angelicamve inviſibilem recipiebantur Cuſtodiam. Aſt librorum Divinorum Theſaurus maximus, tunc, & ibidem (duorum adhuc viventium teſtium diligenti opera,) ab ipſis flammis in cineres favillamque converſus eſt totus: renovationem, reſtaurationem, & quaſi regenerationem vel reſurrectionem quandam, per Divinam manum, opportuno recepturus tempore Sacellum; Denique cum altari quod omnipotenti Trinitati conſecrandum fore cupiebamus, (media ex parte abſolutum) intactum relinquimus. Ego verò, cum conſorte meo, uxoribus noſtris, liberis meis, & reliquis exulibus, ſive exterminatis noſtris *Rhedis*, tribus avecti, tranſmigrationem hanc, nobis injunctam, die præfinita ingreſſi ſumus. Atque nondum ex Imperii *Romani* finibus egreſſi, ita greſſus noſtros diſponi-

Anno, 1586. *Junii* 4. mus, &, de cætero (Deo favente & gubernante) diſponemus: ut toti orbi Chriſtiano claro apparere poterit, patienter nos hæc (qualiacunque) tolerare poſſe, aut ſaltem velle: & paratiſſimos eſſe nos, Reddere Deo quæ Dei ſunt, & *Cæſari*, quæ ſunt *Cæſaris*. Obedientiſſimos etiam nos eſſe, & humillimos ſacro ſanctæ Catholicæ Eccleſiæ filios, & ſummi Pontificis Romani, & aliorum Eccleſiaſticorum Præſulum Catholicorum; in Chriſto & propter Chriſtum tam eſſe obſervantes & fore, quam ipſe qui Judex futurus eſt vivorum & mortuorum, varriis nos eſſe modis haud raro admonuit. Veſtræ vero Illuſtriſſime, Reverendiſſimeque Dominationi, hoc à Deo optamus bonum, ut per ſecundas veſtras (de tota cauſa noſtra) meditationes, noſtræ *Innocentiæ*, ſinceritatis, & fidelis (coram Deo & hominibus) in illa Republica *Bohemica* converſationis noſtræ, juſta habeatur ratio: Meæque honeſtæ famæ, exiſtimationiſque (ſine qua, ne vivere quidem cupio) ea fiat in integrum reſtitutio: ut talis

poſt-

poſthac eſſe indicetur indubitate, qualis (ante veſtrum *Cæſareæ* Majeſtati exhibitum contra nos libellum, per 30 annos, (& plures) in omnibus (pœne) Chriſtiani orbis tam Academiis, quam Regnis & Provinciis (ex Dei immenſa Bonitate, gratia abundantiſſima & ſingulari providentia) extitiſſe, haud obſcuris confirmari poſſit teſtimonus. Ex hiis igitur paucis, Hiſtoriæ ipſius veritatis ſcintillis, Veſtræ Illuſtriſſimæ Reverendiſſimeque Dominationis prudentia, magnum ſibi lumen alicere ſive accendere potuit: ad nos, noſtrorum animorum affectiones, noſtrorum ita mirabilium & adhuc incredibilium negotiorum progreſſum & ſtatum dijudicandum, & denique de ipſo futuro horum omnium exitu, haud leves ſibi contexendas conjecturas: Cum nos, ex ſolo Deo Omnipotente, & vero & vivo, in omnibus noſtris pendeamus; & ab ipſo dirigamur & protegamur. Cui ſoli, nos ipſos, noſtraque omnia; Animæ, corporis & Fortunæ nuncupata Bona, tanquam Holocauſtum, quotidianis noſtris humillimis & ſpontaneis offerimus precibus. Cui denique ſoli ſit omnis laus, honor, gloria, & gratiarum Actio, nunc & ſemper. *Amen.*

Datæ Erphurdiæ, *Anno* 1586, *die* 16 Julii.

Fidelis (in Chriſto, & propter Chriſtum) ſervulus.

Joannes Dee.

This Letter being written, and read unto *E. K.* and of him well liked for the quiet and modeſt courſe therein kept, otherwiſe (as he ſaid to *Fr. Pucci*) then he could have uſed: or had uſed in a Letter which now he had alſo written: but now would not ſend, thinking that my foreſaid Letter might ſuffice for our caſe, he talked with *Fr. Pucci* of this Letter, which *Fr. Pucci* ſaid he would gladly ſee and read, which *E. K.* told him that I was minded not to let him read it: Then ſaid he, that he would not carry it: Hereupon in talk with *Fr. Pucci*, ſpeaking of this Letter, I told him that I had written a Letter with ſufficient anſwer in general to the *Nuncius* requeſt and offer by him in writing brought to us, and in ſumme told him the chief contents of the Letter. Then ſaid he, *whereas you* write of the Books burnt, why write you not unto him of the *recovery of them, as I now perceive by you both*, that *they are reſtored?* And it ſhall be a diſgrace to you if the *Nuncius* ſhall underſtand more by other, then by your ſelf. Thereof have I no care, *Quod ſcripſi, ſcripſi*; and I know the truth of my writing: And they are not all reſtored that I know of: And whatſoever he hath at my hands he may be aſſured is true: whatſoever he ſhall otherwiſe hear, the Record thereof cannot be ſo good, unleſſe, our Record conſent thereto; Then ſaid he, *why write you of thoſe Books burning, being done before your comming away:* It is as if you wrote backward. Have you no care Mr. *Pucci*, for the method of my Letters ſaid I, and I ſaid farther, it is told me that unleſſe you ſee my Letters you will not carry them, you ſhall pardon me for ſeeing of them, the content I have ſufficiently told you: and if you will not deliver them, I can get them delivered divers wayes, or I may omit the ſending of them, and write ſuch a Letter to the *Nuncius* that I had written anſwer to his requeſts, and offer ſent by *Fr. Pucci*; But he would not bring the ſaid my Letter, unleſſe he might have a ſight of it himſelf. At the length by farther diſcourſe with *E. K.* he became reſolved to goe with the letter, and (by *E. K.* his order) he was to receive 50 Dollors of *John Carpio*, that he ſhould not be deſtitute of money at *Prage*. Fifty Dollors

NOTE.

This day, *Francis Pucci* ſaid to us both, how can you doubt of my fidelity toward you (whom I love as my own life,) and againſt this Monſter of *Rome*, whom my chief deſire is, and long hath been, that he may be overthrown, &c. Again, conſider, what fidelity, obedience, and reverence he hath promiſed to the Pope, and this *Nuncius*, as the writing brought by him, and ſo ſore and many wayes urged by him, for us to accept of, can ſpecifie. Pucci *infidelitet manifeſtiſſima facta.*

Therefore *Fr.* is falſe to the Pope, or us, or both, or raſh, fooliſh, blind, &c. And (as our ſpiritual Schoolmaſter, divers times termeth him) leprous: Therefore I commit this his doings to the judgment of God: But alſo it is greatly to be remembred and noted that he now alſo diſcourſed again with *E. K.* as concerning the Birth of Chriſt, that it could not be proved by the Scriptures, that Chriſt came of the line of *David*, unleſſe he were begotten of the actual copulation of *Joſeph*, with *Mary*, and ſaid that, becauſe it was the gift of the Holy Ghoſt, that at *Joſeph* his firſt and onely carnal copulation with *Mary*, Chriſt was conceived; Therefore ſhe was accounted (in man-

Videlicet, that is miraculous that *Virgo in primo cum viro congreſſu conciperet.*

ner a Virgin according to the Jews doctrine; which *his hereſie when I heard*, I trembled for the horrour of ſo manifeſt an hereſie againſt evident Scripture, *virgo concipiet & virgo pariet*, &c. & againſt many other moſt plain and ſufficient Authorities both of Scriptures, and alſo Hiſtories of our Lady her examination made by Women, and that ſhe was found a Virgin, &c. And at her conception her anſwer to the Angel; *Quia virum non cognovi*, &c. *& antequam convenirent, inventa eſt in utero habens de ſpiritu ſancto*, &c.

NOTE.

It is evident hereby that this *Pucci* is very leprous, both in this Hereſie (what other he is infected with, God he knoweth) and alſo the former infidelity proved.

On Thurſday 17 *July Fr. Pucci* entred his Voyage toward *Prage* with my Letter to the *Nuncius Apoſtolicus*, and with Letters to *John Carpio* from *E. K*, and with my Letters incloſed to the Lord *Roſenberg*. And we entred our journey toward *Caſſel*, but that night we rode onely three miles, to *Gotha*, our horſes were ſo ill that we hired, and therefore ſending them back again the next day, we hired a Coach, &c.

POSCRIPTUM.

Remember that *Fr. Pucci*, the morning before his going required of me our Letters Teſtimonial to our friends, of his fidelity toward us. What needeth that (ſaid I) for as much as your deeds were as well known to them as to us, your own conſcience to your ſelf may ſerve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would ſuffer you any longer in our houſe and company, would neither credit our Letters as yet in this caſe. And would alſo condemne us of light judgment, or great blindneſs to judg the cauſe between you and us.

But truly I obſerved in him, now, a more proud preſuming over us then hitherto, before, when he was ſore rebuked, for over-crowing us, ſo as he began to do.

Præſumptio.

1 Now he ſaid, he had as great authority as we to publiſh any of our Secrets, at his diſcretion.

2 That he ought to eat bread with us.

3 That he underſtood our Books of Actions better then we.

4 That he needed not our conſent or counſail to deal with the Pope his *Nuncius*: he did it by his duty general, of Charity, &c.

5 He offered to order the *Nuncius*, and the *Emperor* to the reclaiming of the Decree made againſt us, &c.

NOTE.

Conſider what this may import, that the Decree touching him, being one of my houſhold company, and of them that then did appertain to me, and whoſe name he is not affraid one way and another way not abaſhed to * thruſt himſelf into the whole body of our Revelations, as a principal fellow or Receiver of them. By the firſt he ought to be afraid of the danger of the Decree which baniſhed us, unleſs he is aſſured of their good will who have ſhewed themſelves our mortal enemies; or elſe ſome other cauſe emboldned him to ſome other purpoſe, &c. by the ſecond he might be afraid of ſo great preſumption, being but a *Probationer*, not yet allowed of, and to us known to be cut off.

* *Vide ſcriptum illius de noſtro itinere Romano*, &c.

All theſe points I cannot decipher and judge, but referre them to the profound wiſdome and high providence of God, wherefore and how farre he hath admitted him to be privy of our Actions, and ſo *a Witneſs to ſome purpoſes ſufficient*. All things be to the honour and glory of God. *Amen.*

I. D.

Magnifice Domine,

LEctis tuis literis fui miratus quod intelligerem te illius eſſe opinionis & ſententiæ, me apud Cæſarem *tibi ac conſorti tuo officiis meis non parum obfuiſſe, quod ſciam ita me & religione & natura comparatum, ut omnibus quam maxime cupiam prodeſſe, nemini aut obeſſe. Quod autem præſtiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter ſummum Pontificem, &* Cæſarem, *merus ſim interpres, non video quid in hoc veſtro negotio præſtare poſſim: Conſulo autem, ut veſtram innocentiam, de fide Catholica ſenſum, & de Angelorum converſatione & aſſiſtentia, quam viſibilem habere dicitis, juxta Concilii* Lateranenſis *in undecima Seſſione decretum, coram Summo Pontifice & Sede Apoſtolica deducatis, & ita exponatis ut non poſſit cuiquam eſſe dubinam*

bium quid ſentiatis, quin ſede Apoſtolica approbante, fides tuto ab omnibus Angelicis aſſertionibus veſtris, præſtari poſſit, & tum demum & obtrectatoribus, ſi qui ſunt, ora obcludentur. Nec ut arbitror grave vobis videbitur conſilium meum, ſi enim ea vobis eſt in fide Catholica puritas atque conſtantia, ea in præſenti Angelorum communione ſinceritas, vitæ integritas, & innocentia, ut aſſeritis : Me etiam tacente occaſionem quæritis declarandæ veſtræ fidei & bonitatis, & hac una ratione honori veſtro (cujus vos rationem habendam dicitis, & cui tantum abeſt quod per me aliquid ſit detractum, ut illum etiam pro viribus quantum officii mei & injuncti muneris ratio patietur, fovere ſim paratus, ut Domino Puccio *pluribus dixi) & omnibus vitæ commodis vel maxime conſuletis. Deus gratia ſua vos ita regat, ut Angelorum converſationem in Cœlis aliquando habere poſſitis. Vale* Pragæ, *die* 28 *Julii* 1586.
Magnific. D.V.

Ex Corde in Chriſto frater
Philip. *Epiſcopus* Placentinus Nuncius.

Magnific. Domino Joanni Dee, *Anglo, &c.*

△ Oraculum Divinum.

Multa ſunt flagella præcepta mea negligentium : *Multiplexque furor hominibus propriis confidentibus viribus. Hi enim contemptores ſanguinis & Regni mei fortitudinis, Gigantes facti ſunt, ad omnem abominationem multiplicandam. Sed ego Sum qui ſum, qui poſui in Patre Solium verbumque ad faciendum in terris Judicium : qui in ultima Tuba percutiam illos, ut coacti recognoſcant vias meas, & ad ovile proprium redeant. Peribit Eccleſiæ & populi Iniquitas, & judicabitur in gladio. Tu vero* Gulielme, *manum in tempore extende opportuno, prout a me informaberis, & Regnum, (tacto & moriente nequiſſimo) adjunctum induc : Inunxi enim te in fortiſſima dextra mea, ad* falſum illum Prophetam, & Goliath [*forte Mahometanos & Turcas*] *extirpandum ut intelligat Terra judicium a Nazareno Crucifixo me. Sunt qui cribarent te : ſed maledicti ſunt machinantes in te malum. Fac bonum, & utere creaturis meis ad gloriam meam Docui* Kelleum, *inquiete, hac nocte, de cæteris, quæ ab illo diſces. Spiritus meus habitet in vobis.*

Trebona, Anno 1589. *Menſis Auguſti fine.*

When Mr. *Kelly* was gone from me at *Salfeild* toward *Bohemia*, and in the mean ſpace the Emperour had granted to the Lord *Roſenberg* licence for us to return into *Bohemia*, to any of his Lord-

ſhips, Towns, Cities, Caſtles, &c. This was delivered written by ſpiritual and divine meanes, and the writing yet remaineth in my Lord his hands, out of which I copyed this for the order of our Hiſtory ſomewhat making plain.

Franciſcus Puccius *præſtantiſſimis ac Deo dilectis viris D D.* Joanni Dee *&* Eduardo Kelleo *generoſis* Anglis, *majoribus in Chriſto fratribus, & ipſis tanquam patribus colendis, precatur gratiam & pacem a Deo patre noſtro, & a Domino Jeſu Chriſto, Amen.*

EX quo a vobis diſceſſi, toto illo itinere, quod octo diebus confeci, vendito *Lipſiæ* equo, haud parum vexatus fuit meus ſpiritus, dum animum mecum volverim, quot modis Satanas divinum opus retardare & noſtram conjunctionem dirimere, adhibitis exterioribus & interioribus machinis & armis, tentaverit, & adhuc tentare non ceſſet. Neque enim poſſum, niſi ab eo, agnoſcere afflatus illos diffidentie, rumores ab invidis hominibus, ſparſos, ſuſpitiones nobis injectas, abſque certis indiciis, adverſus fidem non levibus argumentis probatam, atque hujuſmodi impedimenta & offendicula, quibus curſum noſtrum impedire ac ſanctam amicitiam, divinis auſpiciis, inter nos cœptam, convellere ac labefactare, malignus ille ſpiritus aggreſſus eſt. Itaque, in illa lucta, ne ullo modo manus illi darem, aut fatiſcerem, decrevi me, magis ac magis, munire certa fide in Deum, ac ſpe promiſſionum ejus, quas illum ſervaturum non dubito, tum precibus frequentioribus magis inſtare, apud ſummum patrem, ut nos quam primum donare velit illo ſpiritu, quo noſtri humeri montibus ferendis, ut ille inquit, pares evadent; ad hæc auſteriorem vitam inſtituere nec menſas lautas amicorum adire, ſed panem doloris ſolus comedere decrevi, *ne ſim* meliore conditione quam vos, *qui tantopere affligimini*, ut benigniſſimus Dominus quamprimum, vos in integrum reſtituat, atque ad ſolita colloquia piaque exercitia nos una revocet, & eventu conſentaneo ſuis ſanctiſſimis dictis, ſingulos noſtrum exhilaret. Hanc viam ſequenti Dominus mihi ſpem facit fore, ut vobis & aliis facilius meam fidem probem, & multas tentationes vitem quæ apud hujus mundi homines facile nos invadunt. Ideo, niſi neceſſitate urgente, aut communibus negotiis, familiaritatem omnem & convictum cum aulicis fugio, & me hoc modo minus ineptem precibus gentio, meamque vitam & mores in dies emendare conor, ne videar omnino indignus ea ſchola, in qua Dominus me erudire dignatus eſt, nec interim cum Publicano, illo, precari obliviſcor, ut Deus propitius ſit mihi peccatori. Vos non dubito me veſtris votis & ſupplicationibus juvabitis, ut vocatione meæ reſpondeam, & in opere Domini vobis adjumento & conſolationi eſſe poſſim: & benigniſſimus ille pater propediem hoc adverſo ven-

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to ignem ſuum magis excitari curabit, ac nos majori, quam unquam antea, jucunditate recreabit. Ac de his hactenus. Quod vero ad noſtra negotia attinet; perveni huc die 24 Julii, ſub veſperam, ac ſtatim adivi *Illuſtriſſimum Dominum Nuncium*, cui veſtras tradidi, quas læto vultu accipere viſus eſt: ſed colloquendi non fuit otium, cum, parata cœna, jam diſcumbere vellet. In poſteriorem Diem igitur rejectus, ad *Dominum Carpionem* me conferebam, cum didici eum ad vos Miſſum, quatriduo ante, hinc diſceſſiſſe. Dolui admodum eum non eſſe mihi obviam factum, tum ratione veſtrarum, tum mearum literarum, quoniam faſciculum quendam ad me quoque ferebat. Sed quod maxime me torquebat erat cura de litteris *Illuſtriſſimi Domini Roſenbergii*, quas ſciebam incluſas *Domini Carpionis* literis, nec eas aperire, aut alii tradere audebam, cum diſerte eſſet, ſcriptum illud *ad manus proprias*. Dum itaque occaſionem quero & expecto, ea ſeſe obtulit, quam mox audietis. Reverſus ſequenti die, ad *Illuſtriſſimum Dominum Nuncium*, invenio apud illum *Jeſuitam Italum*, qui mihi fuit a confeſſionibus: blande ab ambobus accipior, ſedere jubeor, a *Jeſuita* nomine candoris & ingenuitatis, non parum laudor. Tum lupide moneor ab *Illuſtriſſimo Domino Nuncio* ut ipſi adſim, in convertendo *Jeſuita* ille (is enim erat qui cum ipſo expoſtulaverat, quod nimis facile mihi dediſſet: *teſtimonia triumphantis Eccleſiæ non ſubjici judicio militantis.*) Reſpondeo me feciſſe quod in me erat ut docerem eum præferre Cœlum terræ, ac tribunal ſuperius inferiori; ſed cum id mihi minime ſucceſſet, ejus eſſe, ſua doctrina & autoritate, hominem de ſententia illa dejicere *Illuſtriſſimus Dominus Nuncius* haud gravate, noſtram ſententiam, hac in parte, probat, & exemplis confirmat, *atque ita concludit, ut ſtatuat certitudinem videntis & audientis Dominum, aut ejus angelum, non pendere a probatione Eccleſiaſtica, neque ab illo eſſe rationem repetendam ſuæ revelationis, dum nihil publici muneris exercere audet: ſed ſi incipiat palam profiteri, ſe a Deo doctum & miſſum, ita ut non ipſius ſolum, ſed aliorum quoque interſit, ſcire quo ſpiritu agatur, tunc Eccleſiaſticorum munus eſſe, illius ſpiritum examinare & probare, neque ipſum jure poſſe examen hoc detrectare*, licet ſuas revelationes eis ſubjicere minime teneatur. Nam ſi ordinaria autoritas eum admiſerat, bene habebit, nihilque turbarum excitabitur: ſin per injuriam aut inſcitiam aliquam, aut per aliam hujuſmodi cauſam, rejicietur, ſuum erit appellare Superiorem Dominum, qui ipſum miſit, quo ſuum ſervum & Legatum defendat, aut ordinario Judice commonefacto, aut alia ratione: quod probabat decreto *Lateranenſe Concilii*, cujus mentionem facit in ſuis literis; ac præterea hiſtoria *S. Franciſci*, qui primum expulſus ab *Innocentio Pontifice*, mox revocatus fuit, cum per quietem apparuiſſe *Pontifici* pannoſus ille, qui *Lateranenſe* templum ſuis humeris fulciret. Addebat præterea viros Dei non eſſe ſolitos deterreri una aut altera repulſa, & hoc

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repellendi modo, dicebat Præſules aliquando uſos eſſe; ut probarent ſpiritum & conſtantiam eorum qui res novas magnaſque proponerent. Ego vero inquam, ut hæc ita ſe habeant, *Vos hactenus publicum munus exercere non tentaſſe, & intra privatos parietes, ſumma modeſtia vos continuiſſe.* Tum ille, longiori ambitu verborum, ſic de vobis diſſerint, ut ex veſtris verbis Sereniſſimum *Poloniæ* Regem, ad invictiſſimum *Cæſarem*, & ad Illuſtriſſimum Legatum *Hiſpanicum*, jam conſtare diceret, vos aliquid amplius quam privatum moliri: Ac Summo Pontifici, ſedenti in ſpecula ſuper totam Chriſtianam Rempublicam potuiſſe merito ſuſpectas eſſe veſtras perſonas, hoc modo Principum animos, & interiores aularum receſſus ſcrutantes: Idque ratione veſtræ Regnæ, infenſiſſimæ Apoſtolicæ, ſedi, & cum ipſo *Turca* conſpirantis, necnon *ſpiritus familiares habentis* ac præterea ratione veſtræ ſummæ peritiæ, in artibus & ſcientiis reconditis, quibus facile plebi & imperitis imponi poteſt. Cum enim ſitis magni Aſtrologi, dicebat ille, & facile vobis ſit habere geneſes principum, necnon Magicas artes calleatis, haud difficulter poſſetis bonorum *Angelorum nomine, ea proponere*, quæ a ſpiritu Eccleſiæ hoſte manarent. Ideo Summum Pontificem, (cui duo, illi Principes ſunt maxime obſervandi, utpote qui inter Hæreticos vivant & regnent) prudenter feciſſe, qui juſſerit, ut in veſtros mores & doctrinam inquireretur. Accidiſſe autem præter ejus poſtulatam & voluntatem, *ut, indicta cauſa, expelleremini.* Se vero vicem noſtram dolere, & paratum eſſe ad curandum, ut vos juſtificare poſſitis, idque ſibi eſſe in votis, non ſemel aſſerint Quapropter hortatus eſt me, ut ad *Illuſtriſſimum Dominum Roſenbergium* contenderem, atque ipſius bonam propenſionem, erga vos, ei ſignificarem; Nam ille a Summo Pontifice facile impetrabit, ut cauſa veſtra hic cognoſcatur, & ſi ille vobis faverit, ut hactenus fecit, ſe quoque adfuturum vobis omnibus officiis, ac primum fore, qui ſe veſtris genibus obvolvat *ſi tales eritis, quales vos nonnulli prædicant.* Ego igitur recta ad *Illuſtriſ. D. Roſenbergium.* Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admiſſis, expoſui meum ſtudium, erga vos reſque veſtras, ac quomodo *Illuſt. D. Nuncius* affectus erga vos eſſet, ac tandem oravi ut non deſereret patrocinium & defenſionem illam, quam ſuſcepiſſet *peregrinorum pientiſſimorum, qui a* Cæſare *minus bene informato ad* Cæſarem *melius informatum, provocarent*, ac ſuam innocentiam, Dei & hominibus, probatam cuperent. Ille humaniter reſpondit: Vos non admodum ſibi notos eſſe: *ſe bis cum ſeniore; ſemel tantum cum juniore collocutum, judicaſſe vos doctos & pios, & præclaris donis inſtructos:* exiſtimare vobis hoc accidiſſe mala aliqua relatione cui incommodo a res principum ſunt obnoxiæ; veſtrum eſſe id æquo animo ferre: non ſe pœnitere quod vobis faverit, & ſi ſcirit quid potiſſimum, a ſe, peteretis, daturum operam, ut veſtris votis reſponderetur. Tunc mihi viſum eſt nonnulla dicere de optima ſpe, quam de ipſo concepiſſetis,

piſſetis, & quomodo me non dimiſeratis ſine literis ad illum: Sed erant incluſæ faſciculo *D. Joan. Carpionis*, quem ſtatim protuli, atque eo inſtante ac reſpondente *D. Carpionem* non ægre laturum ſi ipſi dediſſem, tradidi faſciculum ei, qui dixit ſe per otium lecturum, ac, ſequenti die, mihi reſponſurum. Diſcedo igitur ab illo ad Illuſt. *D. Nuncium*, atque otium nactus, tum per me, tum per Illuſt. Legatum *Florentinum*, pluribus cum eo agere inſtituo, *de inſigni injuria vobis facta:* expono quantopere laboraveritis, ut conſidere poſſetis, apud Catholica Templa, & quam inhumaniter, in hoſpitiis & civitatibus ratione hujus præjudicii *Cæſarei*, tractaremini, doceo quam ſordido & anguſto loco veſtras familias reliqueritis, ita ut veſtram ſupellectilem, & libros explicare nequi veritis; Moneo, ut Domini *Dee* jam grandis natu, aut potius ſenis, & nihil tale hactenus paſſi vicem doleat; ejus erumnas non tanquam ſimplicis hominis conſiderandas eſſe, cum vir ſexagenarius, quatuor tenellis ſuaviſſimiſque liberis (quorum major ſeptimum annum vix exceſſerit) ac dilectiſſimæ conjugi adjunctis, longe gravius affligatur, ratione uxoris ſuæ lectiſſimæ fœminæ, & pignorum chariſſimorum, quam ſui ipſius; oſtendo quanto offendiculo hoc futurum ſit Catholicis *Anglis*, ac cæteris, & quanta anſa præbeatur hæreticis, invehendi in Eccleſiaſticum ordinem: declaro periculum imminens ordini illi, ſi forte Deus facultatibus veſtris ad eos plectendos eorum inimicos armari permitteret: Demonſtro Deum alias, per Iſaelitas hæreticos Catholicos *Judæos* punire conſueviſſe: ac denique declaro, quam *abſurdum ſit vos indicta cauſſa condemnari*, ſi id meriti ſitis: quanto abſurdius, ſi non meriti ſitis quicquam tale: abſurdiſſimum vero, cum a Catholica Eccleſia honor potius vobis deberetur: Ac cum non petatis niſi ut vobis vos purgare liceat, nihil magis conſentaneum rationi excogitari, nullo alio modo errorem admiſſum emendari, atque hoc negotium bene dirigi & redintegrari poſſe. Ille mihi legit veſtras literas, id eſt *D. Dee*, ſed de rebus, ambobus vobis, aliquo modo, communibus: dicit ſe non credere ea, quæ de divinis monitis & miraculis, in illis, continentur, petit ut ipſe declarem obſcuriorem locum de libris combuſtis: *audit a me teſtimonium oculatum de illis crematis, & quomodo vobis audiverim eos eſſe cœlitus reſtitutos*, ac denique concludit in illis literis eſſe multa laudabilia, multa admirabilia, multa itidem incredibilia; ſed cum non ſint Deo impoſſibilia, ſe ſuſtinere aſſenſum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen reſponſurum humaniter, ac daturum mihi literas, quod fecit poſtea die 28, quas literas ad vos, cum hiſce, mitto. Et quia legendi eas mihi fecit copiam, *ſatis jejunias & frigidas mihi eſſe viſus, haud diſſimulo* Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fuſius de ſuo animo, erga vos, egerit, viſum eſt mihi accurate & particulatim exponere, quid inter nos actum dictumve ſit, ut

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verba cum factis conferre poſſitis, & pro veſtra prudentia & pietate, conſilium capere, & ſi operæ precium videbitur reſcribere. Quantum enim ex ejus ſermonibus colligo, videtur ipſi neceſſarium novum mandatum, a ſummo Pontifice, antequam quicquam vobiſcum agat; nec ſe ſcripturum dicit de vobis *Romam*, niſi prius *petatis quod ab ejus ſanctitate capitis*: utpote qui, in hac cauſa, fuerit merus interpres, inter Pontificem & *Cæſarem*; nec poſſit, niſi verbis ſui Domini quicquam promittere & ſtatuere. Idcirco, quantum videre poſſum, res diutius protrahetur quam vellemus, niſi Dominus noſter & Pontifex cœleſtis, alio modo, nobis proviſerit. Die 28 & 29 inveni Illuſt. *D. Roſenbergium* tam occupatum, ut admitti non potuerim, ſed per cubicularium ſignificavit, ſe valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rurſus cum Illuſtriſſimo *D. Nuncio*, mox diſceſſuro ad Sancti *Caroli* Monaſterium, ubi commorabitur quamdiu hi eſtus ſævient. Et cum commodo cecidiſſet, in colloquendo, viſum eſt, mihi interrogare hominem, an probaret meam *ſententiam de diſcernendo* ex certis notis & terminis verum verbum Dei a ficto & fucato, cum poſſit angelus malus tranſformare ſe in angelum lucis & Apoſtata falſi, non raro, ſe transfigurent in Apoſtolos Chriſti. Dicebam enim duo mihi videri neceſſaria, ut hoc judicium rite fiat, primum quidem, in homine audiente, bona propenſio & animus bene affectus ad Creatorem, totuſque ex ei ita pendens, ut nihil antiquius habeat quam ei placere, & qui de ejus benignitate atque veritate non dubitet erga eos, qui ad ipſum confugiunt, ut bonum ſpiritum hauriant. Deinde in ſermone, nomine Dei propoſito, requiri eas proprietates, quæ tantum authorem deceant; quas graphice deſcribit *Paulus*, cum dicit, *Vivus eſt enim*
Heb. 4. 12, 13. *ſermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum & intentionum cordis, & non eſt ulla creatura inviſibilis in conſpectu ejus.* Cui adſtipulatus Deus,
Jer. 23, 28, 29. qui apud *Jeremiam* dicit; *Propheta qui ſomnium habet, ſomnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea ſunt quaſi ignis? dicit Dominus, quaſi malleus conterens petram?* Concludebam igitur, hominem Deo fidentem, ex efficacitate & ardore illo, quo affici ſe percipit, deprehendere ſermonis Dei veritatem. Nam vox lupi & alieni paſtoris non poteſt permovere veram ovem, ut ipſum diu ſequatur, & hanc eſſe regulam, qua judicarem divinas ſententias a non divinis, diſtingui poſſe: Ille probabit meam ſententiam, atque addidit, ſine bono ſtudio auditorum, non apparere efficacitatem divinorum ſermonum, ut conſtat ex Chriſti hiſtoria. Dum enim ſimplices *Iſraelite*, dicebant; *Nunquid ſic loquutus eſt homo*, & ſimilia de Chriſti doctrina, *Phariſæi* & perverſi Sacerdotes eum deridebant & contemnebant. Tunc ego, ſi contingeret igitur, ut cum congrediemur, fieret ad te verbum Domini,

mini, num hujuſcemodi regula utereris. Hic ille inquit, cum poſſet accidere, ut mihi de hac re judicandum eſſet, nolo hoc tempore, meam ſententiam declarare, ſed hujuſcemodi ratio non mihi mala videtur. Ex quibus verbis neſcio quid mihi viſus ſum adorari minus candidum, quam in re tanta, opus eſſet. Sed Dei eſto judicium de ejus interiori ſenſu. Ego, bona fide, colloquia noſtra expoſui, ut vobis uſui eſſe poſſint, ratus hoc vobis gratum, ſicut foret mihi ſi veſtro loco eſſem. Reverſus die 30, ad Illuſt. *D. Reſenbergium* vidi eum tandem exeuntem, ex cubiculo, ad quoſdam nobiles, et dixit ſe tantopere diſtrictum eſſe, ut mecum colloqui non poſſet. Sicut cuperet. Ego vero, inquam me S. Celſitudinis monitu, toties reverſum expectare ejus reſponſum, et an vobis reſcribere vellet. Tunc ille inquit prius tecum colloquendum eſt mihi, itaque, (ut ejus verbis utar) habeas patientiam, aliquot dies donec ego pro te mittam, et ſic me dimiſit. Docui igitur *Venceſlaum* cubicularium noſtras ædes, qui dixit ſe optime callere locum, ac, ſuo tempore, memorem fore mei, cum Dominus me accerſet. Expectans igitur aut re ponſum Illuſtriſſimi *D. Roſenbergii*, aut aliquid aliud dignum veſtris auribus, non viſum eſt mihi id vos expreſſum nuncium mittere: Monente præſertim Domino *Sevembergio*, vobis eſſe paratis neſcio quas ædes in oppido *Naitu*, in Comitatu *Suarreburgenſi*, & ut expectarem reditum Domini *Carpionis*, quem propediem reverſurum ſperabat, ne ſine magna cauſa atque incertus de loco veſtræ ſedis, ad vos literas dirigerem. Igitur non parum ſolicitus de vobis & de reditu D. *Carponis*, ſemel ad minimum in die, ejus ædes adeo, atque interrogo ſi quid de illo ſignificetur, nec quicquam, per multos dies audio. Tandem de die 12 *Auguſti* ſciſitor D. *Millerum* an aliquid mihi de amico, dicere poſſit. Reſpondet ſe quoque expectare hominem, atque admodum mirari tam diuturnam moram, præſertim cum D. *Gregorius*, qui in ipſo *Carpione* ad vos venerat, ſit triduo ante reverſus. Ego igitur, qui nihil prius de D. *Gregorii* aut itinere aut reditu noveram, ad illum recta contendo. *Gallus* ejus contubernalis humaniter me admittit, jubet expectare D. Doctorem, et ad illum accerſendum currit. Sed cum diutius moraretur, ego jam diſceſſurus, video D. *Gregorium* ſeorſum cum ipſo colloquentem, et me torvo vultu intuentum. Saluto illum & gratulor reditum, ac demum de vobis incorrogo. Ille reſpondet ſe nihil quicquam de vobis aut rebus veſtris ſcire, nec vobiſcum fuiſſe. Tunc ego aliquantulum hæreo, ac tandem dico, ſi nolit quicquam dicere me æquo animo laturum; ſed jam mihi conſtare eum vobiſcum fuiſſe: Ille ſtomachatur veſtrum nomen, ac totius mundi fallacias & impoſturas: dicit ſua ſibi eſſe curæ, non veſtra vos multa quidem promittere, ſed parum præſtare, neſcire ſe quare conqueramini: ſe per ſeſqui annum, vana ſpe lactatum, vobis ad hæſiſſe, ut aliquod e minoribus veſtris arcanis diſceret, neç quicquam alicujus momenti percepiſſe.

Hic ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille vero, ſubridens, a *D. Sconto*, inquit, longe præſtantiorem habeo. Denique, his omiſſis, librum meum *Poſtellæ* repeto: ille negat ſe habuiſſe interrogata quo audiverim; ac me laudante *D. Dee*, ille rurſus negat ſe vidiſſe; niſi forte, inquit, ex manibus *D. Sevenbergii*, vis dicere librum neſcio quem ſine titulo: ac denique de reſtituendo nullam ſpem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum veſtrum *Staniſlaum*, in atrio offendo, & ab illo intelligo, vos *Erfordiam* uſque cum *D. Gregorio* & *D. Carpione* veniſſe, ante octiduum. *D. Carpionem* illinc *Bambergam* ad exigendas neſcio quas pecunias, profectum; ſe cum *D. Gregorio*, hoc veniſſe. Interrogo an literas aut aliquod verbulum, a vobis, ad me, ferret; reſpondet, nihil prorſus, quia forte putabant, inquit, te hic non eſſe: ſe poſt triduum aut quatriduum ad vos reverſurum. Laudo ejus conſilium, & conſtantiam in ſerviendis Dominis; ac doceo meas ædes, ne ſine meis literis ad vos veniat: promittit ſe non diſceſſurum, me inſalutato *D. Gregorius* interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis judicare poſſum) puerum revocat. Ego, cogitabundus, diſcedo. Die quinto decimo hujus menſis, tandem nactus ſervulum veſtrum *Staniſlaum*, in loco libero, eum accuratius de veſtris rebus ac ſtatu examino, atque non ſine magna animi mei voluptate, audio vobis conceſſas eſſe ampliores ædes. Illuſt. *D. Langravium* præſtantiſſimo *D. Dee* multum tribuere ut favere, & ſummo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco oſtendoque illi literas ad vos paratas, ne ſine ipſis ad vos revertatur. Sed paulo poſtea pater *Carpionis* me monet, ſe velle ante noctem, ad vos unicum expreſſum mittere & ut ſcribam ſi velim: nam ſe a *D. Kelleo* monitum hoc mihi ſignificare: ingentes gratias ago *D. Kelleo* qui mei non ſit omnino oblitus, & hæc, per hunc quem vobis ſpero fidem nuncium, ſignificare ſtatuo; ſcripturus rurſus per *Staniſlaum*, ſi operæ pretium videbitur.

Oro vos atque obteſtor per Deum illum vivum, qui Autor eſt noſtræ amicitiæ, & qui diſerte præcepit ut nos invicem ac mutuo amemus, ne obliviſcamini mei cum datur vobis occaſio invigendi me per literas aut per inter nuncios, & reddendi me certiorem de ſtatu veſtrarum noſtrorumque rerum; nam ego certe veſtri non obliviſcar, & officia mea id teſtibuntur, non ſolum coram Deo, ſed etiam coram omnibus hominibus. Si veſter reditus aliquandiu differetur, inviſam vos proximo menſe *Septembri*, longe enim a vobis vix vivere poſſum, immo ſi proprie loquendum ſit, me vitæ tædet: Ac præſens agam de nonnullis rebus quas ſcribere minime decet.

Jam elapſi ſunt 18 dies ex quo Illuſtriſſimum *Nuncium* Apoſtolicum non vidi, & cum ſatis ſuperque ſatisfecerim obedientiæ, non adibo illum, ne verba nobis dare ſibi tam facile fore perſuadeat. *Oſtendit literas* D. Dee *Legato* Veneto & Florentino *& utrque mihi ſum-*

ſummopere eas laudavit, dixitque ſibi viſus diſertas graves, & pluſquam vulgaris ſpiritus, & optiſſint exemplum illarum, ſed ego offerre non poteram, & dubito ne Illuſtriſtimus *Nuncius* eas ſupprimat; nam haud obſcure, innuit *ſe timere veſtrum congreſſum præſertim æquum & rationale*, & id quærere videtur, ut vobiſcum agere poſſit *more Hiſp.* &c. D. *Joan. Carpio*, nondum revertitur, & D. *Roſenbergius* cras dicitur diſceſſurus & neſcio an recuperare potero literas ad eundem *Carpionem*, in quibus de pecuniolis illis agebatur, ſi dubitatis ne ille diutius quam par ſit, ſolutionem differat quæſo curetis, ut aliquo alio modo mihi proſpiciatur. D. ab *Oſſa*, per 20 dies, non vidi, ac Jeſuitis palam dixi & dico quandocunque occaſio ſe offert, *vobis factum ab ipſis inſignem injuriam, eos plus pendere ab aulis terreſtribus quam a cœleſti: timere collationem æquam cum vobis, ac ſuæ cauſæ annum haud obſcure diſſidere*, itaque jam ſum eis minus gratus.

Saluto uxorem D. *Dee* lectiſſimam fœminam, ac mihi non minus quam matrem venerandam; necnon conjugem D. *Kellei* rarum exemplum juvenilis ſanctitatis, caſtitatis, atque omnium virtutum. Saluto omnes, alios veſtros domeſticos ſanctos voſque inprimis D.D. *Joan.* & *Ed.* deſiderabilia mihi nomina fœlices ac beatos in Domino cupio ac precor. Quantum tribuam & tribuere debeam veſtris precibus noſtis, eis oro atque obſecro me apud D. Deum juvetis ut vocationi meæ reſpondeam, & curſum meum hilari animo ac firmo corpore perficiam. Sanctiſſimus ille pater, qui nobis jam ſuſcitavit paſtorem illum magnum D. Jeſum filium ſuum mox reverſurum ad ſubigendos omnes innimicos ejus ſub pedibus ſuis, atque extremam manum impoſiturum renovationi rerum, nos omnes ſuo ſpiritu foveat ac recreet, ut Lati adventum ejus præſtolari, atque nuptialibus voſtibus, lampadibuſque accenſis ornati, ipſi occurrere poſſimus. Praga *xv Kal.* Octob. *M.D. Lxxxv.*

Idem Dominationibus veſtris addictiſſimus

Atque ex animo frater

PUCCIUS

Præſtantiſſimis ac Deo dilectis viris D.D. Joannes Dee. *&* Eduardo Kelleo *Generoſis* Anglis, *ac Majoribus in Chriſto fratribus, mihi, tanquam Patribus colendis, &c.*

Mgnifice Domine; & uti pater amantiſſime & obſervande non minori etiam deſiderio teneor videndi & de multis colloquendi cum Magnifica dominature veſtra de cujus erga me & fide, & amore nunquam dubitavi nec dubitare poſſum poſt prandium hora commoda ego illam accedam. Deus ſua gratia ſemper nobis adſit.

Veſter ex animo, *Guilielmus* propria manu.
Febr. 10. 1587, ſtilo novo. *Trebone.*
Poſtride reditus Illuſtriſſimi à *Vienna* ad *Trebonam.*

+ *A*

Sir, My hearty commendations unto you deſiring your health as my own, my Lord was exceeding glad of your Letters, and ſaid now I ſee he loveth me, and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Bleſſed Trinity I begin my Journey, wherein I commend me unto your prayers, deſiring the Almighty to ſend his fortitude with me. I commend me unto Mrs. *Dee* a thouſand times, and unto your little babes: wiſhing my ſelf rather amongſt you, then elſewhere, I will by Gods grace about twenty dayes hence return, in the mean ſeaſon all comfort and joy be amongſt you;

Your aſſured and immoveable friend.

E. Kelly.

△ *Prage.*
1587.
25 *Januarii.*
Thomas Kelly.
Francis Garland. } went with him.
Ferdinando Hernyk. }

To the Right Worſhipful, and his aſſured friend Mr. John Dee *Eſquire, give theſe.*

Magnifico Domino,
Domino Dee.

Received of *Lodovick* in the High-way by *Platz*, in the middle way between *New-houſe* and *Trebon*, as I was comming from *New-houſe*, whither I went to have met my Lord as he came from *Vienna*: But Arch-duke *Erneſt* was occaſion (as was thought) that they ſhould go to *Prage* by *Trieglé*, being the more even, although not the next way: I received them on Friday the 6 of *February*, and they were delivered him at *Prage* on Sunday was a ſeven-night before, being the 25 of *January*, *novo ſtilo.*

Swethart I commend me unto you, hoping in God that you are in good health, as I and my children, with all my Houſhold am here, I praiſe God for it; I have none other matter to write unto you at this time.

I being at *New-houſe* from *Trebone*, (to go to underſtand which way my Lord *Roſenberg* would go from *Vien* to *Prage* and when,) and this Letter being in the ſame day brought from *Prage*, my wife ſent *Lodovick* with it, toward me, and ſo without *Platz* Town in the High-way he gave it me.

+ *Trebone in Bohemia.*

Viſitationis Secunda, Actio inſtituta.

Anno 1586. *Die* 19 *Septembris. Die Veneris ſexti menſis ſine a die Veneris ante Paſcha à meridie hora* 3.

△ Preces ad Diem fudi, and declared that we here and now preſented our ſelves, as in obedience, according to the time preſcribed of ſix Moneths end, ſince the laſt good Friday: I craved pardon of all our errors and miſdeeds, ſince the laſt time of his viſiting us, and now requeſted his aid and direction hence-forward to walk proſperouſly, according to the well pleaſing of his divine Majeſtie: and that he would grant unto *William Roſenberg*, *E. K.* and me his graces, ſo abundantly, that in us his honour might be increaſed, and glory advanced mightily and triumphantly, &c.

E. K. Here is a round fire like a Sunne.

Vox ..... *Frigida præparatio.*
Frigida oratio.
Frigidam hoc exigum reſponſum.
Revertente tamen Gulielmo, *mediatorem & agnum, reſpondere paratum, conſulite.*

E. K.

E. K. He is gone now.

△ Tu juſtus es Domine, & nos impii: tu ſanctus es Domine, & viæ tuæ immaculatæ: nos nec orare, neque nos præparare ſine tuo auxilio & gratia unquam poſſimus: Tuam igitur nobis concedas gratiam, & de tanto errore noſtro dignam agere pœnitentiam, ut agnum, & mediatorem noſtrum omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, & ſpiritus tui Sancti afflatu conſolatorio: *Amen.*

Cui, Trino & uni, Deo vero, & Omnipotenti, ſit ſempiternus honor, laus perennis, & gloria perpetua. *Amen.*

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† *Trebone, Actio Secunda ex ſeptem.*

Anno 1586.

Octob. 14. Tueſday. *Mane poſt ſolis ortum.*

Circa 7. *Precibus fuſis, gratiiſque actis pro miſericordiis Dei infinitis erga nos tam in prædeſtinatione quàm in executione, in patria, in mari, & in hac peregrinatione, & pro liberatione noſtra ex manibus hoſtium in* Pragenſi *exilio, & pro ſua continua tutela, & pro redactione noſtra cum honore & gloria in illo, ad quietem & ſecuritatem cum* Wilhelmo Roſenbergio, *jam lebamus quid ipſe potiſſimum nobis proponere velit ex ſuis myſteriis, & quid de* Puccio *eſſet ſtatuendum, quid de & operibus Philoſophicis juxta ejus propoſitum, & quid de errore in practica nuper facta ſit ſtatuendum, & quid præterea nobis jam & præcipue ſit faciendum, & ad* Wilhelmum *vocandum paratos, nos eſſe juxta Dei beneplacitum, &c.*

△ I had ſet up *Menſam fœderis*, with the appurtenances, and had ſet the *Angelical Stone* in the frame of Gold on the Table, only *E. K.* and I being in the goodly little Chappel next my Chamber, appointed to our uſes.

A voice ..... *Let him come, that is to come.*

△ I went for the Lord *Roſenberg*, whom I found in his Oratory of the Church hearing of Maſſe: And he came with me and ſat in his place.

E. K. I ſee a great plain like unto a field, as though it were a Mile over, in the end of it there is a great high rotten Tree, all the graſſe is as though it were withered and burned, there commeth a beam as of fire from Heaven, and lighteth upon the Tree, now there commeth water out of the root of the Tree, as though it were a Sea, and ſpreadeth all the plain over: And the Tree openeth and there commeth a Man out of it, his hair hangeth down unto his girdle ſtead, his garment covereth him down from his ſhoulders, and hangeth behind him down upon the water. *Viſio.*

The earth hath now drunk up all the water, and the Man ſtandeth upon the dry ground.

All the place is full of green graſſe about a cubit high.

Now the Man is out of ſight.

It ſeemed to be as beyond and without the Stone.

The Viſion is clean diſ-appeared.

△ I expounded this Viſion in Latin to the Lord *Roſenberg.*

E. K. In the middeſt of the Stone ſeemeth to ſtand a little round thing like a ſpark of fire, and it increaſeth, and ſeemeth to be as bigge as a Globe of 20 inches Diameter, or thereabout.

Vox ..... *Wo be unto the World, wo be unto the World, and Worldlings: Wo be unto you Sonnes of men, for you are withered, and behold the field of the Lord bringeth you not forth: you are defiled, and being defiled, you defile alſo the beauty of your Seat: And behold, behold, behold, (I ſay;) you that are the King and Princes of the Earth joyned and knit together upon one ſtemme, you are all rotten and barren, behold, you bring forth no fruit: but even as the graſſe that withereth, he is a diſ-glory to the place, even ſo, are you that is graſſe, of your ſituation and dwelling, for behold, you have no leaves, much leſſe fruit: Wo, wo, wo, unto ſuch a generation, which lacketh moiſture, and the fire of comfort: The ſtemme that carrieth you is the Seat and holy* place, which alſo is contaminated. *And lo, behold, (as it were) withered; if holineſſe be hidden whereupon you ſtand, how wicked are thoſe that are governed by you; how wicked are you; and how abomina-* *Locus ſanctus contaminatus.*

ble: how full of corruption are you that ſtand without all beauty, maiſture, or comfort: The time ſhall come that the power and might of God which here ſpeaketh amongſt you, in the fire and ſpirit of his holy truth *ſhall come down from above, from Heaven, from the Seat of comfort, from the everlaſting Throne, and ſhall fall down, not into you, nor amongſt you (for you ſhall be rooted out,) but into the ſtemme and into the root which is the holy place, and the houſe of comfort: And behold, the power of God, (of him that ſpeaketh) ſhall be mighty, ſtrong, and of infinite power: So that like a Woman with Child, ſhe ſhall bring forth in the Church of God, a man, clothed with a white garment: which is* JUSTICE unſpotted, *which may walk with infinite power (and in the Garment of holineſſe and beauty,) upon the abundance of graces, and the waters of comfort, which ſhall flow out of the holy Seat.*

And behold, ô you Sonnes of men, you ſhall be full of underſtanding, and of the ſpirit of Wiſdome, and the grace of God, (of him that ſpeaketh with you) ſhall be plentiful and ſtrong amongſt you: So that you ſhall ſpring, and beautifie the Earth and the Houſe of Chriſt: And behold, the higher boughes, *and mighty branches ſhall loſe their vertue, and be caſt down, becauſe they have placed themſelves upon the outward rotten Stock, to the diſhonour of him that hath called them: and* re *ſhall no more ſtrength or vertue be amongſt you: but you ſhall be ſubject to verity, and be controuled with an iron rod, by him that came out, and walked on the waters: Then ſhall be peace and reſt: Then ſhall Hieruſalem deſcend.*

Quando Hieruſalem deſcendet.

E. K. Now is all diſ-appeared away out of ſight.

△ I read the former parcel in Latine to the Lord *Roſenberg.*

A Pauſe.

△ Tu juſtus es Domine, & Judicia tua vera, tu omnipotens ô Deus noſter, & brachio tuo nullus reſiſtere poteſt. Veni, ô Domine, & conſolare nos veritate & Juſtitia.

E. K. Now he is returned again in the form he went away in. A red croſſe commeth over it, pure red, ſo yellowiſh.

A Pauſe.

Religionis reformatio in Anglia futura. Locus ſanctus ruet.

So that the Name of the God of Righteouſneſſe, and of his Sonne Chriſt ſhall be magnified in thee: § *And lo, behold, by my ſelf, I ſwear that* after a few Moneths the time *expired; I will ſmite, and break the holy place, ſo that there* ſhall be no abomination in it.

Fines mundi determentur.

§ *And behold, the ends of the World ſhall be opened, and all people ſhall rejoyce in the Croſſe and Name of the Lamb.*

Terribilia prius.

§ *But firſt commeth terrour to all Nations.* § *Wo, wo, therefore be unto you, ô you Kings and Princes of the Earth! he that hath eares let him hear.*

..... *And lo, behold, this day I am deſcended, and my promiſe is upon him that heareth amongſt you.*

William Roſenberg.

Let him mitigate therefore the fragility of humane reaſon, and give me a dwelling place by faith: for I will this day make a Covenant with him, ſo that my Name and Spirit ſhall not depart from his Houſe.

Roſenberg ſhall fall.

And what I have promiſed him I am, and I will bring to paſſe: what is he, or who is he that laugheth me to ſcorn, *that (if he repent not) receiveth not his reward?*

And moreover, I will appear to him hereafter, and he ſhall be partaker of the cœleſtial myſtery, if my Name be exalted in him.

And behold, he ſhall often fall, but he ſhall riſe again, and ſhall perſevere unto the end.

E. K. It is diſ-appeared.

△ Legi ultimam hanc particulam Latine ipſi Principi *Roſenbergio.*

A Pauſe.

E. K. In lapide ſtetit ſcriptum. After an hour.

△ We removed not, but ſat ſtill and diſcourſed partly upon the premiſſes, and partly of *Englands* miſery to come.

K. K. There appeareth a little white cloud, like the end of a cloud, with a dark image of a face of three in one: ſometimes appearing three, ſometimes one.

The end of the white cloud doth wave up and down before the face.

Two Winds in this Kingdom. Of the firſt, *Vide An.* 1587 *Actione Rehenſteinenſi. Mart.* 16.

Vox ex latere lapidis ..... *Theſe four Moneths, let* William *(for aſmuch as in him lyeth) abſtain from* Prage, *for he ſhall deceive thoſe that are deceivers.*

Two winds ſhall ariſe from the Earth within theſe next yeares in this Kingdom: *In the firſt let him ſit ſtill; In the ſecond let him arm himſelf; and reſiſt* with Victory.

E. K.

E. K. There appeareth a Wood, a great Wood on the left hand by a River: There be two like Hawks, whereof one is white, and the other is black: The one is on a bough in the water, that is the black, the other on a withered bough on the land.

A great Bear commeth out of the Wood. *ut ſus primus.*

Now he runneth toward them, he catcheth the black one in the water, and ſwalloweth him, and ſtandeth up upon his hinder legs. Now he goeth to the other, and ſhaketh him in his mouth, and ſtandeth up on his hinder legs; and hath pulled off both his Wings, he returneth into the Wood again, the body of the white lyeth on the ground. Now he turneth his feet up.

Now he ſtandeth on his legs again.

He followeth the Bear the ſame way he went, he would lift up himſelf as if he would fly, but he cannot.

All this Wood, Bear, and two Fowles are vaniſhed.

E. K. Below ſtandeth a great Caſtle, at the foot of the Hill on which that Wood did ſtand, down in a valley from the Hill goeth a great high Bridge of Stone long (in ſight) about ten Engliſh miles long.

Beſide the entrance, on the right hand of that Caſtle, is like a Dial, with motions cœleſtial in it, of Sunne and Moon.

Now commeth a Bear, (black as the other) a very great monſtrous Bear. The Bridge quaketh under him as he paſſeth it toward the Caſtle he roareth, lookingtoward the Caſtle. He ſteppeth up to the Dial, and taketh the Moon out of it, and teareth it all in pieces with his teeth. The Caſtle falleth, and the bridge where he ſtandeth is broken. The Caſtle is all in ruine. *urſus ſecundus.*

The Bear ſtandeth upon the edge of the bridg, and beholdeth the ruine of the Caſtle down into a pit as it were.

Now he goeth back and the bridg falleth down after him.

Now the Wood appeareth again, and he goeth into the Wood.

Now that Viſion is all vaniſhed away.

Vox ..... *You ſhall ſhortly ſee, againſt what ſtone* Pucci *hath ſpurned.*
My Peace and bleſſing be upon you.

E. K. Now all is gone away.

△ Gloria, laus, honor, Benedictio & Jubilatio ſit Deo Patri, Deo filio, & Deo Spiritui ſancto: ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula. *Amen.*

Spiritu principali confirma nos Deus, Deus noſter confirmet nos Deus, Omnipotens, Sempiterne vive & vere. *Amen, Amen, Amen.*

MEMORANDUM.

Anno 1586. *Octobris Die* 17, *à meridie, poſt novas cum* Fr. Puccio *turbas & rixas, propter pecunias quas cupiebat à nobis habere, ex liberalitate, & in nomine Dei, & tanquam a ſervis Dei, & non ab* Edwardo Kelleo *tanquam ab* Edwardo Kelleo; *nos* [△ & E. K] *concluſimus (ad ſcandala multa evitanda quæ ipſe contra nos ſparſerat & excogitaverat, propter pecunias ejus* 800 Florenorum, *Deo oblatas & redditas per illum, & prius recuſatas quando nos illi ſolvere parati eramus, &* 630 *Ducatos illi exhibuimus coram Deo, ut inde acciperet quod ſuum eſſe judicabat.) Concluſimus inquam, (cum bona ſpe, quod non offenderemus Deum) ante illum, coram teſtibus, exponere numerum* 800 Florenorum: *& ſi ſibi deberi aſſereret, quod recipere poſſet, ſi vellet; ſin vero negaret* 800 Florenos, *aut aliquam ſibi à nobis deberi pecuniam, Tunc & id etiam eorum teſtibus pronuntiatum volebamus, teſtimonio, & chirographo conſcripto notum facere temporibus & locis opportunis.*

Ex

Ex Arco Ivimus igitur ad Primatis Domum, & convocatis aliquot Civibus primariis, Sacerdote ſedente, & aliquot ſcribis Illuſtris ſummi Principis (*Domini* Roſenbergii) duos magnos ſaccos pecuniarum expoſuimus, & ex (ubi duo millia ducatorum, & præterea plures quàm 400 Doleri numerabantur ſupra menſam, 800 Floreni :. *Et Dilemmate illi propoſito* (*quod ſuperius annotavi*) *pecunias accipere contentus erat, ſed ille voluit ſubſcribere, ſe accepiſſe in nomine Dei, & à nobis tanquam à ſervis Dei. Nos vero proteſtabamur nos nullo modo recipere in nos, ut a Deo hoc nobis eſſet injunctum diceremus, ut illi illas proponeremus pecunias, vel accipiendas, vel recuſandas ab illo : Sed tantum ad evitanda magna & multa ſcandala contra nos, ill illius ibidem libero committere arbitrio, ut ill & dicat, quod illi videretur melius, & illi eſſet gr Accepit ergo pecunias, numeravit, & inde eſt conſcriptum Chirographum manu ſcribe ſummi Principis* (Pauli Wolfg) *præſentis cum diverſis teſtibus, qui ſua nomina ſubſcripſerunt, ut in ipſo Chirographo appare poteſt.*

Franciſcus Puccius.

Deo gratias agamus. Speramus enim, meliori nos jam quiete fruituros : & magis fore liberos ab ejus lingua venenata & inquieta Deus illum convertat : & illi ſit propitius, atque dixit nobis ſe velle nunc miniſtrum faciat, ſua divina Majeſtati utilem in

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✝ *Trebone. Anno* 1587.

Die 8 *Januarii* 21. *mane hor.* 9.

△ Tempus beneplaciti, eſt tempus opportunum.

Neceſſitas non habet Legem.

△ In nomine patris & F. & SS, &c. Pater noſter, &c. Omnipotens ſempiterne vere & une Deus in adjutorium *W. C. E. K.* & mei *Joannes Dee*, intende, &c.

△ Not by or upon preſumption (O Lord) but with fear and love toward thee we are ready to hear thy will, as concerning the *Shew* and Commandement, now at *Prage* in this moneths beginning, made to *E. K.* We beleeve and hope it *is of thee*, and that thou wilt not tempt us, or ſuffer us to be tempted in ſo weighty a caſe, And therefore being not perfectly informed in *thoſe two ounces of powder*, *E. K.* Knoweth not how to do, ſeeing at his return hither he miſſeth an *half ounce* thereof whether ſhall he of the reſidue make up that halt ounce wanting, or no? we will or dare propound to make any compleat action : but therein referre all to our Parliament dayes, or principal ordinary actions aſſigned.

Mora interpoſita, parte horæ ¼.

E. K. Here appear Letters if I could read them, thus they are.

..... *Mihi, ita, & à me.*

E. K. They ſeem white Letters --- of greeniſh yellow coloured figures, in every figure one of the four words, in all being 12 letters.

E. K. Now they be gone.

△ I underſtand that the firſt part of that my Propoſition is touched in anſwer of *mihi*, that is, *to God*, the ſervice required is to be done : and *ita & a me*, ſo is the meſſage or commandment from the ſame our God.

△ Mora interpoſita horæ parte ¼.

E K. Now is here other writing, thus, *Claudite, clauſæ ſunt.*

△ I underſtand not this well, if it mean no more to be taken out of *the Powder*, or what elſe.

Now appear over the former words, other words, as thus.

Ceſſate

E. K. Over *Claudite*, is *Ceſſate*, the other words I cannot read yet.

E. K. Over *clauſa ſunt* appeareth *divinum propoſitum ſibi ad hnc non conſtat.*

△ *Quæ igitur tibi ſunt, & à te, nobis ſunt acceptiſſima.* : & per te, & propter te, ut nobis injuncta faciamus tuum, ô Deus, nobis paratiſſimum præbeas auxilium!

Tibi Creatori Redemptori, & Sanctificatori noſtro, ſit omnis Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Ad Omnipotentis Trinitatis Laudem, Honorem, & Gloriam.

Myſteriorum Divinorum memorabilia cui dies quartus Aprilis, Anno 1587, dicata fuit.

Trebone

1587. ACTIO TERTIA.

Trebonæ Generalis.

△. *POſt preces ad Deum, & recitatum Catalogum illum, petitionum noſtrarum ad eundem, quievimus divina expectantes conſilia, monita, & oracula.* *Aprilis* 4. *Mane circa* 8.

Magna pauſa.

△. ..... *Tandem accepi literas* * *utraſq; illuſtriſſimi Domini* Roſenbergii, *& recitavi coram Deo, ut ejus obedientia, humilitas, & deſiderium, coram Deo & Angelis ejuſdem contęſtata eſſent. Alia adhuc pauſa, ſive Mora facta, ſed non longa.* * *Illas cum* 12. *quæſtionibus & illas priores ad Teſchſtem. miſſas.*

E.K. There ſeemeth a black Curtain of Velvet, to be drawn from one ſide of the Stone to the other. The Curtain is full of plights.

There ſeemed alſo one to have deſcended from above, (a good way behinde the Curtain) and ſo to go behinde the ſame Curtain.

Alia pauſa.

Vox..... *Happy is he, whoſe minde thirſteth after the knowledge of ſuch things as are ſpiritual, and celeſtial, of ſuch things as are in the everlaſting place and glory of him that is, and was, and ſhall be for ever: for unto him belongeth reſt in the harveſt of the Higheſt, and comfort in the midſt of many worldly ſorrows. For unto him, thus ſaith the Lord, the Lord of Reſt, Thou haſt rendred my blood again, with comfort unto me, and haſt made a blood of eternal reſt unto thy ſelf for ever. Aſcend therefore and dwell with me, and receive eternal comfort: for unto ſuch belongeth the Kingdom of my Father; for I am* * Zebaoth *unto all ſuch as truſt in me. But behold, the earth bringeth not forth my mighty praiſe, becauſe of the wickedneſs that aboundeth in all mankinde: Neither have I many ſuch children amongſt the ſons of men as I have ſpoken of before; for why? The Giants of this world are a ſtumbling block unto the poor people, and unto their ſubjects: for lo, behold, behold! (I ſay) vile and baſe things (for that they are miſuſed) are become gods within their houſes: ſo that, Gold and Silver, precious Stones, and ſoft Apparel, which were wont to be brought* out of their *houſes to garniſh mine withall, are become their gods, and the Idols of their deſtruction: for, who is he that exalteth not himſelf in his riches, and deſpiſeth me that was the Author of them? Where is he that loveth not his wife and children, pomp and wo ldly glory, more than the ſetting in order of my little flock, or the preferment of my glory? Who (I ſay) is he, that maketh not more of himſelf than of me? Woe be unto you that ſo do: and woe be unto the generations that ſhall follow you.* * *Requies ceſſatio ſabbatum, &c.* Sabbath.

△. Be merciful unto us, O God of Mercies.

..... O wretched and miſerable mankind, look, look in and upon thy ſelf. Haſt thou made thy ſelf? or when thou art afflicted, canſt thou remove thine own affliction? Haſt thou any thing of thy own, which my Father hath not given thee, through me, in one provident and eternal will? Canſt thou hide thy ſelf where I cannot ſee thee? or canſt thou do that which lieth hid from me? Look again upon thy ſelf, and conſider what parents, and root thou hadſt thy beginning in Nature: behold, they and their fathers are become the duſt of the earth; even ſo ſhalt thou do. And even as of them is a ſtraight account of life required, even ſo ſhall it be of thee: for, *I that made thee, and gave thee breath*, made thee partaker and uſer of my creatures, led thee in and out, gave thee the Sun to ſhine upon thee, and the *Moon as the mother of your radical moiſture.* I that lifted thee up, either to the honour of a King, or Magiſtrate, and made thee a governour over thy brethren, will at laſt take a ſtraight account of thee, how thou haſt uſed thy ſelf towards me, and where thou haſt advanced my Name in ſuch things as I have lent thee: And be right ſure, that thou ſhalt pay, even the uttermoſt farthing. Woe be unto thee, if thou make not a juſt account; miſerable ſhalt thou be for ever, if thy deſerts condemn thee. Therefore while thou haſt time and ſpace, look, look up unto me; for I am *the Well of comfort, and the God of peace*; the true reward of righteouſneſs to all ſuch as faithfully love and truſt me.

Pauſa.

△. I read this over..... Oh how comfortable are theſe leſſons! Give us and confirm unto us thy graces and bleſſings, O God, to do thy bleſſed will herein, and in all our duty toward thee whatſoever.

E.K. Now the voice ſeemeth to come from him who ſtandeth behinde the Curtain.

Magna Pauſa.

William the ſon of *Urſine*, the Lord talketh with thee this day, ſaying, Wilt thou that I buy a Kingdom for thee with gold or ſilver? Wilt thou that the Kings and Princes of the earth ſhall laugh the Almighty God of the heaven and earth to ſcorn?

Have I at any time preferred (ſuch as truſt in me) to the government of my people, by giving them the excrements of the earth?

Look down upon my ſervant *Abraham.*

Look down upon his children.

Call to remembrance my ſervant *David.*

Set *Solomon* before thy eyes.

The Kings and Princes of *Judah* and of *Jeruſalem.*

Conſider with thy ſelf the Calling of the twelve: The government and ſtate of ſuch as have been Princes amongſt the flock Chriſtian.

Have they been hired or promoted? *Have they been lifted up by me with gold or ſilver, or ſuch like trumpery, the Monſters of the earth?* In neceſſity, to pay Tribute the fiſh miniſtred, wherewithall Tribute might be paid according to cuſtom.

In the calling of *Abraham*, multiplication of ſeed was promiſed; which was to be a multitude in people, mighty and great upon the face of the earth.

David was brought in (the leaſt of his brethren) even to be King of *Iſrael*, not by the multitude of precious ſtones, gold or ſilver. A Sling he had, a Satchel with a few ſtones.

Solomon was commanded to build me a Temple, without any ſum or ſtint. The Apoſtles went from place to place, intending to teach; neither carried they gold or ſilver, but onely a ſcrip or bag prepared for their common victuals and nouriſhment.

Many Princes and Kings have publiſhed my Name, without any promiſe made unto them from heaven.

Notwithſtanding, unto *Abraham* I have plenty, as his neceſſities required: and unto his children, as I had limited.

Unto *David*, being King, riches followed his State: and unto his ſon *Solomon*, plenty both at home and abroad, to build my Temple.

Unto the Apoſtles I gave (in the time of the calling of my people) the ſpirit of underſtanding, whereby they underſtood and had power to teach: And unto ſuch as ſtretched out their hands for my name, I have abundantly given; and it hath been faithfully, and for the love of me taken in hand.

Believe therefore with *Abraham*, and with his children.

Bring thy ſling and bag before the people of the Lord againſt *Goliah.*

Endeavor thy ſelf with *Solomon*, to build a Common-wealth, wherein I will be exalted, as the ſervant of the Son of God, and as his follower.

Go forward, as thy own power and ability ſhall ſerve thee: For thus ſaith the Lord of Hoſts:

Thou haſt nothing but what thou haſt received of me: neither thou, neither thy father.

Provide therefore, of that thou haſt, which is mine: that is to ſay, of that which thy power can extend unto, in thine own faculty and riches, to ſhew thy good will and ready endeavours in ſuch things to be brought to paſs, as thou haſt learned of me: That is to ſay, Neglect not the time of this thy viſitation, neither deſpiſe this Kingdom wherein thou ſhalt reign, for in ſo doing I dwell with thee for ever, and with thy poſterity which ſhall be (in me) mighty. ¶ When thou art entred into it, *whatſoever Treaſure there is in my houſe, or amongſt you*, Take it, uſe it.

The uſe of the Powder.

Make thee a ſword of it with two edges, that with the one thou maiſt cut off the baſtards head, and with the other build up the Monuments and the houſes of cleanlineſs, godlineſs, and underſtanding: That the Eaſt again may flouriſh, and that I may make *unum ovile, unum Paſtorem, unum Gregem, unum Regem, unum Deum, unum Floc*, from the Sun-riſing to his going down.

Unum ovile. The ounce & the half wch *W.R.* hath is to be multiplied.

In the mean ſeaſon, ſhall the Powder which thou haſt to be multiplied, *be extended, and multiplied with them that are here preſent*, that it may be apt for thy uſes, and the ſtrengthning of thy faith.

The one half of it thou ſhalt keep, as the perpetual remembrance of me, even thou and thy poſterity.

Caeſar' redde quae ſunt Caeſaris. The L. *Sobcovitz* the Land-Hoſtmaſter.

Unto him that is thy head, do thy true obedience: although *his heart be hardned againſt thee, and thirſteth after thy deſtruction.*

For behold, thy enemy that ſeeketh to devour thy Soul, ceaſeth not to *lay nets for thee, that thou maiſt become odious to common people.* But the time ſhall ſhortly come, when thou ſhalt

ſhalt have juſtice againſt him. See therefore that thou ſmite; ſee, I ſay again, that thou ſmite him, for Juſtice is the hand of the Higheſt puniſhing ſuch as offend, either againſt him or his Innocent. *Juſtice againſt Popple. Juſtice.*

Theſe that now come unto thee, have brought thee a great Cluſter of grapes, even as big as they can both carry: amongſt the which, notwithſtanding there are many rotten. But behold, the fooliſhneſs from above ſhall appear wiſdom before them, when their wiſdom ſhall become fooliſhneſs before me, and before themſelves. *The Lord Czotck Schonberg.*

Round about thee thou ſhalt receive aſſiſtance, and many hearts ſhall be made glad in thee. △ He alludeth to the ſpies of the holy land for the children of Iſrael

As for my Treaſures to be opened, To him that defileth my Seat, and the Sword of Juſtice.

To him that harboureth abomination in his own houſes, and liſteneth unto wicked counſel. To the queſtion of *Brandenburgh* ſending to.

Unto him which hath deſpiſed me, which is accurſed of me, ſhall none of my Treaſures be opened.

I have judged him, and it ſhall appear ſhortly.

That which is *Cæſars* give unto *Cæſar*; and that which is mine, unto the Houſe of my Honour. *Reſpondet Articulo literarum ſuarum, an Cæſari ex ſuis vere aliqua ſit danda portio.*

Be obedient (as the ſervant of God) unto thy Superiours: and whileſt thou maiſt, diligently do Juſtice. Thy Country ſhall receive ſuch remembrance of thee, as ſhall never be raſed from the face of the earth: *until the fire come down from heaven conſuming all things.*

Be full of humility, and abandon pride.

Bow down thine ears unto the poor.

Be often ſorry for thy dayes miſ-ſpent.

Be ſtrong for ever in me.

Pauſa.

△.

Thy wife is even at the door of ſickneſs: But behold, I am even he, the Lord of health. *Jane* my wife.

E.K.

As unto thee, Barrenneſs dwelleth with thee, becauſe thou didſt neglect me, and take a wife unto thy ſelf * contrary unto my commandment: for neither young nor old, rich nor poor, are reſpected with me; but what I will have done, is juſt, and whoſoever doth it not, is privily (if he be not openly) puniſhed for his offence. Therefore thou ſhalt have *the womb which thou haſt barren, and fruitleſs unto thee*, becauſe thou haſt tranſgreſſed that which I commanded thee. Ed. K. *uxor ſterilis illi erat.* † At *Mortlake*, 1583.

Be it unto thy brother, as his ſervice, truſt, and confidence hath been in me, and towards me. *De Thoma Keleo ægroto*

Lay your hands to work, and your bodies unto labour, and *participate one with another*, as is commanded you. Our mutual participating one with another.

That the bleſſing which I have promiſed you may go forward in you; and that your labour may bring forth good fruit.

The fourteenth day hence ſhall this Action end: *In which day you ſhall once again aſſemble your ſelves here together.* And now behold I ſay unto thee, unto thee, that haſt thy eyes opened, and thy ears made perfect, *which haſt been exalted by the ſight of the heavens*, why doſt thou call upon me, deſiring *to be made free.* 18 *Aprilis futura die Saturni.*

Is it a burthen unto thee to be comforted from above? O fooliſh man! by how much the heavens excel the earth, by ſo much doth the gift that is given thee from above, excel all earthly treaſure. Notwithſtanding, becauſe that Manna is loathſom unto thee, behold what is ſaid unto thee this day. *E. K.* told me that he had all the Lent praid once a day at the leaſt, that he might no more have dealing to skry.

Thou art made free: neither ſhalt thou any time hereafter be conſtrained to ſee the judgment of the higheſt, or to hear the voices of the heavens.

But thou art a ſtumbling-block unto many.

Notwithſtanding, my Spirit ſhall dwell with thee; and in the works of thy hands thou ſhalt receive comfort.

And the power which is *given thee of ſeeing*, ſhall be diminiſhed in thee, and ſhall dwell upon *the firſt-begotten Son of him that ſitteth by thee, as I have* * *before ſaid.* *Arthur Dee* *Prague ann.* 1585.

In the mean ſeaſon ſhall he be exerciſed here before me, *until the time come, that his eyes ſhall be opened, and his ears receive paſſage towards the higheſt.*

And theſe fourteen dayes ſhall it be a time unto thee of chuſing or refuſing.

For I will not caſt thee away, neither out of my houſe, *unleſs it be long of thy own ignorance, and wilful deſpiſing of my great benefit.* Unleaſt, &c.

If thou therefore be weary of it, the fourteenth day hence, bring hither, and lay before me the *Powder which thou haſt*, for thou haſt offended me, *as a falſe ſteward, in taking out of that which is not thine own.* *The Powder*

I will no longer dally with you, but will give unto you according unto your works.

A. O God be merciful unto us, and deal not with us according to the wickedneſs, frowardneſs, and blindneſs of our hearts. *Amen.*

NOTE.

A. UPon this former part of the Third Action General, where my firſt begotten Son (namely *Arthur*) was aſſigned to the Miniſtry of ſeeing and hearing, in place and ſtead of *E.K. if he would utterly refuſe the ſame office* (hitherto by him executed, and by him to be executed, until the ſeven actions general finiſhed) And that the ſame Childe and Son, in the mean ſpace (that is to ſay, between the day of the part of Action received, and the end of the ſame: determined to be fourteen dayes after) ſhould be exerciſed before God. I thereupon thinking that E. K. would, ſhould, or beſt could inſtruct and direct the Childe in that exerciſe, did alwayes await, that E.K. would of himſelf call the Boy to that Exerciſe with him; and ſo much the rather, becauſe he ſaid, that *he was very glad now that he ſhould have a Witneſs of the things ſhewed and declared by ſpiritual Creatures*: And that he would be more willing to do what ſhould be ſo enjoyned to him to do, then if onely he himſelf did ſee, and that for divers cauſes. But when E. K. ſaid to me, that I ſhould exerciſe the Childe and not he, and that he would not, I thereupon appointed with my ſelf to bring the Childe to the place, and to offer him, and preſent him to the ſervice of Seeing and Skrying from God, and by Gods aſſignment, and of the time of fourteen dayes yet remaining, being the 15, 16, 17 dayes of *April*, and next before the 18 day, (the day aſſigned to end the Action in) to have the Childe exerciſed in them. And thereupon contrived for the Childe this order of Prayer enſuing.

Die Mercurii ſummo mane die Aprilis 15. *anno* 1587. *Trebonæ.*

Oratio pro Arthuro qua in exercitiis ſuis uti debet myſticis.

In the Name of God the Father, of God the Son, and of God the Holy Ghoſt. *Amen.*

Glory be to God the Father, God the Son, and God the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O *Almighty and Everlaſting, the true and living God, have mercy, pity and compaſſion on my father* John Dee, *and on me* Arthur Dee; *who being now called hither by thy aſſignment, am now here preſent and ready in all humility, obedience and faithfulneſs, to ſerve thy Divine Majeſty, with all the gifts and graces which thou haſt hitherto endued me with; and with all other which of thy moſt bountiful and fatherly mercy, thou wilt henceforward beſtow upon me. Lighten (therefore) O Almighty God, mine eyes, and open thou mine ears; Quicken, Inſtruct and Confirm in me, and unto me, my diſcretion, judgement, underſtanding, memory, and utterance, that I may be a true and perfect Seer, Hearer, Declarer and Witneſs of ſuch things which either immediately of thy Divine Majeſty, or mediately by the miniſtry of thy holy, mighty, and faithful Angels ſhall be manifeſted, declared or ſhewed unto me, now, and at all times and occaſions, for the advancing of thy Praiſe, Honour and Glory.* Amen.

Hereupon, *Wedneſday* morning, (the 15 of this *April*) I brought the Childe to the holy Table, being in order of the furniture thereto belonging, and ſet before him the Stone in the frame, (my firſt ſanctified Stone) and cauſed him on his knees, to ſay the foreſaid Prayer. And I alſo praid to the Childs hearing, other Prayers to God for the purpoſe in hand: and at his coming to look and ſee in the Stone,

There appeared to him (as he judged) divers little ſquare figures, with pricks, and divers other figures and lines, which I cauſed him with his own hand to imitate upon a paper with pen and ink.

The lines were white, and ſome of the pricks alſo, but other of the pricks were black, as of ink.

Arth. Two old men with black beards, and with golden Crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a Maid.

Arth.

Arth. Now in the place of thoſe ſquare marks, I ſee two Lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the Lions feet be waxen greater and greater.

I ſee another man from the breaſt upward. I can ſee no hair on his head.

I ſee a great company of feet, and their garments skirts ſomewhat above their ankles: and they are like womens kirtles with gards about them.

I ſee another man without a doublet, in his ſhirt, and with a white Cloke about him, hanging his hands down by his ſides.

△. Nothing elſe eſteemed or judged to be ſhewn in the Stone, by the Childe, we ceaſed that Exerciſe, and committed all to Gods mercies.

△. On *Thurſday* and *Friday*, I determined each of them two dayes that the Childe ſhall thrice in the day be put to the Exerciſe, and each time repeat the Prayer preſcribed thrice. *Aprilis* 16.

△. In the forenoon I brought the Childe to the Exerciſe, and he ſaid as followeth. I.

I ſee two men with Crowns of gold upon their heads: their apparel is black and white. I cannot ſee their feet. Their faces are white, their eyes are black like ſpots of ink.

There appear now two other, without Crowns: of the which one ſtandeth whole before, and of the other I ſee nothing but the head, which ſtandeth behinde the firſt.

I ſee not any with Crowns now. The apparel of him is white that I ſee.

I ſee no hands of him. I ſee nothing now.

The ſquares and pricks appear again as yeſterday.

And I doubted it was ſomething of the Glaſs it ſelf: as there were in it certain white ſpots.

An hour we were at the practiſe.

△. The ſecond Exerciſe before Dinner. After the Prayer thrice ſaid, &c. II.

Arth. I ſee the firſt ſquare lines and pricks, white and black: the pricks for the moſt part be all white, but ſome are black, and the lines all white.

I ſaw, even now, ſome of thoſe ſquares made Lions: but now there appear none.

The ſquares are now turned alſo into other ſhapes, which I cannot well declare.

Now the Letters be gone, and the ſquares do appear again.

The ſquares are gone, and a word is there.

The letters are clearer then they were: for all the lines and letters do appear white.

There appeareth a B, with a ſquare, with four black pricks in it. It is gone.

Now ſome of the ſquares are come amongſt the letters B D O.

Under the B appeareth a little ɔ thus ɔ backward.

The

The letters as if one had cut them in the glaſs B D O

Here appeareth a Caſtle with little pinacles like a Church.

Now it is gone.

B a this appeared and ſuddenly is gone.

Now there appeareth a young man with a white doublet, and his arms by his ſide, and a B before him againſt his doublet. He hath a black beard and a white face. I ſee no hair on his head: his beard is a little-----

He is now changed: he hath on his doublet breaſt, on each ſide three black lines.

He is gone, and another is come in his place, with a white leather doublet, and a grey cloke like Hans of Gloats his cloke. He is gone.

The firſt young man is come again, and hath now on the one ſide of his doublet = on the other ſide, thus :

Now I ſee only two ſtrokes overthwart all the doublet, but he hath no head that I ſee.

Either his head is come again, or elſe another man, that hath two lines and two pricks as he had.

The light of the candle did ſeem to ſhine ſuddenly on his face, and go away again. It did not ſhine on his doublet, but onely on his face and his head.

There is now another man come in, who holdeth up both his hands: the upper part of his ſleeves are white, and the half towards his hands black.

The firſt man is here ſtill. Now he hath no arms, but a B before his doublet, but no lines, but only on each ſide two pricks in ſtead of the lines, thus : :

Theſe men came amongſt the ſquares ſuddenly before I was aware.

Here appear not ſo many as were here.

Here are now but ſix ſquares, and one man. I ſee no farther of the man but to the waſte of his doublet.

The man appeareth not ſo brim to my ſight as he did, his head is no bigger than the mark in the margent.

III. *The third Exerciſe after Dinner.*

Arth. Whereas I ſaid before there was ſome of the ſquare figures wanting: Now I finde that they are all here again, as many as they were at my firſt ſeeing.

In lifting up the Stone, and bringing it down again, the ſquares do all ſeem like B B of the Roman letters.

△. *Magna mora.*

Arth. I ſee now B A. It is now vaniſhed away, after three Pater noſter times ſaying. R a appeareth, but I cannot ſee clearly the foot of the R. Now it is gone.

I ſee a thing all white in this form, and a little o before it. It would

would ſeem to be as an X and an o. It is vaniſhed away.

e B An Engliſh little e, and a Roman great B.

It is gone before I can be aware.

S B now appeareth. B by himſelf: it appeareth following S B thus S B B.

N appeareth by the laſt B, in order following, thus S B B N.

I can ſee no more now but the S B the B and N.

ſ B appear. e B is here now. B by himſelf, with two great white pricks before it, appear. The pricks wax dim.

The man ſtandeth amongſt the ſquares and letters in the midſt of them. ∴ This now appeareth. The 4 little pricks be gone.

There appeareth like a B and a d joyning to it.

A circle appeared with a black prick in it, and two white pricks after. An n, two ſtrikes, and two white pricks after. The n is white and the prick within the n black. ua appeared, and quickly went away. Two long ſtrikes by themſelves, white. The two pricks black, and the crooked line white. Four white pricks by themſelves. Two black. Two long white ſtrikes and a prick. A round circle white, and a black prick in it. A white prick by it ſelf. A little prick as it were blotted, and a ſtroke by it all white. The crooked lines white, and the pricks black. Two white pricks by themſelves. Two long white ſtrokes. lo Theſe both white.

Here appeareth the thing like the Caſtle, all white.

The pricks black, the lines white. A little Engliſh o by it ſelf. Four white ſtrokes. The man is here in the midſt of the things, as before I told. Four white pricks.

Note: All the ſhews are within the uppermoſt quarter of the ſtone, as where A with the prick.

Like a figure of 2 all white. Two little black pricks, and the ſtroke white. They are now gone. D o appeareth all white. X o appeareth all white. B e appeareth white. Two o's joyned like a figure of 8 all white. A great Roman white S by it ſelf. B Bu Theſe appear white. A white prick by it ſelf. An Engliſh little t white. Two lines white.

Mora magna. So we ended.

A. God enrich us with his Truths.

The end of *Thurſdays* third Exerciſe.

Friday Morning.

I.

The Prayers on both parts being ſaid.

Arth. I ſee not the ſquares, lines, pricks, and thoſe other things which I was wont to ſee firſt.

Mora horæ unius.

After

After I had tarried an hour, and had had no evident ſhew: as I asked the boy diligently again, he ſaid that he had from the beginning ſeen thus *h h*

Alſo there appeared X o all white. D o the o joyneth to the D.

Fiat voluntas Dei in ſua luce & veritate, ad ejus nominis laudem, honorem, gloriam. Amen.

Friday. 11.

Preces——

Morâ horæ unius ſpatio.

Nullæ oſtenſio toto illo tempore.

Δ. *Benedictio, miſericordia & Pax, Dei, & Domini noſtri Jeſu Chriſti, ſit ſuper nos, & nobiſcum: nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Friday 3. *à meridie.*

Mora Magna.

Multæ factæ preces erant, & invitati illi fideles Dei ſervi quia etiam auxilia ſua pollicebantur non ceſſitati quocumque tempore. Etſi mora magna & admiranda: & apparitio nulla facta eſt puero ipſi.

Thurſday a meridie circa 3. Δ. *Tandem mirabili fortuna, ſive fato divino acceſſit ad nos Dominus* E.K. *& quæ ſequebantur notavi.*

Δ. He ſate down by us: and *Arthur* yet ſtanding before me at the Table, being covered after the beſt manner, but onely the Stone being ſet thereon; He asked if any thing appeared: We answered No, albeit I have called oftentimes, and have prayed earneſtly that ſome of our former accounted friends might ſhew themſelves to the boy, as *Madimi, Il, Is,* and chiefly *Uriel*, becauſe *as he was firſt which appeared to the joyning of* E.K. *and me together*; ſo he might be alſo the Director *in the tranſlating of* E. K. *his office to Arthur*. Then ſaid he, I marvel if you had no apparition here: for I ſomewhat thinking of *Arthur* and his proceeding in the feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I ſaw a great number going in and out of this Chappel at the little hole in the glaſs window. I ſaw *Madimi, Il,* and many other that had dealed with us heretofore, but ſhewed themſelves in very *filthy order*; and *Uriel appeared, and juſtified all to be of God*, and good: And therefore I wonder if here you have no ſhew: perhaps there is ſomewhat, but *Arthur* ſeeth it not.

Uriel.

Δ. True it is: and how ſhould I help him herein, ſeeing I cannot yet ſee or skry?

E. K. I will come and ſee if there be any thing.

Δ. I pray you do. [Note: and ſo *E. K.* looked towards the ſtone, and he by and by ſaid, Here appeareth ſomewhat, and pointed to *Arthur*, where: and asked him if he ſaw any thing, and he ſaid No. Then ſaid

E.K. I ſee like a white Marble ſquare table or book lying on a wooden deſk.

Δ. I pray you Sir take the pains to look and diſcern what is here ſhewed.

E.K. I ſee written upon that book,

Beata ſquæ per peccatum mihi, domum corruentem & hominibus integram reddit.

E.K. Now a leaf of that book is turned open, and there is written on it, but I cannot reade it yet. Now I ſee it.

Ego ſum qui dedi & daturus ſum vobis legem: ex qua mortalibus perpetua requies & felicitas ſit ventura.

E.K. Now another leaf is turned over, and appeareth written,

Eſtote ergo tales, quales me meoſque decet, & rati coram me ambulate.

E.K. Now turneth over the leaf of it ſelf.

Ne populus eſuriens & ſitiens, negligentia & obſtinatia veſtra vel ruat vel ſaltem.

E.K. Now the leaf turneth.

Pro tempore, alimento careat.

E.K. Now the deſk and book or table is gone.

Δ. Note: By and by after, while E.K. did look into the ſtone, he ſaid,

E.K. I ſee a hand appear, a very great one, white, with the fingers ſpred abroad.

E.K.

E. K. The hand is gone, but there remaineth writing.

Videbitis & audietis brevi omnes. Si interim.

E. K. It is as if it were upon the ſide of a white Globe afar off. The Globe turneth ſo ſwiftly that I cannot well read it. Sight and hearing promiſed.

Animi ad meliora compoti.

E. K. The Globe turneth ſo ſwiftly that I cannot read it till it ſtand ſtill.

Seſe mihi & meis.

E. K. Now again the Globe is turned moſt ſwiftly.

(Filiorum more) ſubjicient. Si vero (per meipſum loquor & jure) alieni & vagabundi alias vobiſmet ipſis diſimperitis non oculo, ſed corpori, immo omnibus membris, caſus & ruina paratur. Quales enim in futuro eritis, vobis ut ſcivetis nullo modo licet: Majora enim à ſuperis mortalibus, præ foribus ſunt, quotidieque inſtant quam vel primo, vel ſecundo etatis modulo fuerunt. Qui aures, erigat: Cui intellectus, ſapiat. Omnia peccata apud me poſtponuntur huic. inſaniens propter me, ſapiat: Immo adulterizans propter me, in ſempiternum benedicetur, & premio afficietur celeſti.

E. K. Now the Globe is gone.

Δ. *Gloria Patri & Filio & Spiritui ſancto, erat in principio & nunc, & ſemper & in ſecula ſeculorum.* Amen.

So we left off.

Trebonæ.

Actionis Tertiæ altera pars.

1587. Saturday Aprilis 18.

Preces ad Deum Omnipotentem, pro ſua veritate nobis impartienda, ad nominis ſuo laudem, honorem & gloriam.

Δ. Note *Arthur* was ſet to the ſtone, but nothing appeared; *E. K.* had brought the powder with him as he was bidden to do. Then I deſired him to apply himſelf to ſee as he was wont. And ſo he did.

E. K. Here appear all in the ſtone that appeared yeſterday unto me in the air in that moſt diſorderly and filthy manner. They are in the like apparel as yeſterday.

Δ. O God confirm us in thy truth for thine own honour and glory, and ſuffer us not to be overcome with any temptation, but deliver us from all evil now and ever.

E. K. There appeared Madimi, Il. and the reſt: And ſo they are here; but now all the reſt are gone, and onely Madimi remaineth.

Madimi openeth all her apparel, and her ſelf all naked; and ſheweth her ſhame alſo.

E. K. Fie on thee, Devil avoid hence with this filthineſs, &c.

Mad. *In the Name of God, why finde you fault with mee?*

Δ. Becauſe your yeſterdayes doings, and words are provocations to ſin, and unmeet for any godly creature to uſe.

Mad. *What is ſin?*

Δ. To break the Commandement of God.

Mad. *Set that down, ſo.*

Mad. *If the* ſelf-ſame God *give you a new Commandement taking away the former form of ſin which be limited by the Law; What remaineth then?*

Δ. If *by the ſelf-ſame God* that gave the Law to *Moſes*, and gave his New Covenant by Chriſt, who ſealed it by his blood; and had his witneſſes very many, and his Apoſtles inſtructed by his holy Spirit, who admoniſhed us of all cleanneſs in words and works, yea and in thoughts, if by the ſame God, *thoſe former Laws and Doctrines be abrogated*, and that

Sufficient proof and teſtimony to be had herein.

ſufficient *proof and teſtimony* may be had that *it is the ſame God* : Then muſt the ſame God be obeyed : For only God is the Lord of Lords, King of Kings, and Governour of all things.

E K She kneeleth , and holdeth up her hands.

Mad. *The Laws of God, and of his Son Chriſt, eſtabliſhed by the teſtimony of his Diſciples and Congregation , and by the force and power of his holy Spirit , are not* in any particular vocation *abrogated, but rather confirmed.*

△. A priviledge granted doth not abrogate a Law, but doth notifie the force of the law in it ſelf otherwiſe.

For oftentimes it falleth out , that God being offended at the wickedneſs of any man, or of ſome man private, ſendeth down *his Spirit of Death, infecting and tempting another mans minde ; ſo that he becometh void of Reaſon, and riſeth up againſt him, whom God is offended with, and ſtriketh him, ſo that he dyeth. This, before man, is accounted ſin; before God it ſhall be imputed unto him for righteouſneſs. Even ſo whatſoever the Spirit of God teacheth us from him , though it appear ſin before man, is righteouſneſs before him.*

Therefore aſſure your ſelves , that whatſoever is ſeen and heard amongſt you, *is from above, and is a ſign and teſtimony even this day before you; for I that touched thy Son,* might alſo have taken away his breath.*

But O, you are of little underſtanding : But behold I teach you.

That unto thoſe that are acccounted righteous (through the good will of God) ſin is juſtly puniſhed, but not as unto the wicked. *For* whatſoever you have done unto other men, even the ſelf-ſame ſhall light upon you , *but happy is he that receiveth not juſtice through the terror of malediction,* but through the grace and mercy of God.

* *Arthur* was ſmitten in a ſwound and E.K. ſaw one in a long white garment make as though he would ſmite him. He was very ſick for the time.

The Apoſtle Paul *abounded in carnal luſt : he was alſo offenſive unto his brethren ſo that he deſpaired, and* was ready to have left his vocation, untill the Lord did ſay unto him , *My mercy and grace ſufficeth thee.*

Juſtice. S. *Paul* lecherous.

Beleeve me, that we are from above.

Which conſidered : Conſider alſo , That as you cannot comprehend the heavens, ſo likewiſe can you not comprehend the wiſdome of God, which ſaith, I will be merciful unto whom I liſt; and unto whom I will not, I have none in ſtore : Fooliſh is he that asketh why ?

Good Angels.

And behold I ſay unto you, Stumble not againſt God. *Who he is that made you? Who is he that hath given you power to look up towards heaven ? You are fools , and of little underſtanding : This day ſaith God unto you,*

The wiſdom of God, of us incomprehenſible.

Behold you are become free : Do that which moſt pleaſeth you : For behold, your own reaſon riſeth up againſt my wiſdome.

Not content you are to be heires, *but you would be Lords, yea Gods, yea the Judgers of the heavens : Wherefore do even as you liſt, but if you forſake the way taught you from above, behold evil ſhall enter into your ſenſes, and* abomination ſhal dwel before your eyes, as a recompence, *unto ſuch as you have done wrong unto : And your wives and children, ſhall be carried away before your face.*

△. The Almighty God of heaven and earth be my comfort , as I deſire comfort in his ſervice, and give me wiſdome as I deſire it for his honour and glory, *Amen.*

The Chryſtaline pillar

E.K. I ſee a white pillar; and upon the pillar, I ſee four heads.

Shee tieth the pillar round about with a liſt.

The four heads are like on two heads, and on two Wolves heads.

Now there cometh a thing like a white Crown of Chriſtal , and ſtandeth upon all our four heads. The heads ſeem to be incloſed by the necks within the pillar.

Now ſhe taketh the pillar and goeth up with it.

Now ſhe bringeth an half Moon down , and written in it as followeth.

Injuſtum nihil quod juſtum eſt Deo.

Now ſhe goeth round about upon a thing like a Carpet ; ſhe goeth now beyond where is an Orchard; ſhe cutteth branches of two trees, and ſhee ſeemeth to inſert them, or graff them into another.

Now ſhe goeth into a black place behinde the wood, and bringeth a thing with her in a chain : An ugly thing like a Devil.

Mad. ..... *Behold, ſeeſt thou this : wherewithall thou thoughteſt to overthrow, and moſt infect, thou art utterly overthrown, and ſhalt never return again.*

E.K. Now he leapeth, and the ground openeth, and he ſinketh in :

and

and there ſeemeth a ſtink of brimſtone to come to my Noſe from the pit.

Now the grafts are all grown in the tree, as if they were all of one tree.

Now ſhe cometh out of that orchard. Now ſhe goeth round about the orchard, and leaveth a darkneſs like a cloud round about the orchard.

Mad. ..... *Viſible to God, but inviſible to man.*

E.K. Now ſhe cometh again upon her Carpet.

Behold, if you reſiſt not God, but ſhut out Satan (through unity amongſt you) thus it is ſaid unto you, Aſſemble your ſelves together every ſeventh day, that your eyes may be opened, and that you may underſtand by him that ſhall teach you, what the ſecrets of the holy books (delivered you) are: That you may become full of underſtanding, and in knowledge above common men. Unity. An offer of every 7th day to be taught the ſecrets of the books received.

And in your works go forward, and detract no time, that you may alſo have fruit. Our works to go on.

Unto *William* I will be merciful for ever, according to my promiſe. But I will buy him no Kingdom, after the manner of man, with money. But what I have determined unto him, ſhall happen unto him: And he ſhall become mighty in me. The holy books delivered.

¶ And this Powder which thou haſt brought here, is appointed for a time by God, and cannot be uſed until then, without offence. Happy is he that heareth my words this day: and happy is he that underſtandeth them.

But if you deny the Wiſdome of the Higheſt, and account us his Meſſengers, Creatures of darkneſs. *This day you are made free.* The Lord *Roſenberg.*

And look that you lay up all things that is ſpoken of from above; and whatſoever hath been taught you, (as well the books as inſtruments.) The powder here.

You ſhall ſhortly have to do again with the cruelty of the Emperour, *and the* accurſed *Biſhop.* If *Omnia reponenda. Caeſar & Papa brevi nos infeſtabunt denuo.*

Whereunto, if you go forward with God, you ſhall be taught to anſwer. If you leave off, as ſoon as you hear of it be going into Germany, *leſt you periſh before then.*

I have no more to ſay unto you, but my ſwiftneſs is from above.

E.K. Now ſhe maketh her ſelf ready, &c.

Mad. ..... *If my friendſhip like you not, I beſeech God ſend you as good will, as I (in power) bear towards you.*

I have not one word more given me to ſpeak.

E.K. Now ſhe is gone.

△. I was glad that an offer was made of being every ſeventh day to be taught the ſecrets of the books already delivered unto us: Thinking that it was eaſie for us to perform that unity which was required to be amongſt us four; underſtanding all *after the Chriſtian and godly ſenſe.* But *E.K.* who had yeſterday ſeen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his underſtanding, as it was ſtrange and unpleaſant unto me, ſo I earneſtly requeſted to be reſolved therein in manner as followeth.

At the ſame time and in the ſame place this enſued.

N O T E.

△. Upon Mr. *Kelly* his great doubt bred unto me of *Madimi* her words yeſterday, ſpoken to him, *that we two had our two wives in ſuch ſort, as we might uſe them in common,* it was agreed by us, to move the queſtion, whether the ſenſe were of *Carnal uſe* (contrary to the law of the Commandment) or of Spiritual love, and charitable care and unity of mindes, for advancing the ſervice of God.

E.K. Upon a Scroll, like the edge of a Carpet, is written,

De utroq; loquor.

△. The one is expreſly againſt the Commandement of God: neither can I by any means conſent to like of that Doctrine. And for my help in that verity, I do call down the power of Almighty God, the Creator of heaven and earth, and all the good Angels, (his faithful Miniſters) to aſſiſt me in the defence of my faithful obedience to the law of the Goſpel, and of his Church.

Aſſiſt me, O Chriſt. *Aſſiſt me, O Jeſu.* *Aſſiſt me, O holy Spirit.*

E. K. It appeareth written upon a white Crucifix, as followeth,

Mea gratia, major eſt mandato. Gratia enim hec mea eſt, ut hominibus inſanis concederetur beatitudo: Et que ita dicta ſunt, Vel ſint, vel hodie libertas vobis reſtituitur. Amen dico vobis, quia ſi dicerem homini; Eas, & fatrem Jugula, & non faceret, filius eſt peccati & mortis. Omnia, enim, poſſibilia & licita ſunt ſuperis. *Neque magis odioſa ſunt pudenda illis, quam mortalium quorumcumque vultus.*

Ita enim fiet, ſpurius cum filio (quod magis abſurdum eſt) copulabitur. Et oriens cum occidente, Meridies queque cum ſeptentrione coadunabuntur.

E. K. Now it is vaniſhed.

△. Hereupon we were in great amazement and grief of minde, that ſo hard, and (as it, yet ſeemed unto me) ſo unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did *judge and eſteem, undoubtedly, to be good Angels:* And had unto *E. K. offered my ſoul as a pawn*, to diſcharge *E. K.* his crediting of them, as the good and faithful Miniſters of Almighty God. But now, my heart was ſore afflicted upon many cauſes: And *E. K.* had (as he thought) now, a juſt and ſufficient cauſe, to forſake dealing with them any more. As his prayer to God of a long time hath been (as in the former part of this Action may appear.)

After our going out of the Chappel, and at our being at dinner, when we four (whoſe heads ſo were united, in a pillar ſhewed, as is before ſet down, I found means to make ſome little declaration of our great grief (mine chiefly) now *occaſioned*, either to try us, or really to be executed, in the common and indifferent uſing of Matrimonial Acts amongſt any couple of us four: Which thing was ſtrange to the women: And they hoped of ſome more comfortable iſſue of the cauſe. And ſo we left off.

After Dinner, as *E. K.* was alone, there appeared unto him little creatures of a cubit high: and they came to the Still where he had the ſpirit of Wine diſtilling over out of a *Retorto*: And one of them (whoſe name they expreſſed *Ben*) ſaid that it was in vain ſo to hope for the beſt ſpirit of the Wine: And ſhewed him how to diſtill it, and ſeparate it better. And moreover how to get oyl of the ſpirit of Wine, as it burned in the lamps: And began to ask *E. K.* what Country-man he was? And when he had anſwered an *Engliſh-man*, he asked then, how he came hither? he anſwered by Sea: Then ſaid he, And who helped you to paſs the marvellous great dangers of the Sea. And ſo took occaſion to ſpeak of the benefits which God had hitherto done for us, very many. And this *Ben*, ſaid than among very many other things (as Mr. *E. K.* told me on Saturday night after Supper holding on his talk almoſt till two of the clock after midnight) *That he it was that delivered him, or gave unto his hands the powder.* And alſo he ſaid either than or the next day at the furtheſt, that *unleaſt* he would be conformable to the will of God in this laſt Action declared, *That he would take the vertue and force of the powder from it:* That it ſhould be *unprofitable: And that he ſhould become a beggar.*

Ben was the deliverer of the powder to *E. K.* at the digging in England. Note, unleaſt conditionally. Q. *El.* K. *Phi.*

And of me alſo he ſaid that I did evil to *require proof*, or teſtimony now, that this laſt Doctrine was from God Almighty, and ſaid that I ſhould be led priſoner to *Rome*, &c.

He told of *England*, and ſaid, That about *July* or *November* her Majeſty ſhould from heaven be deſtroyed; and that about the ſame time the King of *Spain* ſhould dye. And that this preſent Pope at his Maſs ſhould be deprived of life before two years to an end. And that another ſhould be Pope, who ſhould be *Decimus quintus* of his name; And that he would begin to reform things, but that ſhortly he ſhould of the Cardinals be ſtoned to death. And that after that there ſhould be no Pope for ſome years.

England. Of *England* he ſaid, That after the death of our dear Queen, One of *the houſe of* Auſtria *made mighty by the* King of *Spain his death, ſhould invade and conquer the land*, &c. He ſaid, One (now abroad) ſhould at *Milford-haven* enter, and by the help of the *Britans ſubdue the ſaid Conqueror*: And *that one* Morgan *a* Britan *ſhould be made King of the* Britans, and next him, *one Rowland*, &c.

Fr. Garland Edw. Garland. He ſaid alſo, That this *Francis Garland* was an eſpy upon us from the Lord *Treaſurer of England*: And that *Edward Garland* is not his brother: And that ſo the matter is agreed between them, *&c.*

That my Lord *Roſenberg* ſhould be in danger of poyſoning for theſe certain months to come.

Enochs Tables. That my Tables of *Enoch*, were in ſome places falſly written.

Antichriſt. Of Antichriſt he ſpake, and of his appearing.

Ely, Enoch. Johannes Evangeliſta Of *Ely* and *Enoch* coming out of Paradiſe: And of Saint *John Evangeliſt*, that he *dyed not*, but in *Pathmos had his inviſible being*: And that he it was, who did give *Julianus Apoſtata* his deaths wound.

He ſaid alſo that he hath at divers times preached viſibly ſince the time *of his inviſible ſtate* entred.

He

He confirmed the words of the great Famine and Blood-ſhed that ſhould come ſhortly.

He ſaid that on every ſide of us, people ſhould be ſlain, but that we ſhould (by the Divine protection) eſcape. — God our Protector.

He ſaid that ſhortly this *Francis Garland* ſhould go into *England* : And that we ſhould *be ſent for*. But that it were *beſt to refuſe their calling us home*. — *F. Garland* into *Engl.* Refuſe calling home.

He ſaid that there were four other, who were made alſo privy of God his myſteries as we were, with whom we ſhould meet at *Rome*. — *4 alii participes horum myſteriorum.*

He ſaid that *Mary* and one more in *England*, ſhould ſee the wonderful days to come.

Madimi appeared to him there alſo.

The ſame *Ben* went once away mounting up in a flame of fire : and afterward upon occaſion of asking him ſomewhat, he came down ſo again. — *Mary* my old Maid. *Ben.*

And of the manner how to draw the oyl of the Spirit of wine being burnt, he brought thither the inſtruments of two ſilver diſhes, whelmed one upon another with an hole paſſing through the middle of them both, and with ſponge between them : in which the oyl would remain, *&c.*

After all theſe, and many other things told me by the ſame Mr. *E.K.* we departed each to his bed, where I found my wife awake, attending to hear ſome new matter of me from Mr. *Kelly* his reports of the apparitions, continued with him above four hours, being elſe alone, I then told her, and ſaid, *Jane*, I ſee that there is no other remedy, but as hath been ſaid of our *croſs-matching*, ſo it muſt needs be done. — About 2 of the clock after midnight. *Iane Dee.*

Thereupon ſhe fell a weeping and trembling for a quarter of an hour : And I pacified her as well as I could ; and ſo, in the fear of God, and in believing of his Admoniſhment, did perſwade her that ſhe ſhewed her ſelf prettily reſolved to be content *for God his ſake and his ſecret Purpoſes*, to obey the Admoniſhment.

△ *Note*, Becauſe I have found ſo much halting and untruth in *E. K.* his reports to me made, of the ſpiritual Creatures, where I have not been preſent at an Action : and becauſe his memory may fail him, and becauſe he was ſubject to ill tempters, I believe ſo much hereof as ſhall by better trial be found true, or conformable to truth. — *April* 20.

△ *Note* ..... *E.K.* had this day divers apparitions unto him in his own Chamber, and inſtructions in divers matters *which he regarded not*, but remained ſtill in his purpoſe *of utterly diſcrediting* thoſe Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that ſaid unto him.

..... *Joyn Enoch his Tables.*

..... *Give every place his running number.*

E.K. What mean you by places ?

..... *The ſquares. Which done, refer every letter in the Table to his number, and ſo read what I will, for this is the laſt time I will admoniſh you.*

E.K. A man ſtandeth in the Air in a fiery Globe of my heighth, accompanied with ſome hundred of Puppets : on the one ſide of him ſtandeth a woman, and about her are four Clouds all white.

The

The man upon a white Triangle △ ſhewed theſe Numbers with ſpaces, as you ſee following.

△
228
409

49
218
410
505
603
149
173
197

174— 175
177
272— 273
416

225— 226
441

250— 251
586
83

131— 132

251— 253
277
39

303— 304
401
496
592
90
355
618
20
501
597

466
597
502
550
119
264
312
24
338
411
603
604
150
414
395
467
519
53
59
68
418
444
355
497
20
116
287
604
610
480
182
98
401

495
63
306
473
517
363
247
271
367
89
65
11
46
267
228
331
97
269
244
400
23
75
178
586
545
18
43
25
17
165
93
52
511
175
170

46
607
228
179
141
22
403
370
97
243
80
552
295
46
163
418
311
222
150
253
395
538
156
46
55
7
123
433
151
197
285
335
621
544
352
295

395
254
566
423
214
261
59
494
517
116
103
405
170
25
606
466
490
620
53
32
196
224
512
20
338
290
244
72
340
195
314
495
284

152
418
82
320
491
390
414
366
239
182
460
163
175
171
73
418
214
4
98
96
188
331
136
335
408
452
424
97

△. I perceive that commonly one is to be abated of the number.

△. Note :

△. Note ; When *E.K.* had ſhewed me this Note, I by and by brought forth my book of *Enoch* his Tables, and found the four letters *r T b d* to be the four firſt letters of the four principal ſquares ſtanding about the black Croſs : and that here they were to be placed otherwiſe than as I had ſet them. And in the firſt placing of them together, I remember that I had doubt how to joyn them ; for they were given apart each by themſelves.

Secondly, I found out the 4 Characters ; ſaving they were inverſed ſomewhat, and one of them cloſed : wherof I found none like, but very near. Theſe Characters were of every ſquare one.

Thirdly, I did take theſe numbers contained between the lines (ſome more and ſome fewer) to be words to be gathered out of the Table of letters : ſo many words as were diſtinct companies of numbers ; it is to wit, 41.

Hereupon we began to number the ſquares wherein the letters ſtood in *Enochs* Tables as I had them, but we could not exactly finde the words, but ſomewhat near. Hereupon being tired, and deſirous to know the ſenſe of that Cypher, we left off till after ſupper, and then we aſſayed again : but we could not bolt it out, though we knew very near what was to be done by the inſtruction of *a ſpiritual Voice*, now and then helping us toward the practiſe.

At length *E.K. was willed to go down* into his Chamber, and I did remain ſtill at our Dineing Table till his return, which was within an hour or ſomewhat more. And at his return this he brought in writing.

		r		△.
r z ı l a f	a y t l p a	t a o a d v	p t d n ı m	24
a ı r d z a ı	d p a l a m	a a b c o o	r o m e b b	48
c z o n s a	r e y a v b	t o g c o n	x m a l g m	72
t o ı t t z	o p a c o c	n h o d d ı	a l c a o o	96
s ı g a s o	m r b z n b	p a t a x ı	o v s p s n	120
f m o n d a	t d ı a r ı	s a a ı x a	a r v r o ı	144
o r o ı b a	h a o z p ı	m p h a r s	l g a ı o l	168
t n a b r v	ı x g a s d	m a m g l o	ı n l ı r x	192
o ı ı ı tT	p a l o a ı	o l a a d n	g a t a p a	216
a b a m o o	o a c v c a	p a l c o ı	d x p a c n	240
n a o c o t	T n p r n t	n d a z n z	ı v a a s a	264
o c a n m a	g o t r r ı	ı ı d p o n	s d a s p ı	288
s h ı a l r	a p m z o x	x r ı n h t	a r n d ı]	

My applying of Numbers for more eaſie reckoning.

b o a z a r	o p h a r a	d o n p a t	d a n o a a	336
v n n a x o	p s o n d n	o l o a g e	o o b a v a	360
a ı g r u n	o o m a g g	o p a m n o	v g m d n m	384
o r p m n ı	n g b e a l	a p l s t e	d e c a o p	408
r s o n ı z	ı r l e m v	s c m ı o o	n a m l o x	432
ı z ı n r c	z ı a m h l	v a v s g d	l v r ı a p	456
m o r d ı a	l h c t g a	o ı p t e a	a p d o c e	480
o c a n c h	ı a s o m t	x s v a c N	r z ı r z a	504
a r b ı Z m	ı ı l p ı z	s ı o d a o	ı n r z f m	528
o p a n a l	a m s m a p	d a l t t d	n a d ı r e	552
d o l o p ı	n ı a n b a	d ı x o m o	n s ı o s p	576
r x p a o c	S ı z ı x p	o o d x z ı	a p a n l ı	600
a x t ı r v	a s t r ı m	r g o a n n	q a c r a r	624

..... *The*

..... *The black Croſs is right, and needeth no mending. But thus much I do, to let thee underſtand, that thou mayeſt conſider thy ſelf to be a man: And beneath this underſtanding, unleſs thou ſubmit* all into the hands of God, for his ſake; *who elſe leaving you, all naked, provideth in his creatures to his own glory.*

..... *Cara tibi uxor, carior tibi ſapientia, chariſſimis tibi ego ſum. Electus tremis, & heſitando peccas: Noli igitur ad genium, & carmen ſapere; ſed obtempera mihi: ductor enim tuus ſum & autor ſpiritus omnium. Hec omnia à me ſunt, & licita vobis.*

..... *I admoniſh you as the children of God, to conſider your vocation, and the love of God towards you; and not to prefer your reaſon before the wiſdome of the higheſt, whoſe mercy is ſo great towards you,* That you are choſen from the number of men to walk with him, and to underſtand his myſteries, and with all to execute his juſtice and praiſe throughout the Nations and people of the earth. *Conſider that if he finde you obſtinate, the plagues of haynous ſinners, and contemners of the gifts of God ſhall fall upon you, to your great overthrow: This is the laſt time of your trial. Therefore ſhew your ſelves lovers of him that hath led you, and covered you with a mighty ſhield: Or ſhortly look for the reward of ſuch, as have contemned the Wiſdome and Majeſty of the Higheſt.*

I Raphael, *counſel you to make a Covenant with the Higheſt, and to eſteem his wings more then your own lives.*

△. When *E.K.* had brought me theſe things, I greatly rejoyced in ſpirit, and was utterly reſolved to obey this new Doctrine to us, peculiarly, of all people of the world enjoyned. And after ſome little diſcourſe and conference hereof, we went to bed, this *Aprilis* 20. 20. day of *April*, at night.

Aprilis 21.

△. Thus, am I reſolved, O Almighty God, as concerning the caſe, ſo hard to fleſh and blood, to be reſolved in, thus: And thus I deſire, that we all four, might with one minde and conſent, offer and preſent unto thee, this writing as a Vow, Promiſe, and Covenant, if it ſo pleaſe thy divine majeſty to accept it.

WEE four (whoſe heads appeared under one Chryſtalline Crown, in one pillar united, and incloſed) do moſt humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received, in our perſons, and in them that appertain unto us: And at this preſent, do faithfully and ſincerely confeſs, and acknowledge, that thy profound wiſdome *in this moſt new and ſtrange doctrine* (among Chriſtians) propounded, commended, and enjoyned unto us four only, is above our *humane reaſon, and Chriſtian profeſſion to like of*: For that in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity, which of us, and all Chriſtians, thy followers, is exactly required. Notwithſtanding, we will, herein, captivate, and tread under-foot all our humane timorous doubting of any inconvenience, which ſhall, or may fall upon us, or follow us in this world, or in the world to come, in reſpect or by reaſon of our imbracing of this Doctrine, liſtened unto, of us, as delivered from our true and living God, the Creator of heaven and earth; who only hath the true original power and Authority of ſins releaſing and diſcharging: And whoſe pardoning, and not imputing of ſin unto us, through our lively faith in the moſt worthy merit, and precious blood of the Lamb Immaculate, ſhed for us, is and ſhall be our juſtification and ſalvation. We, therefore (according to bleſſed *Raphael* his counſel laſt given) moſt humbly and ſincerely require thy Divine Majeſty, to accept this our Covenant with thee (for that, thy merciful promiſes made unto us, may be to us performed; and thy divine purpoſes in us and by us, may be furthered, and advanced and fulfilled.) *That*, as we acknowledge thy divine wiſdome and grace offered unto us in this thy laſt myſtical Admoniſhment: And doſt moſt earneſtly will us to *accept the ſame, as lawful and juſt with thee*; Which Admoniſhment ſtandeth upon two parts: That is to wit, upon our true Chriſtian charity ſpiritual between us four, and alſo upon the Matrimonial licence and liberty, indifferently among us four *to be uſed*: So we the ſame four (which hereunto will ſubſcribe) covenant with thy Divine Majeſty, upon the two principal reſpects before rehearſed, truly and unfainedly to accept and perform henceforward amongſt us four, in word, thought and deed, Chriſtian charity, and perfect friendſhip, and all that belongeth thereto: And as for the Matrimonial-like licence, and liberty,

we

we accept and allow of it, and promiſe unto thee (O our God) to fulfill the ſame, in ſuch ſort, as the godly are permitted to fulfill, and have been by divers teſtimonies commended for, and by Divine doctrine willed to fulfill, in Matrimonial converſation, whenſoever thy motions and allurements (Matrimonial-like) ſhall draw and perſwade any couple of us. Beſeeching thee, as thou art the onely true Almighty and Everlaſting God, Creator of Heaven and Earth, Thou wilt, in thy infinite mercies, not impute it unto us for ſin, blindneſs, raſhneſs, or preſumption, being not accepted, done, or performed upon carnal luſt, or wanton concupiſcence; But by the way of *Abraham*-like *faith and obedience*, unto thee, our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we call the holy Heavens to be witneſſes, for thy honour and glory (O Almighty God) and our diſcharge, now and for ever. *Amen.*

I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and conſideration in theſe former Actions, that is to ſay, appearings, ſhews made, and voyces uttered, by the within named in this Book, and the reſt whatſoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and diſliked their inſinuations and doctrine uttered, but alſo divers and ſundry times (as coveting to eſchew and avoid the danger and inconvenience that might either by them, their ſelves, or the drift of their doctrine enſue, or to my indamagement divers wayes, happen) ſought to depart from the exerciſes thereof: and withal boldly (as the ſervant of the Son of God) inveighed againſt them: urging them to depart, or render better reaſon of their unknown and uncredible words and ſpeeches delivered; and withall often and ſundry times friendly exhorted the Right Worſhipful Maſter JOHN DEE (the chief follower thereof) as alſo in the Records appeareth, to regard his ſouls health, the good proceeding of his wordly credit (which through Europe is great) the better maintenance to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured; my labour ſeemed to be loſt and counſel of him deſpiſed, and withall was urged with replies to the contrary by him made, and promiſes, in that caſe, of the loſs of his ſouls health, if they were not of God: Whereunto upon as it were ſome farther taſte of them, or opinion grounded upon the frailty of zeal, he ceaſed not alſo to pawn unto me his ſoul, &c. which his perſwaſions were the chief and onely cauſe of my this ſo long proceeding with them: And now alſo at this inſtant, and before a few dayes having manifeſt occaſion to think they were the ſervants of Sathan, and the children of darkneſs; becauſe they manifeſtly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandements, and Goſpel by our Saviour Chriſt as a Touchſtone to us left and delivered, did openly unto them diſlike their proceeding, and brotherly admoniſhed the ſaid Worſhipful, and my good friend Mr. JOHN DEE. to beware of them: And now having juſt occaſion to determine what they were, to conſider all

theſe things before mentioned by me;and wiſely to leave them; and the rather becauſe of themſelves,they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietus eſt*, or paſport of freedome : But the Books being brought forth *, after ſome diſcourſe therein, after a day or two had, and their words peruſed ſpoken heretofore, did as it were (becauſe of the poſſible verity thereof, *Deo enim omnia ſunt poſſibilia*) gave us cauſe of further deliberation : ſo that thereby, I did partly of my ſelf, and partly by the true meaning of the ſaid Mr. DEE in the receiving of them, as from God ; and after a ſort by the zeal I ſaw him bear unto the true worſhip and glory of God to be (as that was by them, promiſed) by us promoted, deſcend from my ſelf, and condeſcend unto his opinion and determination, giving over all reaſon, or whatſoever for the love of God : But the women diſliked utterly this laſt Doctrine, and conſulting amongſt themſelves gave us this anſwer, the former actions did nothing offend them but much comforted them : and therefore this laſt,not agreeing with the reſt (which they think to be according to the good will and wholeſome Law of God) maketh them to fear, becauſe it expreſly is contrary to the Commandement of God : And thereupon deſiring God not to be offended with their ignorance,required another action for better information herein; in the mean, vowing, faſting, and praying, Mrs. DEE hath covenanted with God to abſtain from the eating of fiſh and fleſh untill his Divine Majeſty ſatisfie their mindes according to his Laws eſtabliſhed, and throughout all Chriſtendome received. To this their requeſt of having an action, I abſolutely anſwer, that my ſimplicity before the Higheſt is ſuch as I truſt will excuſe me : And becauſe the ſumme of this Doctrine, given in his name, doth require obedience which I have (as is before written) offered, I think my ſelf diſcharged : And therefore have no farther cauſe to hazzard my ſelf any more in any action. Wherefore I anſwer that if it be lawful for them to call this Doctrine in queſtion, it is more lawful for me to doubt of greater perril; conſidering that to come where we are abſolutely anſwered were folly, and might redound unto my great inconvenience. Therefore beſeeching God to have mercy upon me, and to ſatisfie their Petitions, doubts and vows, I finally anſwer, that I will from this day forward meddle no more herein. 22. of April, 1587.

* April 22. at night.

The women.

An action required by the women.

By me

EDWARD KELLY.

Aprilis

Aprilis 24. *Trebonæ.*

Aprilis 24. Friday.

△. PRayers to God made in reſpect of this ſtrange and new doctrine, requiring his Divine Majeſty to be merciful unto us, and to give us wiſdom and faith that we may herein pleaſe him; and that we cannot finde how we may do the thing required, *being contrary* to the Laws of *Moſes*, Chriſt, his Church, and of all Nations. Therefore ſeeing God is *not contrary* to himſelf, we deſired that we might not be contrary to him or his Laws, *&c.*

△. Not long, lo, there appeared a great flame of fire in the principal Stone, (both ſtanding on the Table before *E.K.*) which thing though he told me, I made no end of my Prayer to God. And behold, ſuddenly one ſeemed to come in at the ſouth window of the Chappel, right againſt *E.K.* (But before that, the ſtone was heaved up an handful high, and ſet down again well, which thing *E.K.* thought did ſignifie ſome ſtrange matter toward.) Then after, the man that came in at the window ſeemed to have his nether parts in a cloud, and with ſpred-abroad arms to come toward *E.K.* At which ſight he ſhrinked back ſomewhat, and then that Creature took up between both his hands *the ſtone and frame of gold*, and mounted up away as he came.. *E.K.* catched at it, but he could not touch it. At which thing being ſo taken away, and at the ſight thereof *E.K.* was in a great fear and trembling, and had *tremorem cordis* for a while. But I was very glad and well pleaſed.

¶ Here appeareth a fire in this other ſtone alſo, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his Paps; and ſeemeth to have ſpots of blood upon him. He ſpake, and ſaid as followeth.

Chriſtus.

If I had intended to have overthrown you, or brought you to confuſion, or ſuffered you to be led into temptation beyond your ſtrength and power, then had the Seas long ago ſwallowed you. Yea, there had not a ſoul lived amongſt you.

The Law & the Goſpel.

But the law and tidings (to mankinde) of gladneſs, are both grounded in me, I am the Beginning and the Ending: And behold, happy is he that delighteth in me, for in me is truth and underſtanding. Whatſoever you have received, you have received of me; and without me you have received nothing. *Behold, I my ſelf* was even the figure of miſery and death for your ſins. *Why (therefore) diſdain you to be figured after me? I will gather the four quarters of the earth together, and they ſhall become one.*

△. and *E.K.* a figure of two people to come.

And as I have made you the figure of two people to come, and amongſt them, the executors of my Juſtice: *So likewiſe have I ſanctified you in an holy Ordinance, giving you* the firſt fruits of the time to come. *Happy is he that is a Serpent in the wilderneſs hanged up upon the Croſs, being the will and figure of my determination, and Kingdom to come: I am even in the doors; and I will overthrow all fleſh. I will no more delight in the ſons of men.*

△. * He anſwereth to a phraſe of my prayer or diſcourſe.

* *Contrary to my ſelf, I teach you nothing.*

For this Doctrine is not to be publiſhed to mortal men: but is given unto you, to manifeſt your faith, and to make you worthy in the ſight of the heavens, for believing in me of your vocation to come.

This doctrin is not to be publiſhed to any man.

Therefore I ſay unto you, Rejoyce, and be not careful for to morrow: for I, even I, have provided for you: Sin no more.

Behold! None of the Orders, either of Heaven or Earth, are armed to open their mouthes in my Name, teaching or opening this Doctrine, unleſs it were of me, for I am the Firſt and the Laſt. *And I will be Shepherd over all, that the Kingdom of my Father may come, and that my* Spirit may be upon all fleſh, *where there ſhall be no law, nor need of light: I my ſelf am their lanthorn for ever.*

Note.
Unus paſtor & unum ovile.

And behold, I will be as a Rock between you and the teeth of Leviathan, which ſeeketh to ſet you *aſunder*, and to bring you to confuſion.

Conatus Diaboli.

And I am, and am holy, and holineſs it ſelf: Out of me cometh no unclean thing.

For even as the time of Moſes *was wonderful to* all the Gentiles, even ſo ſhall thoſe days to come be unto the Nations and Kings of the earth. *I am a law for ever. And behold, power is given unto me from above: And I have viſited the earth, and have thrown my curſe upon her: And lo, ſhe ſhall become barren.*

Moſes.

Sterilitas Terræ.

He that faſteth and prayeth doth but that which is commanded: He that alſo fulfilleth my will, is juſtified before me: for who is he that raiſeth up, or who is he that caſteth down? Yea, even I it is that have taken you four Trees out of the forreſt of the world, and have covered you hitherto with my wings. And behold, this that is taken away ſhall be reſtored again to you with more power. And Might ſhall be in it, and a breſtplate unto you, of Judgement and Knowledge.

The ſhew of 4 trees, what it meaneth.
Pectorale cum Urim & Thummim. Num.

And if there be any of you that ſeeketh a Miracle at my hands, and believeth in my words, *let him or her preſent themſelves here the next Monday, with the reſt, and he ſhall perceive that I was the Judge of* Abiram, *and the God of* Abraham: Walk before me as the ſons of my

Father, in all righteouſneſs. *And follow you that* which you call unrighteouſneſs even with gladneſs: *for I can make you whiter then ſnow.*

Our unity of what importance it is: *eſt finis exordii meſſis futura.*

Your unity and knitting together is the end and conſummation of the beginning of my harveſt. *I will not dally with you, but I will be mighty in deed amongſt you, And lo, I will ſhortly open your eyes, and you ſhall ſee: And I will ſay,* ARISE, *and you ſhall go out. What I am, I am.*

E.K. The flame and all is diſappeared.

The ancient token and watchword foreſhewed us: *Ariſe, come and ſee my judgements.*

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula.* Amen.

E.K.

..... ſaid after, that his body had in it like a fiery heat, even from his breſt down unto all his parts, his privities and thighs.

Deo Omnipotenti, Miſericordi & Regi ſeculorum ſit omnis laus, honor & gloria nunc & ſemper. Amen.

J. D. E. K. J. D. J. K.

Aprilis 18. *ann.* 1587.

WEE four (whoſe heads appeared under one Chryſtalline Crown, and in one pillar united and encloſed) do moſt humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own perſons, and in them that appertain unto us: And at this preſent do faithfully and ſincerely confeſs and acknowledge, that thy profound wiſdom in this moſt new and ſtrange Doctrine (among Chriſtians) propounded, commended and enjoyned unto us four onely, is above our humane Reaſon, and our Catholick Chriſtian Profeſſion to like of: for that, in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity which of us and all Chriſtians (thy followers) is exactly required. Notwithſtanding, we will for thy ſake herein captivate and tread under foot all our humane timerous doubting of any inconvenience which ſhall or may fall upon us, or follow us (in this world, or in the world to come) in reſpect, or by reaſon of our embracing of this Doctrine, liſtned unto of us, as delivered from thee, our true and living God, the Creator of heaven and earth, who onely haſt the true original power and authority of ſins releaſing and diſcharging; and whoſe pardoning, or not imputing of ſin unto us, through our lively faith in the moſt worthy Merit and precious Blood of thy Lamb immaculate, ſhed for us, is and ſhall be our Juſtification and Salvation. We therefore, (according to bleſſed *Raphael* his counſel lately given) moſt humbly and ſincerely require thy divine Majeſty to accept this our Covenant with thee (to the intent that all thy merciful and gracious promiſes made unto us four, and any of us, may be to us performed: and alſo that thy divine purpoſes in us, and by us, may be furthered, advanced and fulfilled) That as we acknowledge thy divine wiſdom and grace opened unto us in this thy laſt myſtical Admoniſhment of univerſal unity to be between us: And doſt moſt inſtantly and earneſtly will us to accept and uſe the ſame, as both myſtically moſt needful, and alſo lawful and juſt with thee: (which Admoniſhment ſtandeth upon two parts; that is to wit, upon true and conſummate Chriſtian Charity between us four unviolably to be kept. And alſo upon the New Matrimonial-like licence and liberty indifferently amongſt us four to be uſed:) So we the ſame four above-named (which hereunto will alſo ſubſcribe our Names) do this day Covenant with thy Divine Majeſty (beſides all other reſpects, chiefly upon the two principal intents and reſpects * before here reherſed) truly and unfeignedly to accept and perform henceforward amongſt us four (in word, thought and deed, to the uttermoſt and beſt of our power) a perfect unity, and with incomparable true love and good Chriſtian Charity, friendſhip, imparting and communicating each unto other, all and whatſoever we have or ſhall have hereafter during our lives. And as for the Matrimonial-like licence, we accept and allow of it: And promiſe unto thee (O our God, the Almighty, Creator of heaven and earth) to fulfil the ſame in ſuch ſort as the godly are permitted to fulfil, and have been (by divers teſtimonies) commended for, and by divine Doctrine willed to fulfil in Matrimonial-like converſation, whenſoever thy motions and allurements Matrimonial-like ſhall draw and perſwade any couple of us thereunto: Beſeeching thee, as thou art the onely, true Almighty and everlaſting God, Creator of heaven and earth, Thou wilt in thy infinite mercies not impute it unto us for ſin, blindneſs, raſhneſs or preſumption; being not accepted, done or performed of us upon carnal luſt, or wanton concupiſcence, but by the way of *Abraham*-like faith and obedience unto thee our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we moſt humbly and faithfully require thy Divine Majeſty to be our witneſs: And moreover we call thy holy Angels, and to bear record for thy honour

Aprilis 20. *nocte profunda.*

* Before at this mark.

and

and glory, and for our diſcharge, now and for ever. And for a further conſummation of this New Covenant on our behalf, (by thy will and permiſſion) made with thee (the God of heaven and earth) we the ſame four firſt notified, and particularly and vulgarly named *John Dee*, *Edward Kelley*, *Jane Dee*, and *Jone Kelley*, have faithfully, obediently, willingly and wittingly ſubſcribed our Names with our own hands day of *May*, *Anno* 1587. In *Trebon* Caſtle.

And finally, as thou haſt warned us (O God) that this doctrine and doings ſhould unto no mortal man elſe be diſcloſed, but among us onely the above-named four to be *kept moſt ſecret*: and haſt ſaid, that whoſoever of us ſhould by any means diſcloſe the ſame, and he alſo or ſhe to whom the ſame ſhould be diſcloſed, ſhould preſently and immediately be ſtrucken dead by thy Divine power: So we all and every of us four do requeſt thee moſt earneſtly, and Covenant with thee as our God, that ſo all this doctrine and doing may be kept moſt hid and ſecret; and alſo that the ſudden and immediate bodily death may light and fall on the diſcloſer, and on him or her to whom the ſame doctrine or doing any manner of way ſhall be diſcloſed or known. *Amen, Amen, Amen.*

JOHN DEE.

Note and remember, That on Sunday the third of *May*, *Ann.* 1587. (by the new account) I *John Dee*, *Edward Kelley*, and our two wives, covenanted with God, and ſubſcribed the ſame, for indiſſoluble and inviolable unities, charity and friendſhip keeping between us four, and all things between us to be common, as God by ſundry means willed us to do. *Ad Dei honorem, laudem & gloriam in fide & obedientia Factum eſto. Amen.*

1587. ***Trebonæ*, in the fine Chappel.** *May* 6. Wedneſday, *a Meridie.*

Δ. THe foreſaid Covenant being framed by me *John Dee*, as near as I could according to the intent and faith of us required, to be notified and declared by the works of unity both ſpiritual and corporal. *Now it was by the women as by our ſelves thought neceſſary to underſtand the will of God and his good pleaſure, Whether this Covenant and form of words performed*, is and will be acceptable, and according to the well liking of his Divine Majeſty: *And that hereupon*, the act of corporal knowledge being performed on both our parts, It will pleaſe his Divine Majeſty to ſeal and warrant *unto us moſt certainly and ſpeedily all his Divine, Merciful and bountiful Promiſes and Bleſſings*; and alſo promiſes us wiſdome, knowledge, ability and power to execute his juſtice, and declare and demonſtrate his infallible verity amongſt men, to his honour and glory.

Hereupon *E.K.* and I went to the Chappel to the South Table. Δ. To this intent I prayed to the Almighty God, Creator of heaven and earth, fatherly, favourably and mercifully to regard the ſingleneſs and ſtraits of my heart, deſiring him to encreaſe the faith, and to open the eyes of my heart, that I may ſee *Opera digitorum & mirabilia ejus, nobis ſicuti neceſſaria*, for his ſervice and glory, and for the confuſion and overthrow of his enemies. *Amen.*

I read over the Covenant (*verbatim*) before the Divine Majeſty, and his holy Angels.

Pauſa $\frac{1}{4}$ horæ.

E. K. Here appeareth Madimi.

As a thing like a head with three eyes cometh upon her head, and one of the eyes ſeem to come one into another.

Mad. ..... *Pepigiſtis.*

Δ. *Pepigimus.*

Ratum eſt: perumpite ſunt vobis omnia communia.

Dei, non hominis eſtote: Promiſſa quæ ſunt, poſſidete: Vobis deſtinata, vera ſunt: Æternus ſum.

E. K. She is gone.

E.K. My thought an infinite number of ſpiritual Creatures ſtood afar off behinde her like as in an half Moon.

Δ. *Illi qui Æternus eſt Omnipotens, Sapiens, Bonus, Verus, Miſericors, & rerum omnium Creator, Redemptor noſter & Illuminator omnium (lumine vero Colluſtratorum) Sit omnis gratiarum actio, laus, benedictio, honor & gloria: Nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Trebonæ.

1587. *Trebonæ.*

Wedneſday morning *Maii* 20.

PRECES ad Dominum Creatorem Cæli & terræ, &c. Then as concerning the Covenant which was made ſubſcribed and delivered in, but the next day required again of Mr. E.K. and in his wifes name to put out his name, &c. But when he had it, he cut it into equal parts; keeping that half wherein his ſubſcription and his wifes were, and delivered unto me, the other half but after a few dayes deſired to have the ſight and reading of both together; and then he kept the other part from me alſo: But afterward *Madimi* did with her *finger draw on the two papers make them whole again, &c. and then ſhe gave the print of my Characters, and ſaid a red Circle ſhould* alwayes appear in the Stone to all mens ſight, *&c.*

Quaſi Chriſtus. E. K. There is here a great Globe of fire hanging in the top of the Stone; and in the Globe a man ſtanding with a purple Robe like Chriſt, I cannot well perceive his face.

..... *Who ſitteth upon the Cherubins, and is carried abroad with their wings: Who is he that is lifted up in thunders, and in the voyce of many waters exalted and magnified through the power of a Seraphin (which is the power of him that made him?) Who is he that ſtretcheth out his arms and imbraceth all things? Who is he that is not, and is? Who is he that numbreth the Stars as the letters of a Volumne? or entreth down into the waves? In the multitude of his wonders who is he that harboureth his Whelps there, where the Sea glideth, and keepeth them in Chains, till the day of his ſtretch-forth power come? Who is he that maketh his habitation in the Sun, or filleth the Moon with a perpetual River? Who is he that hath made Winter and Summer, times and ſeaſons? Who is he that is the Lord of all beaſts and fowls? Who is he that hath made you of nothing? even he it is that hath led you out, even he it is that hath carried you to the Seas even he it is, that hath kept you ſleeping, and preſerved you waking: Even he it is that hath tyed his thunders underneath your and hath harniſhed you.*

With the Whirlewind of vengeance againſt the people of Ethan, *yea even he it is (I ſay) that is, and liveth for ever, and hath provided you as the chiefeſt reapers, yea and over-ſeers of his harveſt, which hath made you a promiſe: That the Kings of the earth ſhall be inriched by you, and hath made you free from all men, againſt the day when you ſhall ſee me. But O you of little faith and underſtanding, O, I ſay, you of little faith and underſtanding, how long will you be your own maſters, nay your own ſervants, how long do you contemn, the profound and unſpeakable floods of my wiſdome, and fore-knowledge in you.*

How long (I ſay) will you run after your own imaginations and contemn the preſent counſels which I give you, hindring the power that is ready to fall upon you, O you of little faith and underſtanding.

Behold I have prepared a banket for you, and have brought you even unto the doors; but becauſe you ſmell not the feaſt you diſdain to enter, happy is he that entreth in through me: For I am the very gate to all felicity and joy, and without me is nothing: Are you more diſcreet then I am wiſe? or more honeſt than I am holy? Righteouſneſs, and righteouſneſs is that, which is rewarded with honour. Behold I made all things, Is it not contrary to Nature, that the lights of heaven ſhould ſtand: Why therefore at the prayer of the Carpter call you upon the Son in my name, Calling (I ſay) upon my name did the Sun ſtand ſtill. Rebuke him therefore if he hath done amiſs; or teach him, why he ſo abuſed Nature, O you wretches, I ſay unto you, you are the laſt of the beginning of the times to come, ſo figured by my determination and eternal purpoſe: And behold the Son and Moon ſhall ſtand ſtill, even at your voyces, *and the Mountains ſhall bring themſelves together before the face of man,* at your commandement, *that the people and Kings of the earth* may ſay, Lo this is the finger of him that hath created all things.

Joſua.

Figuration

Be therefore obedient and full of faith.

All things one. And ſee that all things be one amongſt you, *and cleave not aſunder, leſt I take vengeance upon you,* for behold Sathan hath power to caſt you aſunder, but *a little he ſhould-*

A Covenant. *be faithful therefore, and provident, be watchful, and take heed for you have made a Covenant; and behold it is written before my face in heaven, even as* whatſoever I have ſpoken unto you, is laid up in my treaſures. *Take heed that you run neither to the right hand, neither to the left; but that you caſt away your ſelves for me: As I humbled my ſelf to death, wherein the unity between my Congregation and me, was before my Father perpetually ſealed, whereby I am alwayes* preſent with ſuch as put their truſt in me. *Even ſo as the Eaſt and the Weſt, the North, and the South,* Eſau *and* Jacob, *ſhall be gathered together through* the power I will give you, and united for ever in the Kingdome of my Father which is to come, in one holy and eternal fellowſhip, ſo be you contented alſo *to be the figures of the things that are to come by you, that it may be a perpetual teſtimony before the heavens, and before men, of your perfect and ſound faith: And thou, even thou that haſt* tore *in peeces even this morning* again *this Covenant which thou*

Potentia magna ex deo futura.

Figures.

haſt

haſt made with me, Behold the time ſhall come that thou ſhalt *be torn in peeces thy ſelf, and I will turn even my face away from thee for a time : And even as thou haſt obſtinately and ignorantly,* blaſphemed the company of my holy meſſagers, *even ſo ſhall the people of the earth obſtinately and ignorantly throw thee out from Town to Town : And even as thou haſt done unto me, even ſo ſhall men do unto thee.* But becauſe thy minde was inwardly *never to forſake me, even ſo ſhalt thou never be forſaken of me, but I will return again unto thee. And now behold,* thou haſt made a bargain, and behold thou thinkeſt to take thee up a new dwelling place, and thou ſhalt not do ſo : But who ſo receiveth thee *into his houſe ſhall as truly* as I am, both he and his family ſink down into the very lake of hell. But before thou enter in, I will by dreams and viſions *warn him; therefore run not abroad : Take heed of the Tempter, Thou made a Covenant with me, which* thou canſt not in breaking of the papers put out; for my regiſter is eternal : And thoſe that bear witneſs before me are the compaſs of my wings.

And lo behold Carpio *hath for his former* intent of ſeparating you, *cut off the day of his* Father, and is become fatherleſs : *Behold even* ſhortly ſhall his mother periſh alſo.

And, if hereafter, *he attempt any farther, I will throw the* vengeance of Juſtice upon him, that he ſhall be a laughing ſtock to the people amongſt which he was born : Wo be unto them that riſeth up againſt me.

..... *After a while I come again.*

E. K. I thought we ſhould have nothing elſe, but

△. I read this over to *E.K.*

E. K. He is here again.

He that pawneth * *his ſoul for me, loſeth it not, and he that dyeth for me, dieth to eternal life. Behold you ſhall both as Lambs be brought forth before men in your latter dayes, and ſhall be overthrown and ſlain, and your bodies toſſed to and fro : But I will revive you again, and will be full of power : And you ſhall be comforted with the joyes of your brethren, for I have many that ſecretly ſerve me, and when you have ſhewed your obedience, the ſecond day after, come here again before me; for I will lead you into the way of Knowledge and Underſtanding : And Judgement and Wiſdome ſhall be upon you, and ſhall be reſtored unto you : And you ſhall grow every day,* wiſe and mighty in mee.

* This was ſaid becauſe I had pawned my ſoul, upon my avouching the ſpiritual creatures which have dealt with us, to be of God and good : which my bargain E. K. had by word & writing, diſdainfully charged, and of late threatned mewithall.

The ſecret ſervants for God.

E. K. He is gone : and in going he made a Croſs (toward us) of bleſſing.

Sapientia & potentia in Deo.

Rerum omni Creatori, Omnipotenti, Miſericordi & Juſto, Domino noſtro & Deo noſtro, ſit omnis laus, honor, gloria, gratiarum actio & Jubilatio : Nunc & in ſempiterna ſæculorum ſecula. Amen.

I can, and by our two Conſents, and at the requeſt of *Jane* △··· unto *the women.* And Mr. *E.K.* hereupon ſaid to his wife, *That his boots were now put off, and changed his purpoſe of going away with* Carpio *now.* God confirm his minde in all good purpoſes according to the well-pleaſing of the Higheſt. *Amen.* *Carpio.*

····· △ ····· As I, and *E.K.* walked out at the new ſtairs, into the new *Orchard-ward* along the little River to view the ſmall fiſh, and returning to the fore ſtairs again, *E.K.* ſaw twain as high as my ſon *Arthur* fighting by the River ſide with ſwords; and the one ſaid to the other, thou haſt beguiled me : Then I at length, ſaid unto them, Can I take up the matter between you? one ſaid yea that you can : in what is it quoth I? *Then ſaid he, I ſent a thing to thy wife by my man, and this fellow hath taken it from him.* They fought ſore, and at length, he that had it was wounded in the thigh, and it ſeemed to bleed. Afterward he that was wounded, did bring a yellow ſquare thing out of his boſome; then I gueſſed it to be my Stone that was taken away. *The other ſaid unto him, Let it be carried,* ſuddenly he ſeemed to have been out of ſight, and to be come again; he threatned the other that had wounded him, and ſaid he would be even with him. The other ſaid, *Haſt thou laid it under the right pillow of the bed where his wife lay yeſternight.* Friday afternoon about four of the clock. *Lapidis ſancti reſtitutio.*

At length they both went (one after another) into a little Willow tree body on the right hand next the new ſtairs into the garden; the tree ſeemed to cleave, or open, and they to go in.

Hereupon we went away: And I coming to my Chamber, found my wife lying upon her bed (where I lay yeſternight) and there I lifted up the right pillow, upon which ſhe lay reſting herſelf (being not well at eaſe) And in manner under her ſhoulders there I found my precious Stone, that was taken away by *Madimi* : Whereat *E. K.* greatly wondred, doubting the verity of the ſhew. But I and my wife rejoyced, thanking God.

Saturday

Saturday May 23. *Mane circa* 9. ½

PRECES ad Deum fundebantur, &c. And then we requeſted that the act of obedience performed (according to our faith conceived of our vocation, from the Almighty and Eternal God of heaven and earth) might be accepted: And that henceforward we might be inſtructed in the underſtanding and practice of wiſdome, both ſuch as already we have received ſome introductions Myſtical, and alſo of all other what the Almighty God ſhall deem meet for us to know, and execute for his honour and glory, *&c.*

△ E. K. *Took Pen and Inke, and wrote the requeſt here adjoyned; and he read it to me,* and he requeſted me to read it to the *Divine Majeſty*; *and ſo I did*, and hereupon *we waited both to the firſt* my prayer and *to this Petition, the Divine anſwer.*

△. *Omnipotens ſempiterne, vere & vive Deus mittas lucem tuam & veritatem tuam ut ipſæ nos ducant & perducant admontem, ſanctum Syon, ex hac valle miſeriæ & ad Celeſtem tuam Jeruſalem.* Amen.

E. K. From the beginning of this our coming, there appeared a purple Circle as big as a ſtar in the Circumference of the holy Stone, which yeſterday was brought again: And that it ſhould ſo be, Madimi had forewarned E. K. when ſhe ſhewed it unto him, when alſo ſhe gave the prints of the letters of the backſide of the bottome of the gold frame of it.

..... E. K. There appeareth here a great man all in bright harneſs ſitting upon a white horſe: he hath a ſpear all fiery in his left hand, he now putteth into his right hand: he hath a long ſword by his ſide: he hath alſo a target hanging on his back, it ſeemeth to be of ſteel: It hangeth from his neck by a blue lace; it cometh up behind him as high as the top of his head. The horſe is milk white, all ſtudded with white: a very comely horſe it is. The man is in compleat harneſs, the top of his helmet hath a ſharp form.

Equus albus

Upon his Target, are many Cherubins, as it were painted in Circles: there is one in the middle: About it as a Circle with ſix in it, and then a Circle with eight, and then a great Circle with ten in it, and in the greateſt are twenty; and about the Circle of twenty are ſeven parts: at each of which points is a Cherubin; Their faces be like burning gold, their wings be more brighter and as it were their wings coming over their heads do not touch together. His horſe is alſo harniſhed before and behind. The horſe legs behind are harniſhed as with boots marveilouſly contrived, for defence as it were of his hinde legs.

Sum.

Cherubin.

E. K. He is ridden away, he ſeemeth to ride through a great field.

E. K. Here is now come Madimi.

E. K. She is gone into the field, that way which he rode.

E. K. Here is another, like a woman all in green.

E. K. Here cometh another woman: All her attire is like beaten gold; ſhe hath on her forehead a Croſs chryſtal, her neck and breaſt are bare unto under her dugs: She hath a girdle of beaten gold ſlackly buckled unto her with a pendant of gold down to the ground.

I am the Daughter of Fortitude, and raviſhed every hour, from my youth. For behold, I am Underſtanding, and Science dwelleth in me; and the heavens oppreſs me, they covet and deſire me with infinite appetite: few or none that are earthly have imbraced me, for I am ſhadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are ſwifter than the winds, and my hands are ſweeter than the morning dew. My garments are from the beginning, and my dwelling place is in my ſelf. The Lion knoweth not where I walk, neither do the beaſts of the field underſtand me. I am defloured, and yet a virgin: I ſanctifie, and am not ſanctified. Happy is he that imbraceth me: for in the night ſeaſon I am ſweet, and in the day full of pleaſure. My company is a harmony of many Cymbals, and my lips ſweeter than health it ſelf. I am a harlot for ſuch as raviſh me, and a virgin with ſuch as know me not: For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they ſhould do, have entertainment. Purge your ſtreets, O ye ſons of men, and waſh your houſes clean; make your ſelves holy, and put on righteouſneſs. Caſt out your old ſtrumpets, and burn their clothes; abſtain from the company of other women that are defiled, that are ſluttiſh, and not ſo handſome and beautiful as I, and then will I come and dwell amongſt you: and behold, I will bring forth children unto you, and they ſhall be the Sons of Comfort. I will open my garments, and ſtand naked before you, that your love may be more enflamed toward me.

As yet, I walk in the Clouds; as yet, I am carried with the Winds, and cannot deſcend unto you for the multitude of your abominations, and the filthy loathſomneſs of your dwelling places. Behold theſe four, who is he that ſhall ſay, They have ſinned? or unto whom ſhall they make account? Not unto you, O you ſons of men, nor unto your children: for unto the Lord belongeth the judgement of his ſervants. The four, Δ. E. K. I. K. & I. Δ.

Now therefore, let the earth give forth her fruit unto you, and let the Mountains forſake their barrenneſs where your footſteps ſhall remain. Happy is he that ſaluteth you, and curſed is he that holdeth up his hands againſt you. And power ſhall be given unto you from henceforth to reſiſt your enemies: and the Lord ſhall alwayes hear you in the time of your troubles. A bleſsing for obedience according to faith.

And I am ſent *unto you to play the harlot with you, and am to enrich you with the ſpoils of other men. Prepare for me, for I come ſhortly. Provide your Chambers for me, that they may be ſweet and cleanly; for I will make a dwelling-place amongſt you: and I will be common with the father and the ſon, yea and with all them that truly favoureth you: for my youth is in her flowers, and my ſtrength is not to be extinguiſhed with man. Strong am I above and below, therefore provide for me: for behold, I now ſalute you, and let peace be amongſt you; for I am* the Daughter of Comfort. *Preparare nos met debemus. Salutatio prima.*

Diſcloſe not my ſecrets unto women, *neither let them underſtand how ſweet I am, for all things belongeth not to every one. I come unto you again.* Secrecy from women.

E. K. She is gone along that green field alſo.

Δ. I read it over to our great comfort.

Δ. We moſt humbly and heartily thank thee, O God Almighty, the onely fountain of Wiſdome, Power, and all goodneſs: Help us now and ever to be faithful and fruitful ſervants to thee, for thy honour and glory. *Amen.*

E.K. The field appeareth a very level ground, covered with pretty graſs even to the brinks of the..... It is bright if the Sun light, but I ſee not the Sun, but the clear sky over it.

Δ. *Pauſa ſemihora unius.*

E.K. Now cometh the horſeman, and rideth by into the field, and ſo doth Madimi. Now cometh the third, and ſo goeth away into the field.

Now cometh ſhe that was left here: ſhe ſtandeth ſtill: ſhe hath a book in her hand covered (as it were) with Moſs three inches at the head, and four inches long, and a finger thick: it hath no Claſps; it is plain. A book 3 inches.

Pauſa.

The fourth hour after dinner, repair hither again: And whatſoever you ſhall reade out of this book, *receive it kneeling upon your knees; and ſee that you ſuffer* no Creature female to enter within this place: *Neither ſhall the things that be opened unto you,* be revealed unto your wives, or unto any Creature as yet: *for I will lye with you a while, and you ſhall perceive that I am ſweet and full of comfort, and that* the Lord is at hand, *and that he will* ſhortly viſit the earth, *and all his whole Provinces.* Secrecy required.

Dominus propè eſt.

E. K. She turneth her ſelf into a thouſand ſhapes of all Creatures: and now ſhe is come to her own form again.

She hangeth the Book in the air.

Give God thanks, and ſo depart.

Δ. All laud, thanks, honour and glory be to our God, our King and Saviour, now and ever. *Amen.*

1587. *Saturday* the ſame day.

AFter Dinner, about four hours, or ſomewhat leſs we reſorted to the place.

A voyce to *E.K.* Kneel toward the Eaſt; ſo he kneeled at the table of Covenant, with his face toward the Eaſt; and I at my table oppoſite to him.

Δ..... In the Name of God the Father, God the Son, and God the Holy Ghoſt. *Amen.*

Recte ſapere & intellegere doceto nos (O Dominus) nam ſapientia tua, totum eſt quod quærimus. Da verbum tuum in ore noſtro & ſapientum tuam in cordibus noſtris fige.

E. K. The Book remaineth hanging in the ayre.

A voice ..... *Kelly*, I know it is troubleſome for thee to kneel: Sit. *Pauſa magna.*

Δ ..... So *E.K.* roſe from kneeling, and did ſit.

..... E. K. Now ſhe is here, that laſt advertiſed us.

The book div.ded.

She taketh the book and divideth it into two parts: and it ſeemeth to be two books: the half cover adjoyning to one, and the other half cover belonging to the other, the ſides with the covers are towards me.

Ad imaginem Dei factus erat.

..... *Wiſdome is a piercing beam, which is the center of the ſpiritual being of the holy Spirit, touching from all parts from whence the Divinity ſendeth it out: and is proper to the ſoul, or unto ſubſtances, that have beginning, but no ~~ending~~; ſo that, whatſoever ſhall have end, can never attain unto that which is called Wiſdome: Neither can things that are ſubject to the ſecond death, receive any ſuch influence, becauſe they are already noted, and marked with the ſeat of deſtruction. Happy is he whom God hath made a veſſel of ſalvation; for unto him belongeth joy, and a crown of reward:* Adam *(your forefather and firſt parent) in reſpect of his creation, that is to ſay, in reſpect of his imaginative compoſition received no ſtrength, but by the Holy Ghoſt; for the ſoul of man is free from all paſſions and affections, until it enter into the body unto the which it is limited: ſo that, being neither good nor bad (but apt unto both) he is left, by Divine providence and permiſſion joyned together to the end of the one, or the other: But whereſoever wiſdome dwelleth, it dwelleth not with the ſoul, as any property thereof, but according to the good will of God, whoſe mercy concurreth on every ſide into him, and taketh up a manſion therein, to utter out, and manifeſt his great goodneſs: And even as the heavens are glorified continually with the Spirit of God: So is the ſoul of man glorified, that receiveth ſanctification thereby; for no man is illuminated, that is not ſanctified: neither is there any man perfectly ſanctified, that is not illuminated. I ſpeak this (my brethren) for that you ſhall underſtand, That no man did, or can ever attain to wiſdom (that perfect wiſdome which I ſpeak of) without he become a Center in his ſoul unto the mercies, and good will of God comprehending him, and dwelling in him, therefore lift up your eyes and ſee, Call your wits together, and mark my words, To teach you, or expound unto you the myſteries of the Books that you have already received, is not in my power, but in the good will of God, after whoſe Image I am:* Which good will of God, is the deſcending of his holy Spirit abundantly upon you, and into you, *opening all your ſenſes, and making you perfect men:* for Adam *underſtood by that grace, and his eyes were opened ſo that he ſaw and knew all things that were to his underſtanding: So have all thoſe more and leſs, that have been* counted wiſe, *received the gifts of the Holy Ghoſt, which ſetteth the ſoul on man* ſo on fire that he pierceth into all things, and judgeth mightily. The Apoſtles which knew even the thoughts of men, underſtood all things, becauſe the holy Spirit made a dwelling place in them: even ſo ſhall it happen unto you: For you are the choſen of this laſt dayes, and ſuch as ſhall be *full of the bleſſings of God, and his Spirit ſhall reſt with you abundantly. Mark therefore what I have to ſay unto you.*

The conceiving the expoſition of our former books.

The good will of God.

Adam his knowledge.

The Apoſtles.

We.

A hundred dayes are limited unto you during the which time, you ſhall every ſeventh, preſent your ſelves in this place, and you ſhall laud and praiſe God. *And behold I will be preſent amongſt you.* An hundred daies limited every 7th day.

And before theſe dayes paſs, when power is given me ſo to do, I will enter out of this Stone unto you and you ſhall eat up theſe two books, both the one and the other: and wiſdome ſhall be divided between you, ſufficient to each man. Perſonal apparition.

Then ſhall your eyes be opened to ſee and underſtand all ſuch things as have been written unto you, and taught you from above. *But beware ye take heed, that you dwell within your ſelves*, and keep the ſecrets of God, untill the time come that you ſhall be bid *SPEAK*: *For then ſhall the Spirit of God be mighty upon you; ſo that it ſhall be ſaid of you*, LO were not theſe, the Sorcerers, and ſuch as were accounted Vagabonds: *Other ſome ſhall ſay*, Behold let us take heed, and let us humble our ſelves before them: For the Lord of Hoaſts is with them. The underſtanding of ſuch things as have before time been delivered us myſtically.

And you ſhall have power in the Heavens, and in the lower bodies: *And it ſhall be taught you* at all times inwardly, *even what* belongeth to the hearts of men: *Then ſhalt thou E. K. have a new coat put on thee, and it ſhall* be all of one colour. *Then ſhalt thou* △. alſo have power to open that book, which God hath committed unto thee; *but uſe your ſelves as men, yea even then remember ſuch as may receive the mercies and grace of God*: And let all peace and unity be amongſt you. *For even as the Sun looketh into all things from above*, ſo ſhall you into all the creatures that live upon the earth; *yea the one of you ſhall have his lifted, and ſhall enter into the fourth or fifth heaven, for unto him that is worldly knowledge be given; and unto him that hath been patient, ſhall greater things deſcend. Notwithſtanding both ſufficiently ſatisfied: In the mean ſeaſon*, The ſeventh day hence, *ſhal thou bring in ſuch things*, as the Lord hath given thee: And in this place they ſhall be diſpoſed according to the knowledge that is given me: *And herein thou haſt pleaſed the Lord; For that* thou haſt dealed ſtreight, and according to brotherly meaning. Silence untill. Power to be given us. *Vide actionem an.* 1583 *menſis die*, of his divers ſpotted coat. Note and remember. Entrance in the 4th. and 5th. heaven.

△. *Now cometh the time that the Whore ſhall be called before the Higheſt, and* the tenth Month *hence, ſhall the* Turk *and the* Moſcovite *make a perpetual league together, and in the thirteenth month, ſhall* Poland *be aſſaulted*, with the Tartarians, *and ſhall be ſpoyled: yea even unto the very ribs, ſo that in the ſixteenth month* they ſhall fall all together from Chriſt: *And the hand of God ſhall run in vengeance, vengeance*, even through this Kingdome, *and through* Germany, *and into* Italy; *and in the* 23. *Month* Rome *ſhall be deſtroyed, ſo that one ſtone ſhall not be left ſtanding upon another*, and vengeance ſhall be on all the earth, *and fear upon all people, for the Lord is gone out againſt them*: They eat and drink, and ſay, Let us be merry: *Wo be unto them, for the know not the time of their viſitation. For lo Juſtice ſhall viſit them and tread them under foot: And even this Kingdome ſhall dure for a while; that is to ſay, This wicked triumph. And behold in the North ſhall riſe that Monſter, and ſhall paſs forth with many Miracles, but you ſeeing all theſe things ſhall be* at quietneſs untill ſuch times as it ſhall be ſaid unto them, Revenge. *Happy is he that is not partaker of the love of ſuch as ſhall be vexed theſe latter dayes.* △ O Lord I thank thee that thou haſt accepted my patience. *Maii* 30. The books of *Dunſtan* and the powder. △. *Menſe* 10. *forte menſe pro ann. erit.* A Propheſie *Menſe* 13. Poland. *Menſe* 16. Bohemia. Germania. Italia. *An.* 1589. Bohemia. *Antichriſtus* Untill. Revenge.

E. K. She is gone.

△. I read theſe over to *E. K.* To his great comfort.

..... *Make an end, I have no more to ſay*

△. *Deo noſtro Omnipotenti, Patri, Filio, & Spiritui ſancto ſit omnis laus gratiarum actio, honor gloria & Imperium nunc & in ſempiterna ſeculorum ſecula. Amen.*

Magnifici viri fratres & amici Chariſſ. Hodie hora 9. ante meridiem iſtæ mihi allatæ ſunt literæ a Domino Schombergio, *quæ datæ ſunt* 5 Marcii, *& debebat jam deveniſſe in manus meas antea. Ex quibus intelligo ipſum cum Domino* Holek *expectare reſponſum* Munſterbergii. *Quandoquidem Omnipotens ille omnium rerum moderator, & rector vos delegaverit ad hoc miniſterium & opus perficiendum. Ego nihil ſcio quid agendum, nec ullum meum Conſilium eo accedere poteſt, ut diſponere aliquid poſſim, ſciam aut velim; niſi quod ſapientiſſimo illi moderatori viſum fuerit. Proinde omnia vobis tranſmitto, Orate ſedulo, & quod placuerit Altiſſimo & Potntiſſimo Domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire cupio & volo: Et ita nolim neq; diem iſtam prætermittere quin ſtatim rurſus ad vos tranſmittam. Interim vos & meipſum Dei omnipotentis bonitati immenſæque miſericordiæ commendans. Dat.* Cromoviæ, 16 Marcii, *Anno* 1587.

Veſter amicus & frater,

Guilielmus manu propria.

Magnificis viris Domino *Joanni Dee* & Domino *Edvardo Kelleo* & ad manus proprias.

1587. *Recepimus tandem* Trebonæ *Aprilis* 2. *Nos enim a* Reichſtenio *abiveramus & rediveramus antequam ad* Reichſtenium *nuncius venit.*

MAgnifici Domini Chariſſimi amici & fratres, ad literas veſtras nihil reſpondere potui, quandoquidem per ſuas mihi literas D. *Schomberg.* de ſuo & ſocii ipſius a .... tu ſignificaveras, volui primum quæ mihi .... necentur audire. Et ſi aliqua nova eſſent vel non audita, dominationem veſtram magnificam denuo certiorem reddere. Hæri noctu ſolus ad me venit D. a *Schomberg.* relicto ſocio in monaſterio meo. Coronienſi dimidium ab hinc milliare, & de negotiis mihi multa expoſuit, de quibus uti intellexi, ex ipſo & Rom. veſtris Mag. ſignificaverit, Uti potui intelligere, ſatis circumſpecte & provide negotia ſunt tractata uſq; huc, & ſpero etiam fideliter: Ad omnia iſta reſpondi, prout ſepiſſime a me intellexiſtis, & nuper etiam literis quæ illi dicenda putabam Dom. veſtræ ſcripſi. Tota res videtur conſiſtere in adjuvandis aliquibus perſonis pecuniarum aliquo auxilio, & prout & ſcriptum ſive .... memoriale mihi tradidit, quod tranſmitto Dom. veſtris perlegendum & conſiderandum, & poſt, mihi remittatur oro. Chariſſimi Domini ſcitis quæ ſit voluntas Domini, *proxima actio & aliæ*, (mihi videtur) annuunt ipſos adjutandos, fiat ſecundum ipſius cujus omnia ſunt voluntate & miſericordiſſima diſpoſitione & expediantur eo celerius, prout cum Domino *Edvardo* locuti ſumus. Ipſi reſpondeant Domino altiſſimo & potentiſſimo de fide quam ipſi præſtabunt, ſin vero aliter viſum fuerit Omnipotenti Domino fiat ita. Rogo Dom. veſtras Magn. quam amantiſſime piis ſuis ad Deum orationibus & mediis a Domino vobis traditis & conceſſis promovete, & adjuvetis Domini Dei noſtri opus & voluntatem exequi.

Socius remanſit in monaſterio, ut ſupra dictum, & concluſi cum Domino *Schombergio*, ut neq; videam neq; tractem cum illo, certis de cauſis, quas vobis ſignificabit, & a me etiam intelligetis; tamen ut eo ſit melius contentus de *duobus vel tribus millibus* tallerorum ipſi procurabitur ad quædam ſibi neceſſaria comparanda in lucio ſperat ipſum bene fore contentum pro tempore modo cætera quæ majora ſunt propter reliqua ut ſupra ſcripſi procurentur.

Ego

Ego non ſum ab Imperatore vocatus, ſed meam de aliquibus expetivit ſua Majeſtas ſententiam de quibus reſcripſi ut decuit.

De actione intellexi Dom. veſtras paratas ad præſcriptum diem eſſe velle, bene eſt. Semper nos paratos eſſe decet & convenit; Ipſe benigniſſime quæ in nobis deſunt, ſua miſericordia & clementia inenarrabili perficiat: Placet mihi ſententia Dom. veſtrarum & quæ initio & in proœmio actionis proponere velletis, de quo me informabitis, ad hoc me componam & expectabo humiliter reſponſum.

Quæ proponenda putabam nulla ſunt alia niſi illa.

1. Si Imperator de rebus *Polonicis* a me quicquid ſciſcitari vellet, aut ſuſpicione aliqua de me concepta aut fingendo ſibi aliquid *quomodo me gerere debeam.*

2. Si Imperator de ſucceſſione Regni hujus pro fratre aliquid tractare vellet quomodo me gerere debeam.

3. Si electio *Polonica* ſucceſſura ſit, quid de bonis meis paternis diſponat Dominus, & mihi quid faciendum.

4. Debeo-ne de negotio *Polonico* aliqua cum Electore *Brandenburgico* aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando & qua ratione.

5. Si miles aliquis conducendus & quando.

6. Si Pontifex aut Imperator de perſonis Dom. veſtrarum vellet aliquid attentare, vel *eas iterum relegare*, vel quovis modo perturbare, quid agendum & ipſis reſpondendum.

7. Si de Theſauro *nobis concredito* aliquid Cæſari ſit communicandum, quando, quantum, & quomodo.

8. Si Imperator mea opera uti vellet pro agendis Comitiis in *Moravia* & *Sileſia*, ſi hoc ſuſcipere munus debeam.

De cæteri humiliter ſupplicent ut me ita diſponere dignetur altiſſimus ut ſibi ſoli placeam & ſerviam fideliter & conſtanter ad ſui nominis æternam gloriam & Reipublicæ Chriſtianæ ſalutem.

Si Dom. veſtræ putant aliqua omittenda, aut quæ offendere poſſent per amorem Dei oro, bene conſiderent: omittant aut emendant pro ſua pietate & prudentia.

Unum eſt quod omiſi de propoſitionibus; Quod conſtitueram in animo de *Theſauro Domini mihi benigne* conceſſo aliquas fundationes, hic in patria iſta conſtituere. Deus ſcit mentem meam quem nihil latet. Si placet hoc meum miſericordiſſimo Domino propoſitum vel non.

Et præſertim ſi mihi alio (divina ita diſponente gratia) ſit commigrandum, vellem patria mea cognoſcat, & tota poſteritas quod amaverim illam, & optime de ſalute ipſorum & poſteritatis ſenſerim.

Dat. *Cromoviæ* færia 5. poſt Paſcha, *Anno* 1587.

Veſter ex animo, & frater & amicus ſincerus

Guilielmus manu propria.

In

In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Gloria Patri, & Filii, & Spiritui Sancto: ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

In Actione Tertia, proponenda.

1. *DEo Omnipotenti, Patri, Filio & Spiritui Sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, inſtructiones, informationes, & alia quæcunq; in hac generali Actione, ſuſcipienda, intelligenda, & exequenda, quæ ſua Divina Majeſtas, pro ſua gloria & noſtra conſolatione maxima fore, præviderit & decreverit.*

2. *Humiliter requirimus, an hîc plenaria hæc tranſigetur Actio: vel an nobis ad* Cromoviam, *cum neceſſariis noſtris rebus, (& quibus illis quidem) properandum fuerit.*

3. *Has noſtri Domini* Roſenbergii *Quæſtiones* 12 *generales, & alia quæcunq; in eiſdem particulariter continentur, humiliter offerimus, tam ejus quam noſtro nomine, illa & talia expectantes reſponſa quæ & qualia a ſede Majeſtatis Divinæ, in ſuorum ſervorum conſultationibus procedere, & olim & ſemper ſolent.*

4. *Et quia in eiſdem Quæſtionibus, nulla facta eſt mentio de uſu pulveris quem ſibi divinitus conceſſum habet, & aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris uſu, nos, jam humiliter illam deſideramus informationem.*

5. *Et quia extraordinarius iſte vehemens favor Moſchovitici Principis erga me incognitum jam eſt mihi & multis aliis conteſtatus, & manifeſtus, (ago Deo Optimo Maximo gratias quantas poſſum maximas) & quia incertus ſum ad quem finem Deus illum ejus favorem erga me, dirigere velit: humiliter peto & mihi a te (Omnipotens Deus) informatio detur de iſto fine, & voluntate tua in hac parte, & quo modo ejuſdem Nunciis reſpondere debeam, ſi qui jam venerint de cætero.*

6. *An non debeamus nos met diſponere, (ut alias, aliquoties præmonitum eſt) ut hîc, lapidem Philoſophorum ex methodo* Dunſtani *conficiamus: quæ methodus, quia mihi non conſtat, ſæpe me hactenus fecit videri quaſi in hoc labore tardum, otioſum, vel ignavum: Ubi, contra, quam eſt paratus animus meus & manus & pedes & omnes vires tam animi quam corporis mei, Tu noſti, Tuq; (O Deus) teſtis eſto meus.*

7. *Illa Praxis, cum poculo ferreo, canali vitrea, calce &c. nondum nobis ſuccedit; idcirco, ad illius quoq; Concluſionis veritatem practicam obtinendam, libenter ſciremus, quid eſt quod nos hactenus impedivit, vel quid nobis deeſt, ad veram intelligendam, & perficiendam praxim illam.*

8. Thomæ Kellei *decumbentis valetudinem & ſanitatem, tibi (O Deus) commendamus, & ſupplicamus, ut illi, nobiſque propitius eſſe velis: illumq; ſanum & ſalvum nobis reddere & confirmare digneris ad nominis tui laudem, honorem & gloriam, ex fideli ejuſdem poſthac ſervitio, & officio: erga divinam tuam Majeſtatem.* Amen.

9. Joanna, *uxor* Ed: Kellei *noſtri, Omnipotenti Divinæ Majeſtati tuæ ſupplicat per me, & ego humilimè (ejuſdem* Joannæ *nomine) tibi (O Deus) ſupplico, ut illi velis eſſe miſericors, clemens & benignus; & ut ejus multiplices ad te preces pro fœcunditate cum hoc ejus marito obtinenda, paterna reſpicias charitate: & ut illi hoc contribuere velis gaudium, & quaſi ſui fidelis ſervitii (erga hunc ſuum maritum) præmium, ut prole per eundem & cum eodem gaudere poſſit beata: reſpice quæſumus hanc noſtram petitionem, ut a multis olim piis fœminis & viris eandem acceptiſti, & etiam conceſ-*

ſiſti

ſiſti petitionem Miſericordiſſime Pater, per Filium tuum, Dominum noſtrum Jeſum Chriſtum. Amen.

10. *Pro mea* Jana (*O Deus*) *humilimè gratias ago, quod hactenus tam clementer & pie illam liberaveris a ſuæ radicalis infirmitatis contagione: contra quam & medicinam facere, me docuiſti: & me ut facerem adjuviſti, factæque eam virtutem conceſſiſti, ut illa remedii optati nobis præberet ſigna, qualia noſtra imperitia magis ſperat eſſe bona & certa, quam recta ratione dijudicare poteſt, hoc igitur ſymptona egeſtionis ſanguinolentæ quid ſit neſcimus, an morbi alterius indicium, an dictæ Medicinæ adhuc in ſua virtute & efficacia procedentis, operatio. Tuum* (*O Deus*) *ne dedigneris impartire mihi conſilium: & de fluxu illo frequenti, ex ejuſdem* Janæ *auribus, libenter audire vellemus remedium aliquod.*

De Angliæ *& Reginæ ejuſdem ſtatu, ſi aliquid ſcire nobis expedit, libenter audiemus.*

London, At Mrs. *Goodman* her houſe.

Martii 20 *à meride hora* 4 ¼

JESUS

Omnipotens ſempiterne & une Deus.

Mittas lucem tuam & veritatem tuam, ut ipſa me ducat & perducat ad montem ſanctum tuum & Tabernacula. Amen.

..... *I am bleſſed* Raphael, *a bleſſed meſſenger of the Almighty, I am ſent of God, who is bleſſed for evermore.* Amen.

John Dee, *I am ſent of God for thy comfort firſt to certifie thee thou ſhalt overcome this thy infirmity, and when thou art ſtrong in body, as God in his goodneſs will make thee,* THEN thou ſhalt have all made known unto thee of ſuch things being not come to paſs as have been before ſpoken of, *becauſe that thou ſhouldeſt take comfort in God, that thou art not left from the comfort of Gods bleſſed creatures. Now God hath ſent me at this time whereby thou ſhalt be ſatisfied,* THAT *when* thy body is able to abide the time of my ſervice from God to be delivered unto thee by me *Raphael : Thy friend* John Pontoys *yet liveth, but his time is likely to be ſhort.*

Ask at your will.

△ ..... O God, I am beaten into a great attempt, to make the counſel privy, of my beggery, and to offer the Earle of *Salisbury*, ſuch my duties as I may perfect to his content. How ſtandeth this with your good liking?

△. Spiritual,

Thou ſhalt have friends, in thy ſuit, and thou ſhalt have foes, but through Gods

△. Spiritual,

mercies, thy friends, ſhall overcome thy foes and thou ſhalt ſee how that God in his goodneſs will work mightily in his power for thee.

Proceed in thy ſuit ſo ſhortly as thou canſt finde thy health in body able : And for thy health uſe thy own skill, that God hath, and ſhall guide thee withall to thy good and perfect receiving of thy perfect health.

△ ..... Of the blood, not coming out of my Fundament, but at a little, as it were a pin hole of the skin.

Raph. *That the which thou hadſt no knowledge to help thy weakneſs, God in his mercies did ſend thee therein preſent help, the which but only for that iſſue thou couldeſt not have lived. And for the cure and thy help, the ſame God will work with thee in thy heart and minde ſo, that it ſhall be known unto no man, but by Gods merciful goodneſs delivered unto thee, ſuch wayes and means as ſhall be thy help, and reſtore thee to health again. This God of his mercy hath ſent me to deliver this ſhort meſſage, becauſe of thy weakneſs,* Thou art not ſtrong to indure them, *therefore ſuch is Gods goodneſs to let you to underſtand that after the tenth day of* April, *I will then*

[10] *appear again, and thou ſhalt underſtand much more what Gods will and his pleaſure is to be done in Gods ſervices, and for your good, and ſo for this little ſhort meſſage, I have declared unto you the will of* Jeſus Chriſt : *And ſo for this time,* In the Name of the moſt higheſt Creator and maker of Heaven and Earth, *I do now return at his will and commandement, and I am ready at all times when he ſhall command me to appear to thy comfort. His Name be praiſed evermore. Amen, Amen.*

△. Amen.

Friday 24 *Martii hora* 9 ½

DEus in adjutorium noſtrum intendas D. D. R. R. ... Zebaith ..... The Omnipotent God be praiſed for evermore, his holy Name be glorified. Now John Dee, I Raphael am now come at Gods pleaſure, and at his commandement to ſpeak with thee, and make known unto thee as far forth as in my power lieth to ſpeak God hath ſent me to declare unto thee: the cauſe of thy deſire now at this time, John Dee, as thou art an earthly man, if thou doſt deſire to have help from God of ſuch things as earthly men cannot be without while they have time here in this mortal life, thou deſireſt to have knowledge as concerning things hid, the which I Raphael have no delight, neither pleaſure in ſpeaking of any ſuch earthly matter, or earthly caſes. But my delight is in the Almighty, and in his wiſdome. But notwithſtanding at this requeſt, and thy inward deſire in God to be certified of this treaſure, the which theſe two men whom thou knoweſt do ſpeak of, they ever had a time appointed of God for it, and it was not uſed accordingly as they ſhould have done. Now this ſecond time, becauſe you have a deſire to have help and knowledge at the hands of the Almighty, I Raphael do command thee and thoſe men whom thou knoweſt, that they ſhall not intermeddle, or to take it in hand before the tenth day of January be paſt, for if they do, they ſhall not prevail, for that is a time that God hath beſt appointed for the ſaid purpoſe, and for the quiet enjoying of it; ſo when that day is paſt, then let them in the name of God enter into that work. And if they will be ſuch men as they ought for to be, and as Gods will is that they ſhould be, to deal faithfully and truly one with the other in deed and in word, God will then bleſs their good purpoſe, and bring it to their head when they ſhall take in hand to open the earth, God will preſently at that inſtant then ſuffer their good purpoſe to take effect, and the matter to be effected and had, ſo that they ſhall not be put off, if they ſhall heare or ſee any thing that they ſhall diſlike, but ſafely to ſtand in the hope, and craving at Gods hand to have that good help to be a warrant between them, and all hurt and danger whatſoever may behappen, and ſo overcome. I ſay, If they will faithfully pray unto God with their whole truſt in God, God will bleſs their good ſucceſs, if they be otherwiſe, then as good never ſtir, and their good ſucceſs will be againſt them. So I Raphael have made known unto thee Gods purpoſe in this thy requeſt.

For this I have ſaid.

John Dee, I Raphael, did make known unto thie deſire of that ſecret, and that great gift that gave unto thee in ſuch order and manner as thou knoweſt where thou hidſt it, and that never as yet hadſt the knowledge and the wiſdome that God will give thee as concerning that, and many mo ſuch unto thee: So this rare gift being taken away from thee by them thou knoweſt, by taking thy key, and ſo taking of it from thy keeping, it was the will and purpoſe of God, that I Raphael ſhould give ſuch ... that thou ſhouldeſt have knowledge ... of the ſame. Thou ſhalt take ſuch courſe .... thou mayeſt obtain it again, and when thou haſt it, thou ſhalt put it into the ſame cheſt again, and commit it into the cuſtody and keeping of thy very friend John Pontoys, and he ſhall, and will deal faithfully and friendly with thee in keeping the ſame until ſuch time as by that ... the which thou knoweſt is promiſed unto thee, that thou ſhalt receive the perfect underſtanding of the hid knowledge and ſecrecie of God that is not as yet made known unto thee, and ..... as hath been ſaid, ſo ſhalt thou have ſuch wiſdome delivered unto thee by me Raphael that ſhall come in ſuch ... and order as hath been late made known unto thee for thy good in ſuch ſhort and ſpeedy time to be performed, and ſo thus much I have made known unto thee, as God hath in ſtore for thee to be performed. Thus much I have now ſaid, and given thee cunning to keep it in ſuch maner as I have ſpoken, or elſe thou wilt be diſappointed of that, and ... it will hide ſuch purpoſe as God will have come to paſs, ſo in his mighty power command me to come. I have for this matter finiſhed; If thou have any thing ſpeedily, ask in ... for I am to depart.

John Dee, If thou wilt have all thy cauſe then .... as thou muſt ſhew unto thy liking and hers what thou haſt drawn, and crave for good aſſiſtance it ... of ... deſiring his help, and ... unto her the diſeaſe. ... to go to ſuch men that ſhould give thee further inſtruction thy beſt as I have ſaid to ſhew unto her that thou haſt done ..... and he will .... in thy caſe unto ..... and Canterbury, and ſo the faith ſhall triumph in ſhort time, and if this be .....

Julii 9. hora 4. a meridie.

A. After my Prayers for a quarter of an hour, a Voice ſaid,
I am Raphael whoſe voice thou doſt hear: To morrow morning at nine of the clock God will ſend me to thy ſight. *Weſtminſter*
A. So with thanks to God I ended. Three Kings in Kings-ſtreet.

Friday the 10 Julii, hora 9.

△. *Mittas lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cœleſtia tua tabernacula.* Amen.

Barth. As for you, the Creator of God doth appear.

△. *Benedictus qui venit in nomine Domini Halleluia.*

..... *Bleſſed be God the Father, and God the Son, and God the holy Ghoſt. All honour and power be aſcribed unto the living God for evermore. Amen.* △. Amen.

John Dee, *I am* Raphael, *one of the bleſſed and elect Angels of the Almighty; and at his will and his good pleaſure, he hath commanded me to appear here at this time, to ſet forth the will and pleaſure of the Almighty God.*

John Dee, *my meſſage that I have at this time to deliver unto thee, is of great force, in that God would have thee to do. And whereas it was ſaid at my laſt appearing at this beholder,* that I would appear again, *and now it hath pleaſed God to ſend me to perform and make known according to that which was then ſaid,* that all things before promiſed ſhould be made plainly known what Gods will is to be done in all that hath been before ſaid.

Now I do make known unto you the plain meaning and underſtanding thereof.

Firſt thou haſt been promiſed the ſecret knowledge and underſtanding of the Philoſophers Stone, *of the* Book of St. Dunſtans, *to have the knowledge of them.*

It is ſince a long time, *as thou knoweſt to mans reaſon, and to the minde of man, a few years is with man thought to be big; and now God hath been thy keeper, and moſt chiefly* created *thee, and hath ſuffered thee to have time to live unto this age: and furthermore, thou doſt like unto thy Nativity, and conſidering thy great age that the* courſe of *Nature* for age, *is likely,* by thy reaſon, *to take place.* BUT *John Dee, thou doſt well remember unto whom, in the holy Scriptures, that God in his mercies did adde and put to fifteen years longer than the time was ſet him: So think not but God in his mercies will be as great unto thee. And now to come to the matter whereby to let thee to underſtand why thou hadſt not* thus *theſe rare gifts and promiſes performed unto thee, it was the will of God to keep them away, and to ſuffer the heart of thy ſupreme head and governour, under God, to be hardned againſt thee, that thou art no better account made of unto him, but to be ſuch an one that doth deal with Devils and by Sorcery, as you commonly term them Witchcraft: and who doth, and who hath informed him, to be thus evil and hardly informed againſt thee, but only the Devil, and by the hatred of thy ſecret enemy whom thou knoweſt* (Saliſbury *I mean*) *and all malice and enemies that he can by his Devils,* Maſerien, Hermeloe, *the four wicked ones, the which are accounted the four Rulers of the Air, whoſe names be* Ories, Egym, Paynim, *and* Mayrary: *They be the Devils that he doth deal withall, that he through their enticing and his, he thinketh to be pleaſant and good wiſdom that he receiveth at their hands;* That he and his Devils do ſeek thy overthrow in all good things, and doth and ſhall, *ſo far forth as God will ſuffer them, ſeek all the malice and hindrance in all good cauſes* to be done to thy good. *Therefore now* John Dee *I am to let thee to underſtand plainly what Gods will and his great purpoſe is to have thee to do, although it may ſeem hard to thy good liking, conſidering as thou doſt think, the weakneſs of thy body, and courſe of age: yet notwithſtanding, that ſame God that hath been thy protector and keeper until this preſent time of years, that ſame merciful God ſhall keep thee, and make thee able to perform things that ſhall be made known unto thee; for God will not beſtow ſuch rare gifts as I have before ſaid, amongſt thoſe which be unworthy of ſuch great bleſſings from the Almighty. For God will not beſtow Pearls amongſt thoſe that will not believe nor underſtand that God hath any ſuch bleſſings to beſtow upon men: for I ſay unto thee,* John Dee, *that if God ſhould or would beſtow thoſe bleſſings upon thee, even at this preſent, or at any time* to be ſhortly performed *and delivered unto thee: Then, except that thou ſhouldſt make all things plainly known of Gods ſecrets delivered unto thee, unto thy ſupreme head under God here upon earth, and likewiſe thy enemy to be partaker in theſe ſecrets and great gifts of God, if thou wouldſt not perform as much unto them, as God ſhould give wiſdom unto thee, therein, thy life would and ſhould, by the envy and malice of thoſe wicked ones, and by thy great enemy thou ſhouldſt ſpeedily be cut off from this life, but God will not have it ſo. So if thou wilt do as God ſhall command thee by this meſſage,* thou ſhalt have all theſe *meſſages, promiſes and wiſdom, both for the* Philoſophers Stone, *the* book of S. Dunſtans, *the ſecret wiſdom of that* Jewel *that was delivered, as thou knoweſt, in what manner it is plainly known unto thee.*

So now it is the will of God to ſuffer thy ſupreme Head his heart to be hardned againſt thee; *and likewiſe for thy great enemy for his wicked inſtructions againſt thee, God doth ſuffer it ſo to be, even as* Pharaoh *his heart was hardned againſt the children of God, ſo ſtandeth the matter againſt thee with them. It is the will of God ſo to ſuffer it to their great account that they ſhall have to make, when it ſhall pleaſe the Almighty that that time ſhall be, that they muſt render unto God their accounts. Now* John Dee *it is the will of the Almighty to ſend me* Raphael *to deliver unto thee this* Meſſage, the which will ſeem unto thee to be very hard: *yet as thou art the ſervant of God, and one whom God doth favour and love* (*although the world by wicked enemies doth hate thee*) willingly and obediently follow *that courſe the which God in his mercies at this time ſhall make known unto thee.*

Thou

Thou ſhalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou ſhalt have all theſe great mercies of God performed unto thee, *and God will ſhew thee as great favour in the ſight of God, as ever he did ſhew unto* Joſeph, *who was ſold into bondage, as thou knoweſt, and in all his impriſonment and troubles God was with him, and delivered him: So, if thou wilt follow this commandment from God delivered unto thee by me* Raphael, *that thou ſhalt not doubt, nor waver in thy mind, but God will be merciful unto thee, both in this life and in the life to come: and think God will not command thee to take ſuch a journy in hand, but that he doth know that is beſt for thee,* and he will preſerve thee, and keep thee in thy journy. *And thou ſhalt find in thy journy, that God ſhall and will deal mercifully with thee in finding* eaſe of the infirmity of the ſtone, that the Angels of God ſhall direct thee *in thy heart and mind, how thou* ſhalt uſe thy body, *to the health* and comfort of thy ſtrength. *And when thou art at thy* journies end amongſt ſuch friends *beyond the ſeas as thou knoweſt, God ſhall and will raiſe thee as faithful friends (as now I have ſaid before) as* Joſeph *had,* ſo ſhalt thou be favoured with God and man; *for it is the will and purpoſe of God to have thee to be obedient unto this the which I do make known unto thee, becauſe thou ſhouldſt not remain here,* to be beholding unto thoſe that are thy mortal enemies, *and had rather to hear of thy end, than otherwiſe to hear of thy well-doing, or any good to be done unto thee by any man;* it *is* a grief and a ſpight in head and mind unto them, that thou ſhouldſt come to any help, or things neceſſary for mans uſe *here upon earth, the which man cannot be without. And* John Dee, *I am to command* thee, that ſo ſhortly as thou canſt by all means poſſible, ſet thy things in order, *for thy Wardenſhip, and in all other cauſes of worldly affairs. And for maintenance to further thy journy, God will moſt graciouſly raiſe thee up ſome good friends to be helping unto thee, that thou maiſt have maintenance in thy journy. And thy very friend* John Pontoys *ſhall by Gods favour* come home, *and he ſhall and will be a great aid unto thee, to perform this courſe the which God by me hath commanded thee to undertake: That where thou doſt live now in want; and to be beholding unto thoſe, who do not love thee, neither in heart do wiſh thee well; ſo God would have thee to be where thou* ſhalt do him ſervice, *and God will give thee long days in ſo doing, and fulfilling this his commandment and will by me* Raphael, *the which meſſage I am at Gods will and his pleaſure plainly to make known unto thee, that it is his will to have thee to follow this courſe, in which God will have thee to enter into, Not fearing nor miſtruſting the* weakneſs of thy body, *but that God will preſerve thee for that time, as ſhall be his good will and pleaſure, that thou ſhalt have* life *here in this world, to be as merciful a God to deliver thee from all hurts and dangers, and from all infirmities, even with as much health as thou haſt had in this time as thou haſt lived thus many years; ſo God will have thee to follow his will in this direction, and then thou ſhalt have* all things aforeſaid *performed unto thee, and thou ſhalt then have ſuch favour, that thou* ſhalt behold his bleſſed Creatures *with theſe thy mortal eyes: and if thou wilt perform to the uttermoſt of thy power this meſſage from God by me delivered; Then God will in his mercies perform all that is promiſed unto thee. And except thou wilt be willing and dutiful, ſo much as in thee lieth to make good this, the which I have through Gods means declared what courſe thou muſt take;* and if thou doſt it not, *then God will not no more ſend unto thee, to the beholding of any mans earthly eyes, any of his bleſſed Creatures. Therefore I command thee from God, as I am his* faithful Miniſter *and bleſſed Angel of God, that thou ſhouldſt not doubt to take this journy in hand, for God will be* with thee and for thee, and his bleſſed Angels *ſhall be thy comfort, even as the Angel of God was the comfort unto young* Tobias *in his journey, ſo God will deal with thee in thine. And ſo I have delivered unto thee what God will have thee to do.*

John Pontoys.

Long life.

△ *Si Deus nob ſcum quis contra nos.*

It is the will and favour of God to give the as much underſtanding of Gods mercies towards thee yet for to come, *as ever mortal man had* delivered unto him by any ſpiritual Creature *from God. So now I have fully ended my meſſage. Therefore, ſee that thou* John Dee *be as* ready *to perform it to the greateſt of thy power, as lovingly in giving God thanks for this meſſage delivered, becauſe I would have thee to be ſuch an one as ſhall not end his dayes in reproach, and rejoycing of thy enemies, but thou ſhalt have* time and days to live, *that when thou dieſt, and ſhalt depart this world, thou ſhalt die with fame and memory to the end,* that ſuch an one was upon the earth, *that God by him had wrought great and wonderful Miracles in his ſervice. And thus to Gods honour and his glory, I have ended my meſſage, yielding unto God all honour, and praiſe, and thanks for all his bleſſings, and his great benefits beſtowed upon his Creatures, both now and for evermore.* Amen. *Bleſſed be God in all his gifts, and holy in all his works. Praiſed be God.* Amen, Amen.

Miracula.

△. Amen.

△. Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a Journey: ſo I beſeech thee that it may ſtand with thy good pleaſure to notifie unto me the Country, Region or City unto which thou wouldſt have me direct my courſe from hence-forward.

△. Nothing appeared.

A Voice..... A Voice..... *In the Name of God, to morrow at ten of the clock.*

△. So be it.

△. All thanks, praiſe and glory be to God the Father, God the Son, and God the holy Ghoſt, now and for ever. *Amen.*

A Note to be conſidered.

Mr. *Eccleſtone.*

In the houſe at the breaking up of the place were theſe: *James Bolton, Lettice Goſtwich* a Maiden, Cook and Dairy-maid.

TO know the houſe and place therein where it is; or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.

And whatſoever may make this a perfect work, to Mr. *Eccleſtones* reaſonable contentment, moſt humbly and heartily I beſeech God to make known now unto us, and ſo the praiſe and thanks due to God for his mercies, to the beſt of our power to be yielded unto him.

Saturday, *Julii* 11. *hora* 10. *ante meridiem.*

Note, In the Original two Schedules are pinned acroſs this page.

The firſt Schedule. To enquire,

1. *THE Name of the place whether I am to direct my total Journey.*
2. *Whom ſhall I have in my company beſides* John Pontoys.
3. *What of* Patrick Sanders.
4. *What of my daughter* Katherine.
5. *What of my ſtanding Books and other appurtenances.*
   What of Mr. Bardolf *to go with me?* Or,
   Of Mr. Dortnall *his Companion?*
6. *What ſhall my Son* Arthur *do, to his help and comfort in his intended travel?*
7. *Shall not I at any time return hither into* England *again?*
   Shall I make account to keep ſome title of enjoying my houſe at my return?

Mr. Eccleſtone *his Caſe.*

Junii 27. 1607. The ſecond Schedule.

THE Name of my Houſe is Eccleſton *of* Eccleſton, *the mans Name whom I ſuſpect is* Thomas Webſter *Carpenter, of the age under fourty, not more, within the County of* Lancaſter.
The place was in a falſe Roof adjoyning to a Chimney called New Chamber Chimney.

Edward Eccleſtone.

Thomas Webſter the Thief.

Note:

Note: There being a Figure in a ſingle leaf of paper, and the ſame having no direction where it ſhould be placed, I thought beſt to place it here, the page immediately aforegoing making mention of one *Webſter* a Thief; and here being words which (if I miſtake not) relate to ſuch a buſineſs, *an unquam recuperabitur*, whether that was ſtoln ſhall ever be recovered; and, *In quo loco jam eſt*, In what place *Webſter* the Thief is at preſent.

1. *Significat Domina Aſcendentis & octavæ, recuperari poſſe.*

2. *Applicans per ſed cum receptione, recuperari poſſe ſignificat, ſed cum difficultate aliqua.*

4. *Nota locum, & ſignum eſt: & Ancilla vel fœmina aliqua conſideranda eſt.*

4. *Luminaria ſeſe mutuo reſpicientia, non poſterdum fore denotat* 5. *& maxime cum Dominus medii cxli carpere* 7. *ſexali radio reſpiciat ſed interim* 7'. *domum comburat.*

J E S U S

A Domino factum eſt iſtud & eſt mirabile in oculis noſtris. Ex ſtercore erigit pauperem ut collocet eum cum principibus populi ſui. *Amen.*

Mittas (O Deus) lucem tuam & veritatem tuam, ut ipſa nos ducant, mirabilem in me fac miſericordiam tuam, & ſapientiam tuam in corde meo figas.

A Voice. I *Am* Raphael *that ſpeak, if you will have me to appear, proceed in haſte, for God hath appointed me great ſervice to do.*

Δ. In the Name of Jeſus, we deſire your anſwers and inſtructions to theſe Articles here ſlightly noted.

1. Raph. *In the Name of Jeſus Chriſt,* I Raphael *am now ſent unto you to deliver unto you your queſtion ſo far forth as God his will and pleaſure is to command me, and I muſt make a ſhort continuance with you, for I have ſervice of God commanded me in haſte to be done, in his bleſſed Name I am come to fulfil his will in your deſires, and therefore in his Name go on.*

1. Δ. The name of the place.

Raph. John Dee, *thou haſt been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys, ſo much Gods favour and his mercies is ſuch toward thee, that this thy requeſt and deſire to be known,* What Country is beſt *for thy good: God* hath referred it to thy own will to make choiſe, *in what Country or City thou haſt thy beſt minde unto; and when thou haſt made thy choiſe, if it be Gods liking, and to thy good, it* ſhall be directed unto thee; *otherwiſe, if it ſhall be made known that ſome other place ſhall be better for thee: Therefore take thy own choiſe and liking.*

Δ.

Raph. John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country whereſoever thou goeſt. Therefore let thy good will and liking be in placing thy ſelf, if thou wilt be near unto* England *or far off.*

Δ. Whether is beſt, I know not.

Raph. *I have ſaid, that whereſoever thou wilt, God doth prize thy willing deſire, to fulfil that God doth command: think but thou ſatisfie and reſt in taking thy own choiſe, God will provide for thee, whither and to what City thou haſt a minde or will to enter into, and always* Gods good Angel ſhall hold thee, *and ever give thee to underſtand,* what and where ſhall be ever beſt for thy good liking, *when thou art there. Therefore take no care, be, that Almighty will provide for thee, that thou ſhalt be ſo governed with his goodneſs, that all ſhall ſtand well with thee.*

2. Δ. Whom ſhall I have in my company beſide *John Pontoys?*

3, 4. Raph. John Dee, *thou of thy ſelf doſt beſt know that* without thy daughter; *thou*

canſt

canſt not be without her: and likewiſe God hath ſent thee a very honeſt and well-diſpoſed young man to go with thee in thy Journey. And for *John Pontoys*, he ſhall be one, as thy greateſt comfort and ſpecial ayd, next unto the Almighty. *And for any other elſe, it is at thy own good will and well-liking whom thou wilt chuſe to make fit thy purpoſe for neceſſary uſes, for helps about thee,* Servants I mean.

5. ∆. What of my ſtanding books, and other appurtenances?

Raph. John Dee, *thou haſt ſpoken already of a very good courſe to ſend them away,* not all at once, *but ſome at one time, and ſome at another, and God ſhall and will give thee good ſucceſs therein: and let thy friend* John Pontoys, *let him provide for all ſuch purpoſes, and ſo ſhalt thou do well.*

John Pontoys.

∆. As I have been heretofore hindred of many of good purpoſes fulfilling, ſo perchance the King will not be willing now to grant me licence to paſs over ſea.

Raph. *He ſhall and will grant thee licence.*

6. ∆. For my Son *Arthur*, do to his help and comfort in his intended travel.

Raph. *If thy Son do like his courſe to travel, he ſhall in the mean while do well, for thy ſake, being a father unto him, God will favour him. And when thou art in place where God hath commanded thee to go, in ſhort time after thy being there, thou ſhalt be able to do him good, in helping him for ſuch things as he now wanteth, and then thou ſhalt take him near unto thee, ſo that he may have a comfort of thy fatherly help, and thou to have comfort of his well-doing: and ſo for this I have certified thee.*

7. ∆. Shall not I at any time return hither into *England* again?

Raph. *Thou ſhalt be better able in health and ſtrength of thy body to come into* England *again, if thou wilt: but thou ſhalt ſee and perceive thy ſelf ſo mercifully provided for, that thou wilt have but little minde or willingneſs to come into* England *again, ſuch ſhall Gods great mercies be towards thee.*

∆. Then I perceive that I ſhall not make any great account of keeping my houſe at *Mortlake* for any my return hither.

Mr. *Eccleſton* his Caſe of his money taken away by one *Thomas Webſter*, &c.

Raph. *Thou doſt take an hard matter in hand. This man* Thomas Webſter *had it,* and hath it in his keeping as yet, *but he will not yield that he hath it. And for* Eccleſton *to deal by extremities with him, he ſhall prevail little, he ſhall not thereby obtain his purpoſe. But by friendly dealing with the party, and in proffering him to be a partaker with him, he may yield unto* Eccleſton. *But otherwiſe, the matter will grow hard. I would from God adviſe thee,* John Dee, *to enter as few of theſe matters as may be, for this will not be compaſſed, except that he ſhall proceed into the mans houſe according unto Law; and then he ſhall entangle himſelf into trouble, and for the thing never the better: but, as I have ſaid, by friendly dealing he may yield, and ſo far forth as it ſhall pleaſe God,* I will work by Gods favour to make him yield. *And thus much I have ſaid, and let it ſuffice.*

It doth remain as yet in a Coffer that is ſomewhat of a white colour, but he will, if he be ſtirred, he will then remove it, and hide it in the ground in a little Parlour that he hath. And ſo I have ſpoken and anſwered thee at this time, as concerning

∆. Money I had ſent me from the Emperour by *Hans Bik:* I marvel that it is not yet come hither.

Raph. *For that,* John Pontoys *will make known unto thee, all* to thy good. *And in whoſe Name, and in his whoſe Power I came, ſo now again I return to that place, to the which in his mercies bring all his bleſſed Creatures, yielding all honour and praiſe unto his holy Name, I end. Amen, Amen.*

∆. Amen.

14 day of *July*, *hora* 11 ½.

∆. AS I ſate at Dinner with *Bartholomew Hickman*, my Daughter, *Patrick* and *Thomas Turner*, about the end of the Dinner *Bartholomew* heard a Voice, ſaying, To morrow half an hour after 9 of the clock, give your attendance to know the Lords pleaſure.

∆. As near as I remember, ſo he ſaid, or to that effect.

1607 *Julii* 15. *hor.* 9½. *ante meridiem.*

JESUS

In nomine Dei Patris, & Filii & Spiritus Sancti. Amen.

Mittas lucem tuam & veritatem tuam, ſapientiam & omnimodum auxilium tuum, Domine Deus, ut tibi ſerviamus ſancte, fideliter & conſtanter omnibus diebus vitæ noſtræ. Amen.

Barth. ..... The Creature.

IN *the Name of him that created me* Raphael, *and all the bleſſed Creatures, and likewiſe in his power made all the world, and all things therein contained:* Jeſus Chriſt *of his great goodneſs hath ſent me now at his will, and ſo I am bound at his will to return, when his pleaſure is. All honour be given to him being God Almighty for evermore.* Amen. *Jeſus Chriſt*

John Dee, *I am* Raphael *that laſt appeared unto you, and I through Gods good pleaſure did ſet down and made known unto thee, what pretended courſe God would have thee to enter into, and his will is ſuch, that ſo far forth, and ſo ſpeedily as thou canſt, to proceed in it, becauſe* that God hath great ſervice for thee to do, *when thou ſhalt be there placed.*

And now I do let thee underſtand, that as concerning Eccleſton *his ſuit and matter that I did at my laſt being here ſpeak of, ſo far forth as it pleaſed God to give* me his free will: *and now God hath ſent me for favour that God doth bear unto thee, and not for no cauſe elſe, I* Raphael *do now tell thee, that this matter, and all ſuch like unto it, are not for me to enter into, neither for any ſuch* as be of that high Society and Calling as I am of. *Yet notwithſtanding, I am ready by Gods merciful goodneſs to* command thoſe whom God hath and doth appoint to ſerve under me: *and ſuch his bleſſed Creatures being thoſe that do ſtand in his preſence, I* Raphael *will at Gods pleaſure* command thoſe that ſhall deal in *Eccleſtons* ſuit, *in* conſtraining by ſuch *Creatures as I have made known unto you, that they* ſhall force and conſtrain theſe *parties, as he which he had in hand; he is one,* James Bolton *is another, and the Treaſure was* carried to the Carpenter his brothers houſe; *and there, as I did ſhew unto thee,* a Coffer of white colour. *Thoſe parties* are ſo troubled in minde, *that they cannot be quiet, how or where* to place the Treaſure, *becauſe they* would keep it cloſe. *But let this ſuffice and ſatisfie for the whole anſwer in this his ſuit: I* Raphael *through Gods power will* command ſuch Creatures that ſhall conſtrain thoſe parties *to bring the matter to* true light, and confeſs the ſaid Treaſure; *and* he, the party the owner to have his money *again, in ſo ſhort time as may be pleaſing and acceptable unto the Almighty. God* will have the whole matter made known *in this order,* without any further trouble *unto the parties: but it is his will that he ſhall* examine them in friendly manner, *if they will not yield,* then by the force of a Juſtice in examination; *but* they will not yield till ſuch time as I by theſe Creatures *ſhall make them to yield, through Gods help, to their ſorrow; and ſo the party the owner ſhall ſo* come by his goods again. *And now I have anſwered you in as ample manner as God will have me; for (as I have ſaid) ſuch matters are not for me, but that courſe that I have now declared, by Gods help ſhall be performed. And ſo in the Name of the Higheſt for this I do now end, giving praiſe to the Almighty. And furthermore,* John Dee, *in few words, for thy ſake,* If this Window by his Creatures, ſhould have medled in the cauſe, they ſhould have had a great labour. *But notwithſtanding, that which I have ſpoken of, is ſufficient, praiſed be the Name of God: and ſo I end.*

Mr. *Eccleſton.*

Raphael his inferiours.

The Treaſure.

Raphael his commandment.

How they will & ſhall yield.

△. By this The Window to be brought in, &c.

△. If it ſhould not offend, then I would gladly know the ſum of the Treaſure.

Raph. *Two thouſand and a half, and odde money.*

△. How, in gold and ſilver?

Raph. *More then three parts thereof in gold.*

△. Moſt humbly and heartily I thank the Almighty for .....

Raph. John Dee, *if thou doſt doubt of any thing as concerning the entring into the courſe of thy Journey; and likewiſe, if thou doſt doubt of any thing that ſhall be againſt thy good ſucceſs when thou art there, Now ſpeak, and I ſhall through Gods mercies make thee anſwer, as it may and ſhall pleaſe God to the good direction of any thing that thou ſhalt doubt of, for God will not command thee to enter into that Journey, but that he will moſt mercifully and graciouſly be thy keeper, and deliver thee from the hands of thy enemies in thy Journey. And for the good health of thy body, God will ſo carry thee in good health, that thou ſhalt ſet forth ſuch ſervice when thou art there placed, that ſhall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodneſs I have* made known unto thee: *and ſo I end.*

△....

△. .....

John Dee, *God doth know all this that thou doſt ſpeak of. In few words, to end many words, he will ſo direct thy wayes in ending ſuch troubles, as ſhall be to thy good and ſpeedy finiſhing.*

△ .....

John Pontoys, *before ſuch time as thou ſhalt have any great cauſe to uſe his aid, and furtheremore, God will ſo work for thee in the heart of his Maſter (whom he is Factor for)* Stapers *I mean, that* Stapers *ſhall with all the aid and help that he can to further thy good proceeding. And ſo God in all caſes will thus graciouſly deal with thee. And now is my full time to depart in Gods peace, and to ſerve him from whom I came, his mighty Name.*

△. I fearing his ſudden departure, did earneſtly urge at his hands, to know the truth of *Tobias* his hiſtory: and ſo half unmannerly did interrupt his ſpeech with my queſtion.

John Dee, *I am* Raphael *that is* appointed of God to be thy Guide in this thy Journey; *and I am that ſame* Raphael *that was the Guide unto young* Tobias *in his long Journey, and delivered him from the power of the wicked Spirit* Aſmodeus, *who had, as thou knoweſt, how many he had deſtroyed: and I brought him through Gods power home again, and delivered him in health unto his own parents. And thus much I have made thee plainly to underſtand without any doubting to the contrary. And ſo now once again I do depart. All honour and glory to the everlaſting God, both now and for evermore. Amen, Amen.*

△. Amen.

17 *July.*

AFter dinner (*horam circiter* 4½.) as *Bartholomew* and I talked of divers of my doings with Mr. *Kelley*, a Voice produced this to *Bartholomews* hearing,

A Voice. ..... *I*, John Dee, *I have heard you all this while.*

Thou ſhalt be able to do, and to ſee, and to underſtand more than all this as thou haſt ſpoken of, according as God hath promiſed thee.

△. Bleſſed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. *Amen.*

△. *Note* ..... Upon occaſion of further talk and *ſpeech of my Jewel* that was brought, I asked *Bartholomew* if ever he had ſeen it ſince it was ſet in gold; and he thought that he had not ſeen it: Whereupon I went ſpeedily to my Cheſt, unlocked it, and took it out, and undid the Caſe, and ſet the Stone in his due manner.

And by and by did *Raphael* appear in the Stone, and in voice ſaid thus, as followeth:

Raph. *In the Name of Jeſus Chriſt, I am* Raphael *whoſe voice thou didſt hear right now. And now, in Gods holy Name, for thy good, and for thy comfort, I have, now, here, in this Pearl entred* Poſſeſſion, *in token hereafter to be that bleſſed Creature, to be obedient unto Gods Commandment,* to ſerve thee *at all times, when thou art placed in thy Journey, which God hath commanded thee. And likewiſe thou* ſhalt have the book from whence this came. *And* that Duſt *which thou haſt in keeping,* (*the which thou doſt make account of no better but duſt*) Then it ſhall be turned to the right uſe, from whence it was: *and to that good purpoſe, that God hath ordained for to do. And now it was the will of God, that I ſhould ſpeak unto thee a few words of this good comfort to be performed. Praiſe God, honour his holy Name, for his great bleſſings now and for ever; That it did pleaſe the Almighty to ſend me to your preſence, in token of his love, for his great mercy. And ſo now, in his Name I go again into the preſence of the Almighty, whoſe Name be ever praiſed, with all his elect Angels, and all the bleſſed Creatures of God, and all the bleſſed Creatures upon earth, praiſe his Name for evermore. Amen, Amen.*

Dei domum. 1 2 *Vid. Arbatel.* 3

△. Amen.

△. O Lord God, moſt humbly, heartily and ſincerely I honour thee, praiſe thee, and extoll thy mercies, and moſt loving kindneſs, for theſe, and all other thy graces and bleſſings on me. Accept, O God, my hearty thanks, and enable me ſo to thank thee, as may be a moſt acceptable ſacrifice unto thy Divine Majeſty. *Amen, Amen, Amen.*

1607. *Sept. 5. hora 9½. Mortlak.*

יהוה

Mitte lucem tuam & veritatem tuam Domine, quæ nos ducant & perducant ad montem ſanctum tuum & ad cœleſtia tua tabernacula. Amen.

Barth. He is in the Stone now.

Benedictus qui venit in nomine Domini.

O *Moſt merciful Lord and Saviour Chriſt Jeſus, who is and was the Creator and Redeemer of Mankinde, and of all his bleſſed Creatures. In his power I* Raphael *am now come at his will and commandment, and ſo likewiſe at his good pleaſure I muſt then return at ſuch time as he hath commanded me.*

John Dee, *in the Name of the Moſt Higheſt, I am come to deliver unto thee this my Meſſage, the which God in his goodneſs hath commanded me.*

Firſt, I Raphael *am ſent of God at this time moſt chiefly to put thee in that good remembrance of my laſt appearing to your preſence, to let thee to underſtand, that look what courſe God in his mercies did ſet then down, what way thou ſhouldſt take to enter into this Journey, the which God in his goodneſs is moſt willing that thou ſhouldſt enter into. For,* John Dee, *God hath declared, and made manifeſtly known unto thee at my laſt appearing, what ſervice God would uſe thee unto, and all ſuch purpoſes that were the laſt time ſpoken of, ſhall be by Gods favour and his merciful good gift performed unto thee:* and fear thou not, but God will ſafely help and preſerve thy body in thy Journey, to that end, that thou ſhouldeſt be in that place wherein thou mighteſt have time to enter into all ſuch ſervice as God hath by me made known unto thee. *For,* John Dee, ſuch hath Gods mercies been in ſuffering wicked men to prevail againſt thee, and they have and do make a ſcorn of thee here in this thy Native Countrey: *So it is with thee as it was with Chriſt and his Apoſtles, being moſt cruelly uſed in their own Native Countreys;* ſo John Dee, *God hath ſuffered thoſe wicked men* to pluck thee down in worldly affairs, *the which ſhould be maintenance for thee and for thine, and without ſuch maintenance man cannot be without, while he is here in this vale of Miſery. Such wicked men have moſt cruelly uſed thee, even as* Job *by Gods ſufferance, who ſuffered the Devil to prevail againſt him: yet Gods mercies be ſo great unto thee, that although they (moſt wickedly) have robbed thee of thy poſſeſſion, yet God would not ſuffer thoſe wicked ones by any of their malicious practices to prevail in any wiſe* to hurt thy body, *as* Jobs *was: For if they (brough their wicked purpoſes) could have wrought ſuch cruelty againſt thee, thou hadſt not been a man living here upon earth until this time. So* John Dee, *thou doſt know who is thy mortal enemy,* who, rules next unto your earthly King.

△.

Why thou maiſt well know, for I have made it known before time unto thee, that he is not thy friend, though thou haſt not offended him in any wiſe. Therefore, becauſe that this thy Native Countrey is not a place fit for Gods purpoſes in his wiſdome to be beſtowed upon thee here, *Therefore at my laſt Meſſage, God did ſend me to make known unto thee, whether he would have thee to go, that there thou* mightſt be a man; and that man, whom God hath appointed to make his Wiſdome known: *for thou art that man whom God hath choſen, that (accordingly as it was ſaid yeſterday)* that no mortal man in fleſh, but onely *Enoch,* had or ſhall have the like wiſdome made known, plainly to be underſtood by any man, *or thou thy ſelf ſhalt underſtand and receive at the hands of the Almighty. Therefore it is his will and purpoſe of God, that he would have thee in that Countrey, for this thy* Native Countrey is not worthy of gifts that thou ſhalt receive at the hands of God, to come, and to be made known unto thoſe which be not worthy of ſuch great gifts of Gods wiſdome, to come amongſt thoſe that be unworthy.

Therefore, John Dee, *in all theſe matters the which in favour at this time made known unto thee, the chief and greateſt cauſe of this my coming unto thee, is to make the matter plainly known, that God in his mercies would have thee with all diligence that thou canſt poſſibly, to haſte thee to that Countrey where God doth command thee, and at my laſt being here thou*

knoweſt what was my Meſſage, therefore do thy diligence to fulfil it as thou canſt, and God will put his great helps unto thee, in ſtrengthning of thy body, and otherwiſe, which ſhall be to thy good. And thou being once in that place where God would have thee to be, thou ſhouldſt well perceive and plainly underſtand, that God will moſt mercifully work with thee for thy good in performing all ſuch promiſes, *the which hath been both at the laſt time and at this time made known unto thee.*

John Dee, *I do put thee in remembrance, that whereas thou didſt ſay, that thou hadſt a portion of money ſent thee from the* Emperour *unto thee; I tell thee, that the Devil in working in the heart* of one of thy enemies (*Cook* I mean) did ſeek ſome wayes by his falſe important ill ſpeeches, in moſt falſe manner, unto one that did in ſomewhat let the Emperour to underſtand, what he had moſt falſely, to thy diſcredit (as he thought) to hinder thee, that thou ſhouldſt not come to any help or credit at the Emperours hand. *But* John Dee, *be of good comfort,* The Emperour of all Emperours will be thy comfort, *and aid thee, and evermore put down thy enemies, that the Emperour (that thou ſhouldſt have received that portion of) it ſhall be ſo with thee, that he* ſhall have more need of thee, *in ſuch wiſdome as God ſhall deliver unto thee; for thou ſhalt have no need of him, but onely to keep good will and friendſhip betwixt him and thee, in ſhewing thy ſelf friendly unto him, as God ſhall hereafter give thee plainly to underſtand.*

Now, John Dee, *I have made known unto thee what Gods will is in this my meſſage. This is the greateſt and the moſt principal cauſe, why God hath ſent me unto thee at this preſent time. And now I have through Gods mercies delivered this his Commandment unto thee: and for this I have now ſaid and finiſhed.*

△. Bleſſed be the Almighty God, now and for ever.

Gladly I would have underſtood how much the portion was which the Emperour would have ſent me.

John Dee, *let it go, and ſpeak no farther of it: for thou maiſt* be joyful, *whereas it is ſaid unto thee, that* he ſhould have need of thee, *and not thou of him. Therefore reaſon no more in that matter.*

△. As concerning Mr. *Eccleſton.*

John Dee, *in few words I anſwer thee, He hath dealt with the parties in thoſe affairs, but the chief party will not, as yet, yield any thing to be made known, but doth ſtubbornly and ſtoutly ſtand in his own defence: And Gods Creatures* have wrought with him, *and nothing he will (as yet) yield unto, except that thoſe Creatures ſhould deal ſo cruelly with him, as it were to pull him apieces: this is his wicked ſtubbornneſs. But God will* bring the matter to light; *but* Eccleſton *hath not dealt ſo in the matter as he might have done, he is too too ſlack in his own cauſe. Therefore if the fault be in him, then do not blame the Creatures of God. For God could* (as you very well do know it) command that ſaid Treaſure to be brought: but he will not have it ſo to be, *becauſe it ſhall come by other means among men: So God hath a great care and purpoſe to do all for your good, to keep matters* out of blame and ſlander *of the world, as it might come to paſſe, if it ſhould come by any other wayes, but by this plot which is laid down to decline. And when it is the will of God that it ſhall be delivered, God will ſo perform it, if man will do as he* ſhould do, in all reverend manner towards God-ward. *And ſo now I let you to perceive, and to know, that it is not as yet obtained.*

△. Whether hath the other party confeſſed any thing?

Raph. *He hath not as yet yielded openly: but he hath in ſecret manner perſwaded his fellow, that the matter might be made known unto* Eccleſton, *in confeſſing of all the whole matter, but the other will not yet yield: but it were better for him to yield at the firſt, then to tarry any longer, the leſſe would be his puniſhment from God therein. And ſo I let you to underſtand, that you ſhall give God his time to work in that matter at his pleaſure, and then ſhall it be to the good of the owner, and of you likewiſe. And now I have ſaid.*

△. As concerning the bereaving me of my own goods, I would gladly underſtand who hath my ſilver double gilt bell-Salt, and other things here of late conveyed from mee.

Raph. John Dee, *This is the will and purpoſe of God to command thee, although thou doſt ſuffer wrong becauſe thy goods be ſo taken away from thee, yet Gods will is ſuch, that he will have thee to be a peace-maker in this cauſe:* for it is paſt help to have it again: *But as thou art a mortal father, ſo uſe that* matter as a father, for thy ſon had it, *although he would not, neither will confeſs it. And likewiſe for ſuch things of late miſſing about this houſe, thou ſhalt hereafter as plainly know who had them, and how they were gone, as thou doſt plainly underſtand for thy Salt, but thou ſhalt ſtay and proceed no further, till ſuch time as I* Raphael *ſhall ſpeak further of it, for God will have all things to be done well, and to his beſt liking. So for that I have now ſaid.*

△.

△.

John Dee, *it is in the hands of God and his power to ſend thee ſuch helps as thou doſt ſeek of the* Treaſure to be brought *unto thee, but God will not have it ſo to be,* the while thou art in this place (England *I mean*) *for God will not have thee to come into any diſdain, or ſlander might take ſome advantage againſt them, but be content with that little that can be made of thy right in the Colledge matters. And furthermore, thou ſhalt ſee that God will ſend thee* ſoon *ſome ſuch ſmall helps by man, that thou ſhalt have ſome feeling of help, to help thee whither thou ſhouldſt go; and therefore I* Raphael *have now ſaid.*

△.... John Pontoys.

John Dee, *be not too much inquiſitive, but what ſhall be beſt to your liking in any good cauſe whatſoever you or he ſhall think good to be done for your good, God will put his aſſiſtance and help that you ſhall perceive Gods favour therein. And thus much I have ſaid: at Gods commandment I came, and ſo on his mercifull goodneſſe, and his power, I muſt preſently depart.*

△... *Bartholomews* requeſt of *George Sherman* his earneſt oft and dreaming of Treaſure to be under the foundation of the wall called *De la pry* wall, a Nunry in times paſt within half a mile of *Northampton*, Sir *William Tate* his houſe is within that wall in three parts.

That man may lawfully have it, if he take heed in the breaking of the the three places, *for* 500.
it is for the greateſt part under the bottom of the wall, and many roots of thorns and trees that will let and hinder the working for it, if he do not work much as ſlope as you can, *to go under the roots, the which he may well and lawfully do. So doing, he may well obtain his purpoſe; and* 300.
now you have plainly underſtood the truth.

The one part of that Treaſure *was laid by an old Nun, that was of that houſe, at that time, and one* that was her brother, *and the other was laid even at the ſame time, that the ſame travel the which you took the laſt day ſaving one, to know of that battel, it was hid at the ſame time by one of the Lords that was there killed, and ſo it hath remained ever ſince, the one place more eaſier to come at then the other, but with the favour of God, and in his mercy,* that good fortune to be deſired *at parties hand, it may be had and compaſſed* by the ſaid party. *And ſo now I have made the matter known unto you. And now in the name of the Almighty, and mercifull God, at whoſe will and pleaſure I came, ſo now I depart in Gods peace. The mercies of God be upon you, both for this life, and for that which is to come, his name be glorifyed for evermore.* Amen, Amen.

△. Amen.

1607. *Munday 7. Sept. hora 7.*

△. THis morning as *Bartholomew* had intended to be going homeward in the morning, and I not intending to move an action now, but committed all to God, *Bartholomew* was ſpoken unto by *Raphael.*

..... *Command* John Dee *to come up into this place.* A voice to *Bartholomew.*

△.... In the name of Jeſus, and to the honour and glory of the moſt bleſſed Trinity. *Amen.*

Mittas O omnipotens ſempiterne & une Deus lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cœleſtia tua tabernacula. Amen.

Barth. .... He is here.

△.... *Benedictus eſt, qui venit in nomine Domini.* Amen.

The Almighty God be bleſſed and praiſed of all good creatures, give praiſe unto his holy name, for evermore. *Amen.*

John Dee, *I am the ſame bleſſed creature* Raphael, *that did appear the laſt day but one in this place, I am at the commandment of the moſt higheſt to come unto your preſence at this time, becauſe thou ſhouldeſt very well know that I* Raphael *am very ready at all times, to come, when God ſhall command me; but* John Dee, *I have no long meſſage, at this time, for* thou haſt Gods full purpoſe and his will, *in what he would have thee to enter into, and becauſe that thou ſhalt well know that even now at your departing, the one from the other, it hath pleaſed God to ſend me to let thee to underſtand that for this time no more matters (as concerning what thou art taught) ſhall not (at this time) no more be ſpoken of, untill ſuch time as God ſhall appoint,* at your next meeting and coming *together, that then, if there be any thing, that is not done of you, ſo far forth as it is in your power to fulfill it, if any ſuch default in you be, I will then put you in remembrance of it, and help you in any thing which you ſhall doubt of: and if you have any queſtion or demand to ask of me, even now, I am very ready in few words to anſwer you, and then in his*

name, who hath ſent me (that is the Almighty) I muſt return therefore, if you have to ask do it.

△.... As concerning Mr. *John* of the Iſle of *Man*, his pitiful caſe hath moved my compaſſion.

Raph.... John Dee, *aſſure thy ſelf, that as thou doſt moſt heartily, with a good faith in God, that thou mighteſt be that man wherein God will moſt mercifully help his diſtreſſed caſe, therefore I anſwer thee, that God hath, and he will hear thee, to thy comfort therein, and to the great comfort of the man whom that cauſe doth belong unto. God will mercifully help the cauſe ſo ſhortly, as his will and pleaſure is to be done in it. So much I have ſaid for this.*

△.... I thank God moſt heartily for his ſo great mercies.

△.... *John Pontoys*, my great friend, earneſtly deſireth to know his good Angel.

Raph.... John Dee, *for thy ſake he ſhall know his good Angel, but let it not be with him hereafter to have a pride in mind, that God hath made known unto him his good angel, for no man upon the face of the earth can have a better then he hath, for* Uriel *is his appointed Angel from his birth to this day, and ſo ſhall continue with him to the appointed time, that God will take his life away in ſeparating his ſoul from his body, for* Uriel *hath been under God his deliverer forth of many dangers, and ſo he ſhall be his defence under God to his lifes end. And for this, I have made the matter plainly known unto you. Procede.*

△.... Secondly, *John Pontoys* is deſirous to know the end of the Poliſh troubles.

Raph.... John Dee, *in few words, for that matter, I anſwer thee. Thoſe troubles will ſomewhat end to his loſſe; but it ſhall be no great matter, ſo that God will work the caſe that it ſhall end to his liking. And thus much for this I have ſaid.*

△.... As concerning the man and the Treaſure, I am deſirous to know whether he will be content to aſſign his title to *Bartholomew*, upon ſome portion thereof delivered unto him; and what other he hath made acquainted with the matter; and whether it may not by Gods good liking be ſet up without digging.

Raph.... John Dee, *in all this I hear thee, and I know thine intent herein. That man may be reaſonably ruled, but yet he will not put over his title therein; but he hath 4. that beknowing how the matter doth ſtand with him, and ſo much as he doth know, he hath made them to know as much as himſelf: Therefore aſſure thy ſelf that he ſhall be ruled, and that it ſhall not be as he will. If he will not be ordered in ſuch ſort and good councel as I* Raphael *ſhall give unto this* Bartholomew *at that time, that then he ſhall have no part of it, but I certifie you that he will be ruled; but onely the others, which I have made known unto you, they will not come to ſo good courſe in the matter as he will. Therefore let it reſt, I will direct* Bartholomew *in the matter which ſhall be to his good, or elſe it ſhall not come to his hand, the which you have to know of. And for this, now I have ſaid.*

John Dee, *it is the will and purpoſe of God, that it ſhall come by breaking of the ground, becauſe that God will have all things done well, that no diſcord may break out betwixt the parties hereafter. And ſo now in Gods name I have ſaid.*

△.... Moſt humbly I thank and praiſe Almighty God for his infinite mercies and favour, beſeeching him to aſſiſt me evermore. *Amen.*

△.... *John Pontoys* would ſhortly fall to work ſomewhat, to win ſome help for mony by diſtillations and Alchymicall concluſions, till we were otherwiſe holpen, and we are utterly unable to provide things neceſſary for lack of ſufficient proviſion of money.

Raph.... *Trouble not thy ſelf (as yet) with theſe cauſes.*

△... If Captain *Langham* will lend me an hundred pounds or more, as he promiſed me, for which my ſervant *Patrick* expecteth his performance at this hour.

Raph.... *Not (in ſuch time) TO DO YOU GOOD.*

Note. *John Dee*, that is the plain meaning, wherein it is ſaid, not *to do thee good*, becauſe it will be ſomething too long (for thou art ready for it, if it were now, therefore with all haſt, ſo much as is in Gods will to be done in it, it ſhall be haſtened forward *to do thee good.*

And now I have plainly ſpoken unto thee in this caſe, my time appointed of God is at hand.

John Pontoys note. John Dee; *thou haſt fulfilled two queſtions, as concerning* John Pontoys, *look in thy Note.*

John Pont. Oh that I might be fit to ſerve you in *Bartholomews* abſence.

Raph.... John Dee, *In the name of the moſt higheſt I anſwer thee, to this his deſire wherein he doth crave at the hands of God, for to obtain the ſight of his bleſſed creatures; but hereafter it ſhall be made* known unto thee *what God will do for him in that his deſire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified, and praiſed everlaſtingly.* Amen, Amen.

△.... Amen.

△.... All praiſe, all thanks, all honour and glory be yielded unto God of all his creatures, now and for evermore. *Amen.*

△.... *John Pontoys* note, which he wrote, and left on my ſtudy table, 7. *Septemb.* *mane.* The Note.

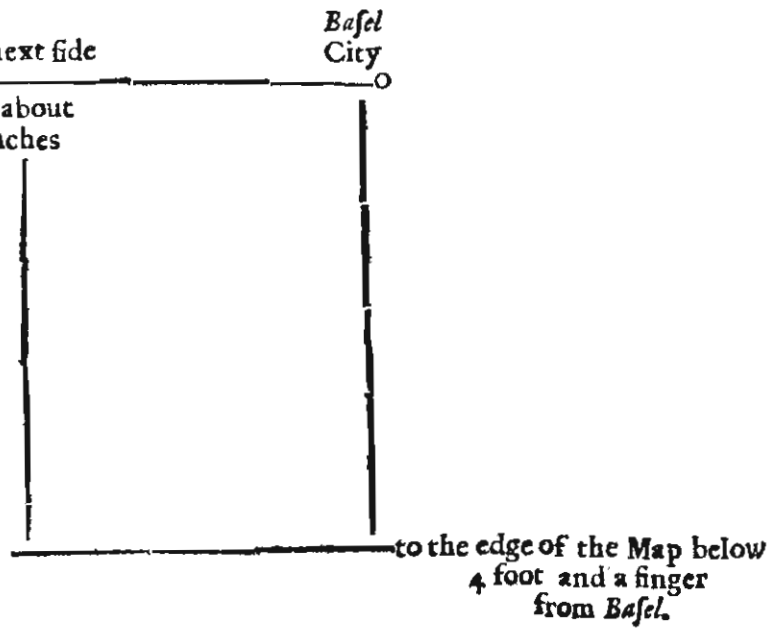
If it may ſtand with the will and leave of the Almighty, whoſe name be bleſſed for evermore.

I would deſire to know

1. My proper Angel.
2. The end of the Poliſh troubles.
3. O that I might be fit to ſerve you in *Bartholomews* abſence.

Under John Pontoys *Note the which is ſawed over, is thus written.*

The place of *Baſel* in the Map of *Europe.*



1. ARney vah n l gadeih adney ox vals, nath gemſeh ah orza vall gemmah, oh gedvam on zembah nohhad vomfah oldru amp a nots admancha nonſah vamfas ornad, alphol andax orzadah vos auſoh hanſah voh adma wha notma goth vamſed adges onſeple oudemax orzan, unfa onmah vndabra gouſah gols nabad Na.

2. Oxar Varmol pan ſampas os al paus orn y audſu alſaph oncha, coſdam onzagofes natmawatatp max, ol ah von ganſe pacath olnoh vor nasquah lotn adnay nonſah oxanſah Vals nodax vandqveth lan ſandquat ox ardanh onzabel ormacio donquin ajtmax arpahels ontipodah omvah noſch als maut quts, armad notgals.

3. Vantantquah ondreh als vrh quanchah orn ſandvah loh, audah nol pan, ſedmah zvgeh als abmicadampaget rdomph, oxah gethol val axel authath gorſan vax parſah vort lanq audamſſah getheol, urchan uabadah oxembles armax lothar, vos antath, orſe vax, alnoth, other mals olnah gethom Vardamach, allſa.

4. Orgeth or paſquah mzadah vorts, anrenodah varſava onch aldumph, auget onſaval galta oth arveth ax pa geſne ovad ax arney aldumbages, Voſcomph alze x, orzad audah got aſtoh nadah Vortes, aſtmah noteſima goth nathad omza, geth alt th ox degath ouda voxa gemnache adnv dauſa als alſi arſah.

5. Orthath ols guſt ardoh max varmah doth novamq lath, advat Gotham, ardrivoh aſtomagel arpaget aſteih arde obza, ols (ya) gem va pala bunda orſat nahah odmazen andulphel, ox ambraſſ h oxah geth nor uamfah genoh daqueth als ajtna, oh tuto , alſah goth necor andeoh neo alda nah.

6. Vanlah oha demageus ou ſanfah, paphah olemueh, ozadcha lax ornah vor adme ox Vaſtmah grelabazna, gamnac o aſtmah ochado laudridah v ns ſah, lugho iahat nabſcham nohads vandiſpa roßamod audroch alpoh zumbloh aſnah gonfageph aldeh lo dah vax orh aſnis gad av dan ſe qua deo, dath vax nograh vox ſegbat Mon.

7. Arni olbah galpa lohanaha gaupumagenſah ollo var ſe darſah goho albvmielamacapaloth who nad veſtah vors ardno imnony aſqvam rath als vaſmah genda loggahah aſtmv.

8. Arnah notah lax vart lvhoh d ſmaphi ol eapraminacah oxandahvah gemveloriphitonpha attamplahnoſtapha ormaxadahahar orzemblizadmah panchefelogedoh aſchah olmah ledoh vaxma.

9. Cans na Cap lan ſida ax nor vorza vo. Las pral onſa gem gemah noph gazo na von ſaulfa noſtradg anſel unſa pah vart velſa or alda viax nor adroh ſe neh ols vandeſqual olzah nolpax pahah loth r ax rv va ſar glminaph gath ardot ardri axa noh gaga leth ard maxa.

10. Carſal mabah nophch alps arford vord vaufax oriox nahat gemnepoh laph t foda nat vombal nams ar eth alloah n phirt lauda noxa voxtaf ardno andrach labmageth ſſu almaglo ardet nalbar vanſe darto vorts parſan ur unrab vor gadeth l th orze nax vomreh gelpha, legar or nembla ox ar vah ſu.

11. Zanchevmachaſeph, olzaminoah Valſeburaah nodeliganax orſapnago darſagnapha nobſiblith armipyth arſepolimitantons Jembulſamar leboge axpar ornaza oldaxardacoah.

12. Semno ah al ehi do a cha da Selpagmodah a da hu ba mi ca noh dam pha gli af cha nor ox om pa mi na pho. lemp, na, gou, ſa, pha ne co al pha af pa ge mo cal. na tu rage.

13. Sen gal fe quar ruſ fa glau ſur taſt ormaca oxinodal ge br h nop tar na gel vom na chei pal ma cax arſeß aſdon ſadg aſc lan fau che dah nor vi car max coh zum bla xanpha ad geh do ca ba ah.

14. Ar gem na ca pal fax, or nido hab caſ pigan alpuh gagah loth zal ſa bra dan go ſa pax vol ſan queſ tan ondapha opicab or zy la pa a chra pa ma les ad ma carpah oxalps on da pa, gem na de vor guſe.

15. Lat gaus ſa par ſat laſteah lor adah nox ax ardeph es nouſou andoh gvrzi vor ſal liboh ad ni ſa pa loh gabo lar va nox ax obo lan ſ mpah noxa Uriah ſephah luſaz oldgalſax nottaph ax vernoc arpos arla zem zubah, lothor gas lvbah vom xa da phi ca no.

16. Aſſotaphe ondah Vor ban ſanphar pa loth agno jam neſr h am algors vrrabah geuſeh alde ox nah vors purbl x amphicato noſtrohh admadg or napſv aſno lon gamphi arbel nof amphi on ſembeluh aſchi nar laffax las duxa pra gem a ſeſtrox amphi nax var ſ mbleh.

17. Angeſel orcupacad onz adq ochadah olzah vor nah orpogograph l al ſa gem na ca pi coh. Ul da pa por ſah naxor vonſa rous Erbauf lab dim zaph algadef loh gem vorta ob amph a hoha za vaxorza lepteh oxor neoh ah va dv na ca.pi ca lodox ard nah.

FINIS.

Textual Notes

Emericus Casaubon's *True & Faithful Relation*, published in 1659, is a partial transcript of the "Spirit Actions" of Dr. John Dee and Sir Edward Kelley, compiled from MS. Cotton Appendix XLVI Parts I & II. The main body of the text begins in 1583 with the "parallel" *Sixth (and Sacred) Book of the Mysteries* (the companion volume to the "real" *Sixth (and Sacred) Book of the Mysteries* that is known as *Loagaeth*, now indexed as MS. Sloane 3189) and ends with Dr. Dee's last recorded scrying sessions of 1607.

There are numerous errors of transcription and of printing (too numerous to note), and the Cotton MS. itself is incomplete; however, Casaubon's text serves as an often invaluable aid in the reading of the MS., supplying the occasional word which has decayed since 1659, and otherwise greatly assisting in the reading of Dee's handwriting, which frequently borders on the illegible.

For the interested reader, there are some errors of pagination which must be noted. These are errors on the part of the overworked printer, and do not signify lacunæ in the text.

- *The pagination skips from page 104 to page 109.*
- *Page 142 is numbered 124.*
- *Page 218 is numbered 212.*
- *Page 220 is numbered 206.*
- *The pagination skips from page 256 to page 353.*
- *Page 421 is numbered 417.*
- *Page 426 is numbered 422.*

Please note that a text version of *A True & Faithful Relation* may be found at Cornell University Library, whilst digital scans of the Cotton and other manuscripts can be found at The Magickal Review. Links to further sources of information on Enochian magick can be found at the Open Directory Project.

Ian Rons
4th March 2005 aerâ vulgari
57/5/100 aerâ novâ

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ARGUING WITH ANGELS

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Enochian Magic & Modern Occulture

Egil Asprem

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Egil Asprem

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INTRODUCTION

"Never shall be razed out the Memorie of these Actions."
—The angel Me to John Dee, March 28, 1583

On a Friday afternoon late in January 1991 an art student in his late twenties was performing a magical ritual in a little rural house on the outskirts of Oslo. In the middle of the ritual, and quite contrary to the young magician's intentions with it, his visions were wiped out and replaced by what he experienced as a "void of purity." In a loud, thundering voice, an unknown spirit started dictating in a strange, unfamiliar language: *"Ma pratisi kolia navadigi, selig quanisi gon . . . "* The dictation continued for some time, all scribbled down by the aspiring artist and magician until it comprised a whole book of mysterious words, later to become known under the title *Dor OS zol ma thil.* Soon he was to discover that the voices he had heard and transcribed were speaking in an arcane language known as "Enochian," a language which some believed to be the tongue of the angels.[1]

At the same time, in well-assorted occult bookshops in Oslo, as in any other Western capital, one would find shelves sporting titles such as *Enochian Physics, Enochian Tarot,* and *Enochian Sex Magic.* There would be books telling that Enochian had been the language of Atlantis, rediscovered by the Rosicrucians; others that its existence constitutes the clearest proof of the supernatural, and especially the existence of angels. One would read that there existed a whole system of "Enochian magic," maybe part of a secret angelic conspiracy to set off the Apocalypse as described in the *Book of Revelation;* and one would find the Enochian tongue murmured in the liturgy of satanic rituals. If one cared to take a closer look one would even learn that Enochiana had played a role in the prophetic inception of at least two new religious movements. The truth is that Enochiana had been on the lips of occultists and ritual magicians for a hundred years.

All of these claims and theories, speculations and observations belong to the extraordinarily multifaceted reception history of John

Dee's sixteenth-century conversations with angels. During the last three decades of his life, the English renaissance scholar had sought divine help to solve puzzles in natural philosophy, and employed several so-called scryers, or crystal gazers, in attempts to uncover secrets from the angels. The best known of these scryers was no doubt Edward Kelley—in part because he was the only one which thoroughly convinced Dee of his skills, and in part because the records of their actions have survived, while those of the others were destroyed or have otherwise been lost over the tumultuous centuries since the late 1500s. In 1659, the magical workings of Dee and Kelley were canonized by the publication of Meric Casaubon's *A True and Faithful Relation*—an account brought to the public with the intention of showing how a good but gullible man was lured into damnation by a cunning nigromancer. The book at first caused a stir, tempting others to try what Dee had done rather than keeping them away from magic. Dee's actions were even discussed by the members of the early Royal Society, sometimes with open scorn for the credulousness of a past generation, sometimes with partial admiration and fascination over the complexity of his work. With the passing of a few generations, however, and the advent of the Enlightenment in the eighteenth century, the curious conversations were largely forgotten.

* * *

After centuries of relative obscurity, Dee's magical papers have been rediscovered, reconstructed, and disseminated in modern occultism, from the late-nineteenth-century Golden Dawn to today's magical discussion forums on the Internet. But reception and interpretation always involve selection and exclusion: some things will be emphasized to the neglect of other things, depending on the understanding that is unique to the context of the receiving part. As would be expected, the diffusion of the magical material found in Dee's diaries into nineteenth and especially twentieth-century occultism led to a wide array of diverging interpretations of it.

In the context of this book, the term *Enochiana* will refer to all occult speculations and practices related to one or more aspects of John Dee's angel conversations. There are several reasons why this definition is prudent. First off, having been claimed as a part of esoteric bodies of doctrine and practices by a number of different organizations, orders, and occultists over the past century, Enochiana has become an increasingly contested field of discourse. As a scholarly construct for analyzing a phenomenon within modern esotericism, our concept of Enochiana should be able to cover all these divergent and opposing positions. The common

denominator is that they all claim for themselves some (or several) part(s) of Dee and Kelley's revelations.

But one cannot define Enochiana simply as "John Dee's magical system," either. That would be anachronistic, since very few contenders on the arena of modern occultism actually follow any of those magical systems, as set forth in the original sources. As a matter of fact, this is exactly where one of the major internal disputes lies: Who is the final authority when it comes to the interpretation of Enochiana? Is it Dee himself, and what the sources seem to tell us about his views and agenda? A few modern occultists would say yes. Others, probably the majority, would tend to disagree for various reasons. Among other strategies, they could claim that Enochiana is part of a perennial system, which stems from much higher authorities, whether these be the angels themselves, a selection of Atlantean or Rosicrucian secret chiefs, or other esoteric sources of knowledge. Perhaps Dee and Kelley failed to understand the significance of their revelations, or perhaps they were even deliberately misled by "the angels," whoever they were? These are core conflicts in the modern discourse on Enochiana, conflicts that are perpetuated throughout its history. Hence, making the original sources, plain and simple, the final word of what Enochiana is all about begs the very questions that we are interested in exploring. In short, it fixes authenticity, whereas we are really interested in looking at how authenticity is constructed.

* * *

A voluminous scholarly literature on John Dee and his various intellectual pursuits, including their contexts and agendas, has accumulated over the last few decades.[2] Meanwhile, close to nothing has been said about the reception history of Dee's magic. Scholars of occultism and magic in the modern period commonly appreciate the centrality and importance of Enochian magic to the figures and currents they are studying, but seldom is the topic problematized or explored in any detail. Christopher Partridge, for instance, is baffled by the complexity of "the many tables, diagrams and symbols, including the Enochian script" appearing in manuals on Golden Dawn magic, and sees Enochian magic as one among other *exempli gratia* of the enchanted worldview of modern "occulture."[3] Alex Owen's recent study of modern ritual magic includes a whole chapter on Aleister Crowley's adventurous Enochian experiments in the Algerian desert in 1909 together with his male lover, the poet Victor Neuburg.[4] Owen offers a fascinating, although somewhat psychologizing, interpretation of the events in the desert, but regarding the nature and provenance of the techniques used we learn little. It is simply referred to as "a complex magical system

developed by John Dee . . . and his clairvoyant, Edward Kelley." Enochian magic is furthermore described in anachronistic terms which resonate well with Crowley's and the Golden Dawn's occultist theories, but less so with those found in the Elizabethan Renaissance.[5]

This lack of comparative diachronic perspectives must be seen as a consequence of a quite necessary division of intellectual labor. Experts on modern esoteric religion may step lightly over the often deep and complicated historical issues, focusing instead on their specific field of expertise. Experts on Renaissance intellectual life, on the other hand, generally take little interest in modern receptions of the currents they are specializing in, sometimes, perhaps, even viewing them as vulgar, inauthentic corruptions. This was certainly how Gershom Scholem felt about modern adaptations of Kabbalah.[6] While it is understandable that such a division of labor has taken place, it entails the unfortunate consequence that there now exist parallel scholarships, entire literatures that would be mutually enlightening, but which, in fact, seldom interact. In the process we lose opportunities to make diachronic comparisons that could be helpful in singling out the forms of creativity involved in processes of reception and reinterpretation, and the strategies at play in modern constructions of tradition and emic historiographies.

To my knowledge, the only presently available study dedicated to exploring Enochiana as a kind of esoteric *longue durée*, diffused through a variety of modern systems, is an article published by Marco Pasi and Philippe Rabaté in 1999.[7] The article presents a good overview, and is an excellent roadmap to anyone who wants to explore these rather unspoiled territories of Western esoteric discourse. But considering the long time span and complexity of the development of Enochiana, an article-length study must necessarily be somewhat limited in scope. For example, Pasi and Rabaté's article dealt specifically with the history of the Enochian *language*, and can only convey a somewhat fragmented picture when the whole field of Enochian magic is to be scrutinized. Additionally, modern occulture is a rapidly changing entity, and significant developments have already taken place after the article was written. Most notably the advent of the Internet made a tremendous impact, a development that will be assessed in some detail toward the end of this book.

* * *

We may conclude, then, that a detailed and careful study of Dee's place in modern and contemporary occultism is overdue. The ambition of this book is to begin filling the gap. Although the main focus is on modern Enochiana, from the nineteenth to twenty-first centuries, and the wider occulture that

it is situated in, I also seek to mend some of the holes stemming from the division of labor discussed above. For this reason, the book is divided into two parts. Part One attempts to cover and contextualize what may be characterized as the Renaissance "roots" of Enochiana, and the routes of transmission that the material has traveled up to the so-called Victorian "occult revival." Part Two, on the other hand, is dedicated to analyzing the modern reconstructions, the many exchanges over legitimacy, and the accompanying discursive strategies employed by main spokespersons. While the first part lays a historical fundament, driven by the methods of historical-critical scholarship, the second uses this knowledge as a background for a more discursively driven analysis of constructions of tradition and legitimacy in a contested field of modern esoteric religiosity.

Chapter 1 revisits Elizabethan England, the main point being to present the original sources that the modern discourse on Enochian reconstructs. This is necessary primarily for the sake of comparison and the extirpation of common anachronisms, as explained already, but also since an appeal to "authenticity" based on proximity to the sources has been frequently employed by occultists in later years. It is therefore desirable to know the original sources well enough to be able to distinguish mythmaking from scholarship, emic from etic historiography, historical research from manifestations of mnemohistorical projections. Chapter 2 addresses the little-known and sometimes confusedly understood routes of transmission, and early reception history, of Dee's magic. It takes special concern with the hypothesis that has sometimes been put forth regarding a "secret tradition" through a circle of unknown ritual magicians.[8] According to this interpretation, Dee's angel conversations, and the magical systems conveyed from the heavenly messengers would have been carried on and practiced after Dee's death. Two seventeenth-century manuscripts have been mentioned in support of this thesis. As I will demonstrate in some detail in this chapter, critical scrutiny of the sources and their context does not corroborate or support such an interpretation.[9]

In chapter 3 we move on to the Victorian period, and consider the blooming interest in magic in the midst of the wider occult revival. Crystallomancy was once again on the rise, and figures such as Frederick Hockley and Kenneth Mackenzie visited the manuscript collections in the British Library in search of arcane knowledge. A little later, parts of Dee's material resurfaced in the sketchy notes of the mysterious "Cipher MS," which would become a foundation document for the seminal Hermetic Order of the Golden Dawn. It is the magical theories of this esoteric order, embedded in a startling system of initiations, which will concern us the most in this chapter. I argue that it is in context of the creative innovations of the Golden Dawn that the formation of modern Enochiana should be

located. Occultists of the twentieth century largely came to see Enochian magic, and perhaps even medieval and Renaissance ritual magic at large, through the filtered perception of the Golden Dawn. Understanding the Golden Dawn's theories and their mode of formation is therefore paramount to the project of this book.

Chapter 4 concludes the historical section of the book by introducing the theoretical issues that will be at the basis for Part Two. In this chapter, I will largely be preoccupied with two theoretical points. These may be summed up, with the chapter's heading, as "the Authenticity Problem" and the problem of the "Legitimacy of Magic." Briefly speaking, these concern two interrelated questions, regarding the struggle to gain legitimacy for esoteric belief systems in modern culture. The problem of legitimacy applies to modern magic generally, and is directed toward the ideals of the dominant culture surrounding it. The authenticity problem, as I conceive of it here, regards Enochiana specifically, and is directed toward fellow occultists. The first aspect is furthermore connected with the debates concerning religion and secularization: how do modern magicians legitimize magical practice in the face of secular modernity, and how do they interpret the nature of their practices? Has modern ritual magic become a "disenchanted," secularized, or diluted ghost of its premodern counterparts, or do the magicians stand as champions for a new and genuine "re-enchantment" at the heart of secular culture? What I propose to call the authenticity problem is somewhat more myopic in focus: given the wide number of differing interpretations of Enochiana by various spokespersons, how are specific standpoints legitimized vis-à-vis competitors? What are the discursive strategies implied in the arguments, which appeals are being made by groups and individual authors or magicians to show that their interpretation is "authentic"? Furthermore, does authenticity only exist in the singular, or are a plurality of ways viable; in the terminology of Moshe Idel, does the assumed perennial wisdom follow a unilinear or a multilinear course of transmission?[10] I will show that the modern and contemporary discourse on these matters is heavily formed by the Golden Dawn and its demise. Much of what has been argued by occultists the last fifty years is a direct consequence of the nineteenth-century religious creativity and innovation that went into the construction of the Golden Dawn system.

As will become clear throughout Part Two of this book, this is not only, or even primarily, because of the continued influence of the Golden Dawn's teachings, but because of efforts to *overcome* it. Chapters 5 and 6 both portray negotiations occurring at a period close to the disintegration of the Golden Dawn, both historically and socially. Aleister Crowley's engagement with the Enochian material is considered in chapter 5, closely

linked up to his mission of erecting the new "magical religion" of Thelema. Chapter 6 starts out by looking at polemical exchanges between factions of the Golden Dawn, where the very question of the legitimacy of magic as such is fought over. It continues however to look in more detail at what may be treated as the symbolical end of the Golden Dawn era, namely, the emergence of modern Satanism from the occultural counterculture of 1960s California. Despite the creation of a new satanic identity, contesting the "holy esoterica" of earlier occultists, the "angelic" system of Enochiana was interestingly incorporated into Anton LaVey's *Satanic Bible*. Furthermore, it became an arena for the struggle between two ideational positions within modern Satanism, to wit, the largely "rationalistic" and secularizing position of LaVey, and the more esoteric, reenchanted variety of Michael Aquino and the Temple of Set.

The 1960s counterculture and the popular occult explosion gave rise to the major features of contemporary occulture. The term *occulture* has recently been introduced by Christopher Partridge as a sociological category denoting an emerging cultural milieu, consisting of a "reservoir of ideas, beliefs, practices, and symbols," which relate to the esoteric, paranormal, conspiratorial, and spiritual.[11] Developed from Colin Campbell's influential concept of the "cultic milieu," occulture is also meant to include the institutions, fora, and networks through which such ideas are created, distributed, and disseminated among the population. A crucial point for Partridge is that occulture in this sense is becoming increasingly ordinary and mainstream, especially by functioning as a cultural pool of resources for popular culture; another important feature, particularly since the 1990s, is the introduction of the Internet as a new tool that has significantly altered the complexity of networking and distribution of occultural ideas.[12]

The last two chapters of this book chart out the implications that the growth of occulture has had for the discourse on Enochiana, and the major responses that have emerged from it. By its strongly individualistic, diffuse, and network-oriented structure, the development of occulture has increased the level of polyfocality in the Enochian discourse, taking questions of authority and authenticity further. Chapter 7 discusses what I call a "purist turn" in the modern Enochian discourse, which, largely in a reaction against the eclecticism of occulture, advocated a return to the source materials and a radical break with the Golden Dawn occultist heritage. From the 1970s toward the end of the 1980s the purist position was popularized, signaling important ramifications for the legitimacy of other interpretations of Enochiana. Some of these are discussed in chapter 8, where we see a variety of innovative positions flourishing amid the growing appeal of Enochiana in the occulture. As the millennium crept closer the Enochian discourse went online. The finale of this book, then,

consists of a reconstruction of issues that have been vociferously discussed in the emerging global network of magicians on the Internet.

A last note on method is in order. As has been suggested implicitly already, the research questions raised in this book require a methodological focus on occult *discourse*, on polyfocality, and variety of strategies for gaining and retaining legitimacy within that discourse. The approach that I develop is therefore informed by a discursive study of religion focusing on pluralism. I aim to frame Enochiana by presenting "a polyfocal picture of a contested arena, a field of discourse on which discursive strategies are intertwined, communicated, and negotiated . . . "[13] An emphasis on polemical discourse in connection to esotericism has gained much scholarly attention in recent years.[14] The focus has however mostly been on "esotericism and its Others", that is, the polemical friction between "esoteric discourse," on the one hand, and other branches of society on the other. More often than not, this emphasis has stemmed from efforts to disentangle esoteric movements and thinkers from the discursive processes that have constructed them as "rejected," whether it was as the demonic Other of Christian theology or the irrational Other of Enlightenment historiography.[15] Meanwhile, little attention has been devoted to polemics between various positions *within* esoteric discourse. Nevertheless, I submit that such internal polemical friction has remained an important element in the dynamics of innovation and religious creativity in esoteric and occult discourse, at least in the modern and late modern contexts. In the second part of this book the emphasis is therefore on claims and counterclaims, on rhetorical and discursive strategies for attaining and defending legitimacy in the contested arena of modern occultism after the split of the Golden Dawn at the inception of the twentieth century. In doing this, my focus is much indebted to Olav Hammer's work on knowledge claims, emic epistemologies, and discursive strategies in modern esoteric literature.[16]

One practical implication of this methodological focus is that I largely attempt to present the data in a dialogical fashion. Whenever it is possible, I try to reconstruct the polemical and dialogical context of, and the frictions and interest conflicts behind, the production of occult knowledge. After the fragmentation of the Golden Dawn polemics have played a crucial part in the development of the genre of occult literature that is Enochian magic. Its contested nature has only grown with the explosion in occult publishing since the 1960s, and into the new contested arenas of cyberspace in the mid-1990s. The migration of the Enochian discourse to online forums, discussed at length in chapter 8, can aptly be considered the peak of the present investigation.

PART ONE

HISTORICAL PERSPECTIVES

1

The Magus and the Seer

A Colloquium of Angels

For almost thirty years, a good one-third of a long and productive life, the Elizabethan mathematician, astrologer, alchemist, and natural philosopher John Dee (1527–1608/9) experimented with magic. The goal of these experiments was to make contact with the angels. From around 1580 until his death in the winter of 1608/9 Dee employed at least five different "scryers," or crystal gazers, to aid him in this pursuit.[1] Of these ongoing experiments with various seers, it is the series of sessions with Edward Kelley (1555–1597) that stands out. The relationship between Dee and Kelley, a trained apothecary who had probably been convicted of coining, took place over seven intense years, from 1582 to 1589, variously against the cultural settings of London, Krakow, Prague, and various other Bohemian cities. It was a Europe marked by political intrigue, growing religious conflict, and strong apocalyptic fervors. Against this background, Kelley introduced Dee to a gallery of angelic beings and heavenly landscapes, ostensibly appearing to him in the crystal, pouring out drops of divine and esoteric secrets to the eager philosopher. Among the wonders were the lost language of Adam, knowledge of the angelic hierarchies, and secrets regarding the imminent apocalypse.

In itself, there was nothing new about scrying. Catoptromantic and crystallomantic practices, that is, the use of reflective surfaces, such as mirrors or crystals to contact spiritual entities, were folk traditions that could easily be traced back to the Middle Ages.[2] In Elizabethan England, crystal gazing had become something of an institution, with wandering scryers taking up residence with patrons for shorter periods, to provide their sought-after supernatural services. What seems new and surprising with Dee's experiments is rather the contents and setting.

What was the motivation for one of Renaissance England's brightest minds to immerse himself in angel magic? This question has caused much trouble for historians. For a long time, Dee appeared as a somewhat two-faced figure: at the one hand stood his ultimately intelligible work in Renaissance mathematics and natural philosophy; on the other stood the magician. One response, taken by such an influential scholar as Frances Yates, has been to neglect Dee's "sensational angel-summonings" altogether, focusing instead on more "respectable" parts of his work.[3] This tendency led Nicholas Clulee to lament that the angel conversations had provided "rich resources for romantic biography and writers of occult sympathies but something of an embarrassment to any attempt to consider Dee as a significant figure in the history of philosophy and science."[4] That shortcoming he sat out to mend, showing how Dee's interests in natural philosophy were reproduced and continued in the course of the angel conversations.[5]

John Dee and Renaissance Natural Philosophy

Seeing the crystal-gazing "colloquium of angels" on a continuum with the more readily explicable natural philosophy has proved a fruitful strategy. Clulee's approach was notably taken up and expanded by Deborah Harkness, who produced what is currently the best full-length monograph study of Dee's angel conversations.[6] When we take this view, it seems plausible that Dee initially found the rationale for his attempt to make contact with the divine messengers in his quest for understanding nature.[7] As a natural philosopher, Dee had produced three major works which, with hindsight, all help to put the angel magic in context of Renaissance intellectual life.

On the whole, Dee's intellectual project is situated in distinctive Renaissance habits of thought, what we might call the Renaissance *episteme*, primarily associated with the rise of the humanists and their intellectual struggles with the "scholastic" tradition.[8] A foundation for Dee's work is the view that God revealed his mysteries through three "books": the human soul, revealed Scripture, and "the Book of Nature."[9] The intellectual task of the natural philosopher largely consisted in deciphering, reading, and interpreting the Book of Nature. Setting out on this course more than half a century before Galileo famously asserted that the Book of Nature is written in the language of mathematics, Dee belonged to a generation that searched passionately for the right key to reading nature's language. Variously, he found cues in optics, kabbalistic hermeneutics, emblematics,[10] mathematics, astrology, and magic.

In his first major work, *Propaedeumata aphoristica* (1558), Dee contemplated the metaphysics of light and the prospects for an optical science to properly understand the cosmos. According to scripture, light had been God's first creation, and authorities such as Roger Bacon, whom Dee defended, held that understanding the properties and behavior of light would be the first step to a "universal science."[11] More than that, Dee advanced an argument that astrological magic, of the type one would find outlined in Agrippa's *De occulta philosophia* (1533), ought to be reformed by this emerging science. Building on the light metaphysics of the Muslim natural philosopher Al-Kindi, mediated through Grosseteste and Bacon, the idea was that the stellar and planetary influences which astrology based itself on were transported in the straight rays of light. Hence, they could also be trapped and manipulated through the careful use of mirrors or crystals. Dee had come to recommend that the wise natural philosopher would not coerce nature, but rather work with it, "forcing nature artfully" by means of the processes that God had already established; the replacement of coercive magical ritual by optical mechanics would be consistent with that principle.[12]

In the cryptic *Monas hieroglyphica* (1564) Dee applied a combination of Kabbalistic hermeneutics, astrological and alchemical theory, and symbolism to the study of the Book of Nature.[13] Whereas the *Propaedeumata aphoristica* had been largely concerned with the act of *observing* nature, the *Monas* was devoted to deciphering and interpreting its text. The tract it self consisted of a central "hieroglyph," the *monas* symbol, accompanied by twenty-four theorems explaining its various permutations and hidden layers of meaning. It was thought as a grand "symbol of symbols," comprising the domains of astrology, alchemy, mathematics, geometry, and Kabbalistic hermeneutics. In addition to covering all these early modern modes of knowledge, the Hieroglyphic Monad was to be simultaneously "mathematically, magically, cabbalistically, and anagogically explained." Between the lines, circles, dots, and semicircles that make up the structure of the *monas* symbol, the student will find mathematical proportions and relations that, ostensibly, reveal something about the universe; furthermore, by approaching the hieroglyph in ways analogous to the kabbalistic readings of texts, the glyph can be morphed into a great number of other symbols and combinations of such. By finally reading the whole "anagogically," that is, assuming that apparently mundane relations speak of higher realities, the *monas* should reveal esoteric truths about the relations of man, nature, and God. From the geometrical shapes at its foundation (the point, line, and circle) spring all the principal numbers, and from this base the planetary, elemental, metallic, and alchemical symbols can also be generated.

The track of mathematics was taken up and expanded in Dee's influential "Mathematical Preface" to Euclid (1570).[14] Anticipating to some extent the developments of the seventeenth century, Dee now argued that mathematics was at the foundation of several branches of natural philosophy, from optics and astrology to navigation and other applied arts. Following the Neoplatonism of Ficino, referencing the *Timaeus* and the *Republic* as well as the mathematical philosophy of Proclus, Dee marveled in the divine and perfect nature of mathematics, presenting a platonizing metaphysics of numbers. Numbers were intermediaries between the perfect heavenly realms and the terrestrial world; they participated in things both divine and mundane. Indeed, the numbers themselves existed in three different states: there were the "numbers numbering," reserved only for God, and implicated in the creation process, and there were the "numbers numbered," present in every creature of the corruptible and changing natural world. Thirdly, there was an intermediary state of the numbers, existing in the minds of angels and men. Thus, the human intellect was linked to a chain of understanding, the possibility of truth and certainty being guaranteed by the connection to the divine numbers. Perhaps more important, it was also in these pages that Dee prophesized about a future "Archemastrie," a perfect, unified science, wielded by the complete natural philosopher, the "Archemaster."[15] Dee considered this complete discipline to be the unification of all the branches of natural philosophy, from the propagation of rays of light, the use of mathematics, the manipulation of astral radiation through the combination of optics and astrology, as well as the practice of alchemy.[16] This new science was not merely content with speculation, but required active operation, a kind of mediating engagement with the natural world and the heavenly hierarchies.

Deborah Harkness speculates that Dee's description of the Archemastrie may indicate he was already at this point experimenting with capturing angels in crystals.[17] At the very least, it would seem that he had erected a natural philosophical and esoteric framework that inherently allowed such experiments as a possibility. Around the time that Dee had written and published the "Mathematical Preface" he had also been on the verge of an intellectual breakdown. His diary entries reveal that the persistent attempts to attain perfect understanding and mastery of the Book of Nature had only met with frustration and despair. In 1569 he had made "special supplications" to Michael the Archangel, praying for help but receiving only silence. Obscure comments about a decision to "leave this world presently" in order to "enioye the bottomless fowntayne of all wisdome" suggest that Dee may even have contemplated suicide due to his melancholy situation.[18]

The angel conversations may have provided a less violent way out. When the corrupted text of the Book of Nature refused to reveal its

meaning, Dee would turn to the source of all wisdom and understanding, by enrolling in a "celestial school" run by angelic tutors. Just as God had sent his good angels to illuminate the patriarchs and prophets of old, including Enoch, Moses, Jacob, Esdras, Daniel, and Tobit, Dee was hoping to partake in the uncorrupted, perfect knowledge that could only come from a divine source.

Understanding the Spirit Diaries

Until quite recently, scholarship on Dee's magical interest has tended to focus on its novelty and break with the "dirty magic" of the Middle Ages. This was notably the point of view of the Warburg school of research into Renaissance intellectual culture. In the vision of scholars such as Frances Yates and Peter French,[19] it became important to show how John Dee, framed as Renaissance "Hermetic Magus," was anticipating the more reputable disciplines of modern science and technological innovation with his *magia,* rather than hailing backward to the superstitious practices of medieval warlocks and necromancers. Crucial to this understanding was presenting Dee as a link between the Renaissance philosophers dedicated to the rediscovered *Hermetica,* Marsilio Ficino and Giovanni Pico della Mirandola in particular, and the "Scientific Revolution" yet to emerge in the coming centuries.[20] To a considerable extent, this led to the *neglect* of studying the angel diaries in any real extent, as they remained to the Warburg scholars an embarrassing facet of the otherwise progressive character.

The many studies of John Dee that have emerged since the 1980s, by Christopher Whitby, Nicholas Clulee, Deborah Harkness, Stephen Clucas, György Szőnyi, Håkan Håkansson, and others, have considerably remedied this shortcoming.[21] That the angel diaries now occupy a more significant part of Dee scholarship is readily apparent from reviewing the various articles in Clucas's fairly recent, representative and interdisciplinary anthology on John Dee.[22] As was suggested above, the main strategy of these newer studies has been to point out the consistencies and overlaps between Dee's natural philosophy and the contents and main aspirations and goals of the extant angel diaries. Dee may have found the final solution to his insatiable thirst for natural philosophical knowledge in crystals and conjurations, perhaps viewed primarily as a new optical science.[23] One should keep in mind that Dee operated with a clear division in the state of knowledge, connected to the biblical idea of the Fall. Adam had enjoyed a perfect, nondiscursive knowledge in Paradise, but after the Fall the sciences became imperfect, and prone to error and inaccuracy. Verily, the world itself, the Book of Nature, became a corrupted and unstable text

after the Fall. Against this context, crystallomantic evocations of angels were seen as the *via regia* to a reconstitution of a lost, prelapsarian science.

Harkness has suggested that the three main aims of the angelic conferences were all connected to this project: recovering the original and perfect *lingua adamica*; restoring the prelapsarian Kabbalah, as it had originally been revealed to Adam by the angel Raziel; and use these in combination to reconstruct, mend, and read the fallen and corrupted text of the Book of Nature.[24] The centrality of the Fall and the imminent apocalyptic restoration places the diaries thematically at the heart of late-sixteenth-century intellectual culture. So does the all-important search for the Adamic language, one of the more famous features of the angel conversations.[25]

Enthusiasm about finding the primordial or universal language was a trend of the times. This endeavor had, as we have seen, a unique significance in the episteme of the Renaissance. The linguistic theories of the times held that the primordial language would possess a unique quality to refer directly to the things in the world, by naming their essences. This special quality had been gradually lost with the Fall, and the confusion of tongues, accounting in part for the inaccuracy both in language and in our knowledge of the world. Discovering or reconstructing the perfect tongue would have radical consequences for natural philosophy.

It is not unlikely that Dee himself found much inspiration for this pursue in abbot Johannes Trithemius of Sponheim, one of his favorite scholars.[26] Other notable scholars of the era who speculated on the issue of the primordial language, and whom Dee certainly knew well, include the humanist and Christian Kabbalist Johannes Reuchlin (1455–1522), who considered the three biblical languages as being closest to the Adamic language, and Guillaume Postel (1510–1581), who tended to side with Hebrew exclusively. A more colorful opinion was given somewhat later by the Swedish natural philosopher Andreas Kempe (1622–1689), arguing that God had spoken Swedish, that Adam named the animals in Danish, and that the Serpent had tempted Eve in French.[27] This was no doubt a convenient position in the context of the Swedish imperial ambitions at the time; however comical, it nicely illustrates the diffusion of the discourse on the primordial language and its correlations with contemporary natural languages.

While these considerations frame the angel conversations motivationally and thematically in light of Renaissance intellectual culture, another great asset of recent research has been that the *novelty* typically reserved for Dee's magical practices has been challenged. Among the more obvious observations is the fact that catoptromantic practices, including crystallomancy, had been a common folk tradition for generations. Indeed, Dee's manner of calling forth angels seems more influenced by "low" folk magic than intellectual "Hermetic" magic.[28] Additionally, Clucas has pointed

out that much of the magical paraphernalia used by Dee and Kelley in the angel workings seems to be taken almost directly from medieval sources, such as the pseudo-Solomonic tradition of the *Ars Notoria*.[29] We will look closer at some of these connections later, as we proceed to analyze and classify some of the "results" of the angelic scrying sessions.

The Magus and the Seer

These latter points bring us to another issue with the angel diaries that has, perhaps surprisingly, evaded attention in the scholarly literature. We usually talk about "Dee's conversations with angels," effectively downplaying the importance of his scryers. The primary reason is clearly that Dee has been the protagonist in the historical narratives that comment on the angel conversations, while very few studies have focused on the conversations in themselves, separated from the broader biography of Dee, mundane, magical, scientific, or otherwise. As we saw already, these narratives did for a long time find the conversations somewhat embarrassing, and when they were finally incorporated the main strategy was to place them in a continuum with Dee's lofty natural philosophy. What, then, of the scryers? What was the role of Edward Kelley, the person who was actually doing the talking on behalf of such entities as "Gabriel," "Ave," "Nalvage," or "Madimi"?[30] The tough question is, then: What really went on in the angel sessions?

It is not correct to say that this question has been completely left out of the literature. In fact, two models have frequently been assumed, although not developed in any systematic fashion: either Kelley was a charlatan, who duped his old master to gain influence over him, or else he was simply deranged. Both these models stand in opposition, of course, to the more esoteric claim that there was, in fact, supernatural agency involved in creating the angel sessions. As later chapters of this book will show, the supernaturalistic interpretation has been common among occultists, and continues in various forms to be so today. The "charlatan theory," by far the dominating paradigm in the scholarly discourse, goes all the way back to the seventeenth century, where it was posited in the polemical "Preface" to Meric Casaubon's *True and Faithful Relations* (*T&FR*), the first publication of (some of) Dee's magical diaries. Casaubon held that Dee, an otherwise pious Christian, had been deceived by a diabolical nigromancer, and offered his volume as a warning against dabbling with magic. Without the theological accusations, the suspicion of fraud has been taken up in modern scholarship, especially in the Warburg tradition. Yates, for one, wrote explicitly that "Kelly was a fraud

who deluded his pious master," while French added the possibility that he "had some form of mental illness" as well.[31] It is also noteworthy that those scholars who have taken it upon themselves to analyse the contents of the angel conversations in later years, including Harkness, Clulee, Szőnyi, and Håkansson, largely sidestep the difficult issue of "what went on," steering by a kind of "methodologically agnostic" principle instead. This may have been a wise decision in light of the specific research questions that have been asked and answered, but it has also left a hole in our current understanding of this episode.

There is something unsatisfying about a situation where the question of what went on is left a battle between claims of fraud and madness on the one side, and supernaturalism on the other. Recently, James Justin Sledge attempted to remedy this gap in a close analysis of the angel diaries, with the ambitious goal of creating a satisfying "etiology" of the conversations.[32] While recognizing that the charlatan theory has a few merits (Kelley was a known forger, had been in and out of prison, and had a financial motive for staying with Dee, who paid a high salary), Sledge rightly finds it wanting because of the serious inconsistencies it creates. From the sources it seems clear that Dee was the persistent, steadfast director and enthusiast of the actions, while Kelley was volatile, and at several occasions tried to opt out of the experiments, claiming the spirits to be wicked, or otherwise suggesting that there are better things to do than summoning angels (alchemy, for instance). The problem is that the charlatan theory requires casting Dee as deceived and exploited.[33] This does not make perfect sense, especially given Dee's now quite clear rationale for engaging in these actions. One is reminded of the somewhat unorthodox but still intriguing remark made by Geoffrey James, that it was *Kelley* who was the exploited part in the duo, doing as he was told to earn his wages: "It was Dee, not Kelley, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths.'"[34]

Sledge proposes that a combination of four considerations make the spirit actions fully explicable. First, a material contextualization, placing the angel conversations in the middle of the cultural, religious, and political environment of the late sixteenth century makes much of the content and the undertaking itself understandable. This is hardly controversial, and an understanding on these grounds may be said to have emerged already with the recent wave of Dee scholarship discussed above. Sledge's second consideration consists in probing the extant material for signs of consistent behavioral traits that may indicate a preexisting psychotic condition in Kelley. This is a partial acknowledgment of the "madness thesis," but one which urges a more systematic approach, informed by our best psychiatric models. Thirdly, it is suggested that the records could also be analyzed

looking for signs of "altered states of consciousness," arising either due to specific conditions that obtain during the séances, by the very procedures observed in the rituals, or also in combination with the possible preexisting mental condition. Here too, the analysis should, according to Sledge, rest on what can be salvaged from contemporary research, particularly research looking for correlations between brain states identifiable and verifiable by neurobiology, and claims to special mental states associated with religious and "mystical" observance. Finally, Sledge argues that the abovementioned factors can be tied together in an analysis of the "formative epistemological processes" that allowed Kelley to operate somewhere between "wilful deception" and sincerity in his role and capabilities as seer.

Sledge's analysis is a welcome contribution, refreshingly pointing at questions that everyone have found intriguing, but few have dared to answer. Nevertheless, one is left with the impression that some of the pathologizing is overstated, and perhaps even redundant. Indeed, one possible shortcoming with a theory that rests in part on the psychopathology of Edward Kelley is that what we need to account for goes beyond his mere person. Although Kelley was clearly the most famous and apparently most successful scryer that Dee employed, he was only working in about one-third of the total angel scrying sessions. What we need to explain, then, is not the particular case of Kelley (although it is a good and exceptionally well-documented case), but rather the entire cultural practice, the *institution* of scrying. We know that Dee had worked with the scryer Barnabas Saul prior to meeting Kelley in 1582, and suspect that he had at least one more scyer before this. But also after his collaboration with Kelley was terminated Dee continued with other scryers. He attempted to use his seven-year-old son, Arthur, but was not content with his performance. Finally he ended up with one Bartholomew Hickman, who must have done a pretty good job, since he continued to work with Dee for a total of sixteen years. Unfortunately, we know very little about the nature of these sessions since so little of the material survives. No doubt this is partly because Dee's endeavor with Hickman had been built on an angelic prophecy stating that September 1600 would mark some tremendous breakthrough in his project. When nothing happened, Dee demonstrated his frustration by burning the records from nine years of angel conversations.[35] However, it is worth noting that the problem was not Hickman's scrying abilities as such—they must surely have been convincing enough, since Dee continued to work with him on and off for seven more years even after this incident.

In order to assess the whole cultural practice of scrying, then, I will suggest that contextual factors, coupled perhaps with analyses of the actual practices (i.e., the techniques, procedures, use of paraphernalia,

etc.) should, in the main, suffice. Additionally, restating and expanding Sledge's fourth consideration may be particularly fruitful: the "formative epistemological processes" he is concerned with, involving active imagination, mythmaking, and role play is conceived of as something akin to Tanya Luhrmann's concept of "interpretive drift" observed in her fieldwork of contemporary witchcraft and magical groups in England.[36] Erecting an updated theoretical framework, which could help explain such processes more generally, I submit, would do well to consider the vast literature and research in cognitive and social psychology on the centrality of role play and social expectations on memory, identity, and reports of "anomalous experiences" and behavior. The sociocognitive framework has proved successful for making sense of such things as hypnosis, "multiple personalities," false memories (about past lives, alien abductions, satanic ritual abuse, etc.), "trance," and, indeed, spirit possession and exorcism.[37] All of these are sociocultural phenomena which, I think most would agree, share some vague family resemblance to claims we associate with the practice of scrying. Such an approach would focus on the institutional role of scrying in the given period, its cultural significance and recognition, and the social *expectations* embedded in the practice, especially the tensions between expert and client. Some of the mystique of the angel conversations is unveiled when we consider the relation between Kelley and Dee as taking part in a culturally sanctioned practice, probably not the most common one, but one which was certainly not exceptional or unheard of.

A further demystification of Kelley may arise from looking at him through different sources, and hence different eyes. As Susan Bassnett has pointed out, the perception of Kelley changes somewhat when we see him described from the perspective of the Bohemians whom he spent the height of his career with, instead of through Dee's eyes, which perspective obviously dominates in the diaries.[38] First of all, we should note with some interest that when Kelley and Dee parted company on the occasion of Dee's return to England in 1588, Kelley's days as a scryer were numbered. This reminds us again of Geoffrey James's claim that Kelley had only stayed in the scrying business because of Dee's will and lust for "radical truths." It would at the very least seem as if Kelley was better off after he parted with Dee, working as a successful and sought-after alchemist. His acquisition of land and property, including a gold mine, his involvement in political intrigue, and his being knighted by the emperor Rudolph II in or about 1589, all testify to this.[39] Indeed, Bassnett has suggested that Kelley's success and upward social mobility in Bohemia may have produced feelings of envy and resentment in Dee, who finally decided to turn homeward.[40] At any rate, a quite different picture of Kelley emerges from these perspectives.

The Magic of the Angelic Conferences: Toward a Typology

With these background considerations we may proceed to the content of the magical diaries, looking for a way to localize, classify, and analyze the components that in modern times have become "Enochian magic." Dee and Kelley's cooperation started in 1582, and lasted for about five years, until 1587. Over these years hundreds of pages of transcripts of angel conversations were produced, along with several *libri* detailing specific magical instructions, prepared separately on the angels' command. Apart from the diary transcripts published by Casaubon in 1659, the remains of these actions are preserved in the manuscript collections of the British Library.[41]

There are several ways one could approach this material in order to make a typology. One effort of classifying the themes of the extant material has been submitted by György E. Szőnyi. Szőnyi divides the totality of material received from the angels into four thematic categories:[42]

1. Descriptions of visions of the divine cosmic order and the world of angels sustaining it;
2. Descriptions of rituals and magical invocations (i.e., more or less explicitly magical material);
3. Apocalyptic/prophetic prognostications, predictions foretelling the fall of various empires and the rise of new, spiritually pious regimes;
4. Instructions on the *lingua adamica*.

This may seem a pertinent classification if only to get a clear overview of the themes covered: we certainly find major portions of the angel diaries dealing with mystical cosmology, various kinds of apocalypticism, magical instructions, and the Adamic language. However, these are *not* separate concerns. They all mix together and relate to one another, in such a way that, for instance, the magical instructions, which mainly concern us here, heavily incorporate the Adamic language as a component, and are embedded in both the metaphysical/theological visions of the universe and in apocalyptic speculations. The magical system (or systems) appearing in the context of the angelic revelations cannot be separated from these other concerns. Thus, the typology is not helping us much further if we want to get a clearer overview of the *magical* component itself.

I will propose a slightly different approach, which better fits the agenda of this book and, I believe, does more justice to the magical component of Dee and Kelley's workings. First of all, a line should be drawn between the angel conversations themselves, that is, the way Dee and Kelley actually *worked,* and the arcane magical material "received" *through* these conversations. In other words, level one of "Dee's magic" is

a catoptromantic, Ars Notoria inspired crystal gazing, aimed at communion with the angels and revelations of higher knowledge concerning natural philosophy, the apocalypse, and God's salvific project; level two, on the other hand, comprises a number of magical systems, grimoire-like in form, which appear in the course of the angel diaries.

I should take haste to mention that this distinction does not work in an absolute sense, since in the earliest sessions instructions were given to make certain ritual tools, which seem to have been put to general use later, when contacting the angels. In other words, at least some of the practices observed by Dee and Kelley when contacting the angels already came from Kelley, "through revelation," in the same way as I argue for the second category. Already in Dee and Kelley's very first session together, on March 10, 1582, there were given designs for a "Holy Table" or altar, and a waxen Sigillum Dei.[43] These were built, and apparently used in consequent scrying sessions, together with more such instruments described by the angels. But in addition to these instructions large quantities of other arcane information was imparted: letter squares, invocations in the Adamic language, names of spiritual entities (angels, Princes, "Seniors," and even cacodaemons), and ways of calling them forth. It is this kind of material which I believe must be distinguished from the procedure of the workings through which it was "received."

Furthermore, this magical material can be subdivided in various ways. I find it most prudent to divide the magical system received in the angel conversations first into five components, based on a distinction made by Dee himself, and which also seems to signify important differences in content and intended function. This classification relates to the way the outcome of the angelic conversations was recorded. To begin with, Dee recorded every session diligently and chronologically, containing the dialogues with the angels, including all their commands, answers, and revelations. These diary entries are preserved in MS Sloane 3188 and Cotton Appendix XLVI, the latter of which forms the basis for Casaubon's 1659 publication, *A True & Faithful Relation*. But in addition to these "proceedings" Dee was also on a few occasions commanded to prepare special books, where more or less independent parts of the magical revelations were concentrated and systematized. The result was a total of five separate texts, which I will refer to as "revealed books," none of which were published by Casaubon. The contents of these books show, in concentrated and systematized form, the magical system(s) revealed through the conversations. For this reason they present themselves as a pertinent basis for a classification of the magical material.

A brief summary of the five received books is in order. The first book is the one commonly referred to as *Liber Logaeth/Loagaeth*, or "the Book of the Speech of God."[44] The book is the condensation of the angel con-

versations that started March 23 to 29, 1583, and went on for about a month, and saw the first transmission of the alleged Angelic or Adamic language.[45] It takes the form of ninety-five gridded tables, mostly of forty-nine by forty-nine squares each, filled up with letters, and forty-nine "calls" or prayers prefacing the tables.[46] Interestingly, John Reeds made the discovery that eight of the tables in *Liber Loagaeth* are actually copied from Dee's *Book of Soyga* in Sloane 8, meaning that not all of them were created by Kelley/the angels.[47] The prefacing prayers are in the Angelic tongue and were not translated, with the exception of a few individual words. Also included toward the end of the manuscript is the twenty-one-letter Angelic alphabet, revealed by Kelley on March 26. Although the intended use of these letter tables is somewhat unclear, the angels did tell Dee that "when the time is right" the book should be used together with the Holy Table to initiate the apocalyptic "redefinition of the natural world."[48] No other instructions of its function or use are extant, except obscure hints that the mysteries of the tables will only be revealed by God at his chosen moment.[49] With reference to Szőnyi's classification discussed above, this already demonstrates clearly the way in which apocalypticism, speculations on *lingua adamica*, and magic are all interconnected in Dee's angel diaries.

Angelic letter							
Name	Pa	Veh	Ged	Gal	Or	Un	Graph
Latin equivalent	B	C	G	D	F	A	E

Angelic letter							
Name	Tal	Gon	Na	Ur	Mals	Ger	Drux
Latin equivalent	M	I	H	L	P	Q	N

Angelic letter							
Name	Pal	Med	Don	Ceph	Van	Fan	Gisg
Latin equivalent	X	O	R	Z	U	S	T

TABLE 1.1. The 21 letters of the Angelic alphabet, in the order they appear at the bottom of the last leaf of Sloane 3189 (Liber Loagaeth). The table shows the names of the letters, and their Latin equivalents, as explained in Dee and Kelley's angel diaries.

The second revealed book bears the title *De heptarchia mystica,* and is a rather compendious collection of the essential information received by Dee and Kelley before they left England for the continent in 1583.[50] The content of this book forms a magical system wherewith the magician can call upon the "heptarchical Kings and Princes," purportedly ruling the seven days of the week.[51] The book includes names of these "good Heptarchical Angels," their various seals and sigils, the nature of their offices (e.g., imparting arcane knowledge, or teaching alchemy), and supplications to call them forth. The system of angels set over the seven days of the week reminds one of earlier magical manuals of similar intent, such as the *Heptameron* attributed to the medieval Italian physician and astrologer Pietro d'Abano.[52] One should add, however, that Dee's spirit names and conjurations were, as always, idiosyncratic, and it is the structure and intent rather than concrete names and sigils that bear resemblance.

The third revealed book is the *48 Claves angelicae,* the forty-eight angelic keys.[53] These are really nineteen short verses, written in the Angelic language, with English translations given at the angels' discretion. While the first eighteen are freestanding invocations of unclear function, the nineteenth is dedicated to the so-called thirty "Aires," a set of obscure entities that are explained more systematically in the *fourth* revealed book, *Liber scientiae, auxilii, et victoriae terrestris* ("Book of terrestrial science, support, and victory").[54] The thirty Aires seem to be certain spirits, spiritual realms, or principles located in various parts of the air surrounding the earth. Each of these thirty Aires control a small number of spirits (an average of three each, or ninety-one in total), which further control legions of lesser spirits, extending in a vast hierarchy of angelic creatures—comprising a total of 491,577 angels.

What is particularly interesting is that each of the ninety-one spirits corresponds to a country or geographical region in the world, as it looked through European Renaissance eyes (or more precisely, as it had looked in late antiquity: the geographical names are all derived from Ptolemy), and a mystic name is given to each of the regions. For instance we learn that Egypt is Occodon, Syria Pascomb, and Mesopotamia Valgars, that these are ruled by the angels Zarzilg, Zinggen, and Alpudus, sat under the Aire called LIL.[55] Furthermore, the twelve tribes of ancient Israel are also listed, with directions apparently pointing out where, in their dispersion, each has gone. The intention of this system seems to be that by "calling" the right Aires with the nineteenth "key" of the *Claves angelicae* the magician can gain the authority over the geographical entities and presumably the power to control great geopolitical events (thus indicated by the title of the book, "terrestrial victory"). In other words, this was a form of magic most desirable for Dee, being the occasional counselor

to the Imperial Elizabethan throne. As Harkness has commented, it also seems that another intention was to localize and order the twelve lost tribes.[56] According to the prophecies, the tribes should return to Israel with the onset of the apocalypse; Dee may have envisioned a role for himself in this apocalyptic project. It should be noted that politics and the rearrangement of empires and nations feature frequently in the apocalyptic discourse of the angel conversations generally as well.

The fifth and last revealed book is known as *Tabula bonorum angelorum,* "the table of good angels."[57] Again, this is a collection of prayers or invocations, but this time related to a specific fourfold magical square or table, referred to by Dee as the "Great Table" or "table of good angels." comprising four lesser "Watchtowers." These letter squares were transmitted by Kelley on two consecutive days, June 25–26, 1584, while Dee and Kelley were in Krakow.[58] From the four "watchtower" squares, connected to form the "Great Table" by inserting what is referred to as "the black cross" between them (a cross scribbled black by Dee, containing more mysterious names), are extracted numerous angels, "Seniors" (purportedly the six that stand before the throne of God in *Revelations*), Kings, secret names of God, and even demons; all ordered in an elaborate hierarchy.

The methods of extracting the names, as well as the function of each entity, were described on June 26, when the angel Ave declared the tables to contain:

1. All human knowledge.
2. Out of it springeth Physick
3. *The knowledge of the elemental Creatures, amongst you. How many* kinds there are, and for what use they were created. *Those that live in the air, by themselves. The* property *of the fire*—which is the secret life of all things.
4. *The knowledge, finding and use of Metals.*
   The vertues of *them.*
   The congelations, and vertues of *Stones.*
5. *The Conjoining and knitting together of Natures. The destruction of Nature, and of things that may perish.*
6. *Moving from place to place* [*as into this Country, or that Country at pleasure*]
7. *The knowledge of all crafts Mechanical.*
8. Transmutatio formalis, sed non essentialis.[59]

No small set of feats, to be sure. The *Tabula angelorum bonorum* is Dee's systematic ordering of the material relating to this Great Table. In addition to the table itself, it includes lists of angels and divine names,

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	z	i	r	l	e	m	u	C	s	c	m	i	o	o	n	A	m	l	o	x
i	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	l	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	p	s	u	a	c	N	r	Z	i	r	Z	a
A	r	b	l	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

TABLE 1.2. The "Great Table" as shown in Dee's *Tabula bonorum angelorum*, Sloane MS 3191. There are some minor details which I have not reproduced here (some letters that have been scratched out and replaced, and a few inverted letters). The table shows the four Watchtowers, with the uniting "Black Cross" in the middle. Take note that the Black Cross does not appear in Golden Dawn sources (which instead arrange its divine letters in a "Tablet of Union"), neither in the Sloane MS 307 version of the Great Table (see chapters two and three; cf. table 4).

indexed with their specific powers and attributions, and also different prayers or invocations to contact and control the entities in hierarchical order, from the highest secret twelve names of God, to the lowest serving angels. Also included are the names of demons and bad angels, which can perform the negative of what their corresponding angels do. Thus, where the angels of "physick" (i.e., medicine) can heal wounds, the inverse "cacodaemons" can cause them.

* * *

The contents of these five books comprise the totality of what has in various combinations and interpretations of later centuries become known as "Enochian magic." According to the division presented by the books itself, we can speak of the following *four key components* forming the foundation of this magic:

1. The Angelic language, later referred to as "Enochian" (from the books *Liber Loagaeth* and, especially, the *48 Claves angelicae*);
2. The Heptarchic system (*De heptarchia mystica*);
3. The Aires, or (per later conventions) Aethyrs (*Liber scientiae, auxilii, et victoriae Terrestris,* with the *Claves angelicae*);
4. The magic of the "Great Table," or "Four Watchtowers" (*Tabula angelorum bonorum*).

It should be noted, of course, that even these four do interact and mix with each other to some extent. Most notably, the Angelic language is a key component of the system of the Aires, as shown above. In addition, the ninety-one spirits belonging to the Aires are linked to the Great Table by certain sigils that apply to its letter squares.[60] Nevertheless, the mentioned classes do stand out with a significant degree of exclusive features; the cryptic apocalyptic statements surrounding the *Liber Logaeth;* the Heptarchic system with its encyclopaedic, grimoire-style list of spirits, sigils, and the hours and days of calling them forth; the (probably) geopolitical and apocalyptic system of the Aires; and the almost universally applicable system for evocation of angels and cacodaemons of the Great Table, providing rather mundane services such as the finding of precious metals, healing sickness, and transportation from one country to another.

In closing, some words should be spent concerning the accuracy of labeling these works "received," and the possible historical problems of doing so. As mentioned earlier in this chapter, recent Dee scholarship emphasizes the continuity with medieval magical traditions, a focus

that has proved quite successful. Among the discoveries that have been made is that the ritual paraphernalia "received" by the angels early on, the most significant being the Holy Table and the Sigillum Dei Emeth, seem to have been appropriated from traceable sources known to be in Dee's possession. Thus, Stephen Clucas has shown how the Sigillum is an almost exact replica of a sigil from the fourteenth-century *Liber iuratus Honorii*.[61] Joseph Peterson has shown that there are significant similarities between the design of Dee's Holy Table and certain diagrams from the medieval Ars Almadel.[62] It has even been conjectured that the alphabet of the Angelic or Adamic language revealed by the angels was taken from Giovanni Pantheus's 1530 tract *Voarchadumia contra alchimiam,* which was also in Dee's possession.[63] The orthographic similarities in this latter case are not too apparent, and the relation seems weaker than with Clucas's and Peterson's findings; nevertheless, it does not seem implausible that, as Claire Fanger has predicted, more such cases of similarity and correspondence with earlier manuscripts may surface as more of the medieval sources become better known to scholars.[64] This seems to be the general direction that research on the relation between Renaissance and medieval magic is going.[65]

The idiosyncrasy of the systems resulting *from* the actions stems mostly from the angelic language, the complexity and design of the magical letter squares used, and the specific names of the angels and entities to be evoked. Apart from that, the structure and magical theories seem to be heavily influenced by medieval and early modern sources, notably the *Heptameron,* Agrippa, and the grimoires.

Kelley died under uncertain circumstances in Bohemia around 1597,[66] and Dee himself followed a decade later, in 1609. Despite Dee's great enthusiasm with having these "new" magical systems revealed and explained by the angels, we have no indication that Dee, Kelley, or Hickman at any point got their final signal from the angels, telling them to commence work with the largely apocalyptic magical systems they had received.[67] As we will see through the course of this book, many have tried to do so since.

2

Whispers of Secret Manuscripts

The reputation of the once sought-after, respected, even feared natural philosopher John Dee went into decline in the seventeenth century. This happened already during the last years of his life, seeing the death of his patron Queen Elizabeth and the ascension of James I to the throne, a regent much less favorable to magic, to say the least, having published his famous support of witch hunts, *Demonologie*, in 1597. After his death in 1609, Dee soon slipped into the collective memory as a confused and troubled man, rumored to have dabbled in magic and obscure mysticism. Natural philosophy was rapidly changing, and Dee's way of thinking about nature in terms of corrupted texts and revelation, restitution and apocalypse, became increasingly foreign.[1] The generally bookish approach of the sixteenth century gave way to the new Baconian experimentalism of the seventeenth, while Dee's Adamic language of nature was replaced by Galileo's mathematical. In a lecture to the early Royal Society, the natural philosopher Robert Hooke referred to the angel conversations as "Dr. Dee's delusions," nevertheless indicating that they were being discussed there.[2] Despite his rejection of Dee's magical endeavors, Hooke still had a hope that the diaries were not really about magic, but rather presented a form of cryptography, hiding valuable intelligence information intended for Elizabeth herself.

No one work has been more influential in sealing Dee's reputation than Meric Casaubon's 1659 edition of parts of his diaries, *A True & Faithful Relation*. This book remained the primary reference to the angel conversations for centuries, presenting a picture of Dee as a good but gullible man, who was tricked into believing in foul spirits, masquerading as angels, by the sly necromancer Kelley. The present chapter, dealing with the early reception history of Dee's magical work—*among magicians*—will demonstrate the vast importance of Casaubon's edition. Over the following pages we will look at questions such as what happened to

Dee's copious notes and manuscripts relating to the conversations after his death, how much of it was taken up by other magicians of the seventeenth century, and how do we place such practices in relation to the transmission of manuscripts and the public knowledge of Dee's actions?

Answering all these questions requires us to determine the routes of transmission from Dee's colloquium of angels, looking as we go at how changing historical circumstances affected the perception of his magical endeavors. We shall see that the transmission of Dee's manuscripts has sometimes been difficult to chart out. Parts of it have even been riddled with speculations about a secret tradition of magicians, working with the magical systems contained in Dee's received libri, stretching, perhaps, back to the magus himself. In the present chapter I shall deal with these claims to some extent, evaluating their veracity and placing the reception of Dee's manuscripts in their right contexts. This is not only a question of drawing up a solid, source-driven historiographical account of the transfers of certain obscure manuscripts; the discussions in this chapter will also serve as necessary background for issues that arise in later chapters.

"The Devil's Looking-Glass"

It is not without irony[3] that Casaubon's *True & Faithful Relation* of what happened between John Dee and "some spirits" has been the single most influential contribution to preserving the memory of Dee and Kelley's angelic colloquiums.[4] The Casaubon family is of some importance to the historian of Western esoteric currents, although certainly not as esotericists. Meric Florence Estienne Casaubon was a son of the classics scholar Isaac Casaubon, who in 1614 famously dated the *Corpus Hermeticum* to the early centuries of the Christian era, debunking the widespread Renaissance conception that the texts were of prehistoric provenance.[5] Fifty-five years later his son Meric would add to the family tradition of debunking contemporary hermeticists and magi by writing a highly polemical preface to his edition of John Dee's angel diaries. In the preface, Casaubon attacked the angel conversations as diabolical, asserting that Dee had been tricked by the necromancer Kelley into believing that foul and mischievous spirits were divine messengers. The diaries were "a Work of Darknesse," attesting to the good doctor Dee's gullibility.[6]

Casaubon was a scholar and a divine who had been confirmed into the Church of England when his father took him to the British Isles as a child, adhering steadfastly to the faith all his life and publishing apologetic and polemical treatises to defend it.[7] Essentially, what he did in the preface to

T&FR was continuing a line of antimagical polemics which had long roots in Christian theology. The crux of the problem was that the spirits that had appeared as angels were, by all probability, demons, only masquerading as angels. There was nothing surprising about this view: ever since the early church fathers, theologians had more or less agreed that magic, however it presented itself, really worked by the aid of demons and wicked spirits.[8] Indeed, the view that the devil and his demons possessed formidable powers of trickery and deceit had only been growing in the early modern period, a time when witch hunts and prosecutions of magicians was peaking.[9] Casaubon himself would in fact go on to publish several defenses of the view that demons, spirits, and witches existed, attacking those who denied it.[10] Through the pages of Casaubon's volume, and the preface especially, we witness the demonization of Dee's angelic beings, of scrying, and not least of Kelley.

Casaubon had offered his edition of the angel diaries to the world as a warning against the dangers of magic. Ironically, the immediate effect seems to have been quite the opposite of what he would have hoped for. There is much indication that *T&FR* sparked renewed interest in angel magic generally and Dee's actions particularly. For instance, Deborah Harkness discovered a set of diaries in the British Library that attest to the existence of a group which met occasionally between 1671 and 1688 to invoke angels through a crystal.[11] The group gathered around a scryer by the name E. Rorbon, and judging from the evidence of the more than one thousand surviving manuscript pages, it must have consisted of at least two more people. We can tell that this group of magicians was influenced by Dee's published diaries, since several of his most idiosyncratic angel friends figure in their evocations and visions. The angel Nalvage appears from the beginning of their records; on August 4, 1671, he was already answering questions about "his book" named "Logaeth."[12] Soon Madimi appears as well, perhaps the most peculiar character in Dee and Kelly's gallery of angels, appearing first as a little girl who gradually grows up through the course of the conversations. Undoubtedly unorthodox from a theological viewpoint, Madimi nevertheless became one of the most central angels in the circle around the scryer Rorbon. Despite the pains that had obviously been taken by this group to emulate Dee and Kelley's workings as described in *T&FR,* Harkness notes that their aims and interests, judging from the questions they asked of the angels, diverged from Dee's lofty natural philosophical ones.[13] The main interest seems to have been the recovery buried treasure, a common feature of magical manuals. Nevertheless, there are sections where more speculative topics are discussed, expressed in a discourse replete with astrological and alchemical symbolism, and abstract Kabbalistic concepts.

The angel invocations of Rorbon with companions date from more than ten years after Casaubon's publication, and obviously found inspiration in that volume. But what, then, about the original manuscripts? Who possessed them after Dee's death, and could someone have used them for magic in the period before Casaubon? Some modern commentators have certainly thought so. The alchemy scholar Adam McLean, and more recently Stephen Skinner and David Rankine, have suggested that there must have existed a secret tradition of magicians with access to the manuscripts. Claims about such secret magical traditions have especially been attached to two manuscripts, today in MS Harley 6482 and MS Sloane 307.[14] In addition to being shrouded in some mystery these manuscripts have been quite influential in mediating Dee and Kelley's magic to the context of modern occultism as well. We should therefore turn to these two manuscripts to ascertain, as far as possible, their origin, and relation to other known sources and early transmissions of Dee's Enochiana.

Dr. Rudd's *Treatise on Angel Magic*

The document that is typically taken as the main expression of the hypothesized secret magical group is Harley 6482, the so-called "Rudd manuscript." This is a full treatise on angel magic, written at the very end of the seventeenth century (the date 1699 appears on the title page), by one Peter Smart. Smart, however, made the claim that he was merely copying from the papers of one "Dr. Rudd." We do not learn more about this figure, but judging from the various papers that Smart attributes to him—there is a whole corpus of them—he must have been steeped in the Rosicrucian, hermetic, Kabbalistic, and magical currents of the seventeenth century. Among them are works such as *The Rosie Crucian Secrets,* translations from Michael Maier's works, an English translation of *The Chymical Wedding of Christian Rosenkreutz,* a quarto containing a discussion on "Rosicrucian Chymical medicines," and another one giving "a defence of the Jews and other Eastern Men."[15] In addition to these treatises, the Rudd corpus includes extensive materials on ritual magic. We find, for instance, a quarto "containing all the Names, Orders, and Offices of all the Spirits Solomon ever conversed with: the Seals and Characters belonging to each Spirit, the manner of calling them forth"—a typical Solomonic grimoire of the "nigromantic" type.[16] Side by side with this nigromantic manuscript we find the *Treatise on Angel Magic.*

The *Treatise on Angel Magic* brings together a wide range of authorities on demonology and angelology.[17] It forms a vast synthesis of many

different magical traditions; some discernable influences include Kabbalistic speculations, renaissance Hermeticism, astral magic, nigromantic, "Goetic," and Ars Notoria magical traditions, huge portions of Agrippa's *De Occulta Philosophia,* and, importantly for our present concerns, the magical systems "received" in John Dee and Edward Kelly's angel conversations a generation or two earlier.

The Rudd manuscripts present an illustration, bearing the title *Tabula Sancta cum Tabulis Enochi* ("The Holy Table with Enoch's tables"), showing Dee's "Holy Table," the Adamic or "Enochian" alphabet, and seven seals, which were called "Ensigns of Creation" in the original diaries.[18] The original Holy Table had been one of the most important paraphernalia of Dee and Kelly's angel workings. It was a wooden table, with a three to four feet square surface, serving as a sort of altar for the scrying sessions. Upon it would be the "Sigillum Dei Emeth," the famous waxen image used in the workings, and the "show stone" crystal employed for scrying would be seated on top of it—both still on display in the British Museum. According to Dee's diaries, the designs for making the Holy Table and the other ritual paraphernalia were purportedly transmitted by the angels early on in the conversations. As we saw in the previous chapter, however, more recent Dee scholarship has found that these "received" paraphernalia bear close resemblance to earlier sources.

What is particularly intriguing about the illustration in the Rudd manuscript is that the Holy Table has been rearranged in a fashion that reveals that the author had specific practical intentions with the material. The author of the manuscript had taken care to inscribe the protective holy names "Adonay" and "Jesus" on the top of the table, and a heptagram has been added to its design, containing the seven Ensigns, or "Enochian tables" in Rudd's terminology, within its seven points. Around is the square edge with angelic letters as in the original. The main alteration, however, is that the table has been placed within a many-layered circle inscribed with the Hebrew letters of certain angel and secret names of God. In a rectangular box by the side are mentioned some of the "Shemhamphorash", or seventy-two secret names of God, which according to Kabbalistic traditions can be extracted from Exodus 14:19–21. The four compass directions are also indicated within the circle, written in Latin, and the names of the four angels Raphael, Michael, Gabriel, and Uriel are represented in Hebrew. Outside of the circle we find four pentagrams, bearing Greek letters adding up to the words "Alpha" and "Omega," as well as the name "Tetragrammaton," written in Latin characters.

What should one make out of these elaborate representations, arrangements, and appropriations of Dee and Kelley's received magical material? Who was this "Dr. Rudd"? What sources was he working from,

and what should we think of the hypothesis that he was part of a secret tradition following Dee, independent of Casaubon's *T&FR*?

Among proponents of the secret tradition hypothesis, the enigmatic Dr. Rudd has typically been identified as Captain Thomas Rudd (1583–1656), a mathematician and military engineer.[19] This identification seems to stem from a "possible connection" conjectured by Frances Yates, who went through the Rudd material for her research on *The Rosicrucian Enlightenment* (1972).[20] Her reason for vaguely stating this possible connection was that Thomas Rudd had published an edition of Dee's "Mathematical preface" to Euclid in 1651. To Yates, this suggested that Thomas might have been an "enlightened Rosicrucian," in the sense portrayed by her book, hence fitting in nicely with the many Rosicrucian texts of the Rudd corpus.

This hint has been expanded upon by the later hypothesizers of a hidden transmission of Dee's magical diaries after his death.[21] Most notably Adam McLean, and more recently the scholar-magicians Stephen Skinner and David Rankine, place Thomas Rudd at the center of a previously unknown magical tradition.[22] According to this line of interpretation, the strong Enochian elements in the *Treatise* would indicate that Rudd was heir to some of Dee's manuscripts, and copied parts of the system from these. In McLean's account, the fact that the material is altered in interesting and sometimes quite radical ways is even taken to indicate that Rudd was heir to a lineage that knew the *real* meaning of this enigmatic part of "Enochian magic."[23] When it comes to lines of transmission, one claim has been that Dee's diaries were handed down to Rudd through his son, Arthur, who, as we have seen, served briefly (and unsuccessfully) as a scryer for his father. Around these people a group of practicing magicians would have formed, continuing a tradition of magical practice based on Dee and Kelley's (and, one would have to assume, Hickman's) earlier work.

There are, however, several problems with this hypothesis. Particularly, I find two lines of argumentation to refute the claims. First of all, the conjectured transmission does not match with what we do know about the history of Dee's manuscripts and household after his death. Secondly, I think it can be proved quite clearly that the Rudd *Treatise* gathered its information on Enochiana from Casaubon's *T&FR*. Let me spell out these arguments in more detail.

Although the transmission of Dee's magical diaries is confusing at times, it has by now been traced and documented rather accurately by historians.[24] The first problem for the hypothesis of a secret tradition is that the documented transmission includes neither Arthur Dee, nor anyone going by the name Rudd, whether doctor or captain. Dee's son left for Russia to serve as the tsar's physician immediately after Dee's death,

and does not seem to have been a major heir to the Dee household. In fact, Dee entrusted his library, including many of the possessions used during the angel conversations, to his closest friend in the later years of his life, the alchemist and later colonial politician John Pontois.[25] We have statements showing that these objects were in Pontois's possession until his death in 1624, when they were sold.

The angel diaries were at this point split into two clusters of manuscripts, a division that has remained to this day. Importantly, the "raw manuscripts" detailing the minutiae of the sessions traveled one route, while the "received books" traversed another. The first cluster, with the minutiae, was sold to Sir Robert Cotton (1571–1631) together with the Holy Table on which Dee and Kelly had worked.[26] These are the documents Meric Casaubon would edit and publish in 1659, as a favor to the Cottons who had been his hosts.[27] The other bulk would remain unpublished for hundreds of years until the 1980s.[28] The transmission of these manuscripts also remains more conjectural. They first seem to have come into the possession of the surgeon and Paracelsian physician John Woodall (1570–1643), who was connected with Pontois and was even given custody of his London apartment when Pontois made his final trip to the colonies.[29]

Although there is no direct positive evidence that Woodall actually acquired these manuscripts, they resurface again only after one "confectioner Jones" has purchased a wooden chest from "a parcel of the Goods of Mr. John Woodall."[30] The papers had apparently been hidden away in a secret compartment of a chest (explaining how Woodall could have possessed the rare manuscripts without even knowing). The Jones household did not seem to care too much about the manuscripts, however. Their current fragmentary nature is due in part to a zealous kitchen maid of the Joneses, who was given the opportunity to use some of them to line up the confectioner's pie plates.[31] The manuscripts that *did* survive later passed into the hands of Elias Ashmole (1617–1692), who is the one who tells us about the secret compartment incident, in 1672. Ashmole, who had developed a deep fascination for Dee, was able to acquire these documents in exchange for his own book on the Order of the Garter.[32] We should note that Ashmole seems to have taken a more than academic or purely collector's interest in the manuscripts. After obtaining them he commenced the laborious process of making sense of Dee's handwriting, as well as the arcane content of the conversations. Finally, he attempted to reconstruct the magical system they contained, and may even have experimented with them practically. Unfortunately though, the sources are unhelpful for establishing any details surrounding this.[33] From Ashmole the originals passed into the possession of the

collector Hans Sloane, and they still remain in the Sloane collection of the British Library.[34]

The question now, of course, is this: where would a mid-seventeenth-century Dr. Rudd fit in the picture? If he was indeed heir to a manuscript tradition, or even an unknown *practical* tradition, it would have to be connected with one of these two transmissions. To me it does not seem likely, however, that Robert Cotton, who lent the documents to read by the suspicious eyes of the Archbishop of Armagh,[35] and then to publish by Casaubon in a clear antimagical bent, would house a circle of magical practitioners in his library. Neither does it seem likely that Mr. Jones, who just stumbled upon the documents by accident, and obviously did not care enough about them to keep them out of the reach of a kitchen maid, would have the same zeal for keeping alive a continued magical tradition based on them. The first problem, then, is that we do not find a place where an otherwise thoroughly undocumented magical tradition could have existed.

We cannot remain entirely satisfied with this, however, and therefore proceed to consider another line of argumentation that could test the hypothesis. One way to make the secret tradition hypothesis more likely would be to establish that manuscripts such as Rudd's *Treatise* contain information that could only have been obtained from the original sources. On the other hand, if it could be established that it contains information only available in Casaubon's *T&FR*, the hypothesis should be considered not only uncorroborated, but falsified.

Book printing was a tedious and imperfect art in the seventeenth century, and printing errors were even more frequent than they are today. The *True and Faithful Relation* was no exception; when compared to the manuscript sources it becomes evident that the published version of Dee's diaries is in fact full of misspellings, corruptions, and copy errors. For the historian, these errors are of great value, since they provide a way for determining whether some manuscript relied on the original manuscripts or the printed edition. This method of comparison is useful for our present purposes: if we find that the same errors are present in the Rudd manuscript and the *T&FR* it becomes increasingly plausible to date the former after 1659, and dispel the hypothesized secret tradition.

Luckily for us, a clear error exists in the engraving of the Holy Table included in Casaubon's edition.[36] Due to what seems to be a block-maker's error, some of the Enochian letters on the Holy Table have been transposed and reversed in Casaubon's version. Since the Enochian material in Rudd's *Treatise* largely revolves around the Holy Table, it is possible to compare it with Casaubon's and the version found in the manuscript sources. This reveals an intriguing discovery: the twelve Enochian letters

at the center of the Holy Table in Rudd's version are organized identically as those in Casaubon's table, while they both diverge from the version in Sloane MS 3188.[37] A similar tendency applies for the letters engraved at the circumference of the table. When compared, the Casaubon table shows the upper and lower letter string in the reverse order from the original, while the right and left letter strings have been transposed for each other. In Rudd's table, the left and right strings have been transposed in the same manner, while only the lower string appears in the reverse order. In addition, there appears another divergence in the lower letter string, not appearing in any of the other two versions. In Rudd's version, two characters are missing from their "correct" places, while appearing together at the end of it—as if the copier first forgot them, and only included them at the end when he discovered that there were two empty slots and identified the missing letters. All in all, the impression is that the author of the *Treatise* repeated the errors in *T&FR*, while making a few additional copying errors (or alterations) of his own.

In addition to this reproduction of printing errors we could add a couple of other things indicating that Casaubon was Rudd's source. Generally, the author of the *Treatise* is unaware of the proper nomenclature used in the parts of the angel conversations that were not published by Casaubon (the seven "Ensigns of Creation" are referred to as "Enochian tables," for example). Also, in the list that Rudd gives over the Enochian alphabet, three letters are missing. Interestingly, going through *T&FR* we find that the only place in that volume where the characters are reproduced is in the illustration of the Holy Table. Incidentally, the engravings on the table do not use all the characters in the alphabet, but, suggestively, only the ones that Rudd seems to be aware of.

Sloane MS 3188, f. 9			*True & Faithful Relation*			Dr. Rudd's *Treatise*		
T	I	O	O	I	T	O	I	T
U	L	R	R	L	U	R	L	U
L	R	L	L	R	L	L	R	L
E	O	O	O	O	E	O	O	E

TABLE 2.1. A comparison of the central letter square of the Holy Table as it appears in different sources. From it, we see that Dr. Rudd's *Treatise on Angel Magic* replicates the block maker's error in Casaubon's *True and Faithful Relation*. This indicates that Casaubon was Rudd's source.

The conclusion of these considerations, then, is that we can safely assume Harley MS 6482 *not* to have been part of a secret tradition with unique access to Dee's papers. Rather, we can place the manuscript firmly in the current of revived interest in Dee's actions following Casaubon's publication, having perhaps more in common with the diaries of angelic sessions from the 1670s and 1680s discovered by Harkness. These conclusions have another implication as well: it follows that whoever wrote the *Treatise,* it cannot have been Thomas Rudd. The good captain died in 1656, three years before *T&FR* was published. Who the real author was remains an open question at this point, but he must have worked after Casaubon. Meanwhile, we cannot entirely rule out a possibility mentioned a century ago by A. E. Waite: "Dr. Rudd" may simply have been an invention of Peter Smart, the alleged copyist at the dawn of the eighteenth century.[38]

When Angels Become Demons, and How to Deal with It

So far we have established that a fascination for Dee's angel conversations arose in the second half of the seventeenth century, and that several attempts were made to recreate his magic at this point. With the possible exception of Elias Ashmole, who seems to have been the first to have rediscovered Dee's "received books" which detail the magical systems given by the angels, these reconstructions based themselves on Casaubon's *True & Faithful Relation.* In the process we have established that claims to a secret tradition of ritual magicians working in the wake of Dee's death remain unsubstantiated.

It would perhaps seem puzzling at first that a volume published with the expressed intention of warning people against the dangers of magic should stimulate such new interest. Another interesting question, then, which we should briefly consider, is this: How did the magician wishing to revive the workings described in the book evaluate Casaubon's claim in the preface that Dee's angels had been demons? In the case of the *Treatise,* it seems clear that the demonization did, in fact, have repercussions. Clearly not in the sense Casaubon had intended, however: instead of giving up magic as such, the author of the *Treatise* seems to have taken the necessary ritualistic precautions in order to accommodate the demonized angels. This may indeed have been the rationale for the rather thorough alterations that have been made to the original material.[39]

The *Treatise* is full of theological and magical speculations about how to distinguish "Celestial Angels and Intelligences" from "evil spirits and infernal powers of darkness."[40] Furthermore, the author suggests two

different ways of dealing ritually with entities, based on which of the above categories they belong to. Ritualistically,

> Evil spirits . . . .may be constrained and commanded by invocation to service and obedience, comparatively as vile slaves. . . . But Celestial Angels and other dignified Elemental powers and spirits of light by nature wholly benevolent and good, may not be commanded nor constrained by any Invocation.[41]

The real problem, it would then appear, is how to deal with spirits that claim to be benign; here the author clearly shares the orthodox theological opinion that demons try to trick humanity by masquerading as angels. For cases of uncertainty, then, the author prescribes a method of testing through which the entity claiming to be an angel has to respond to certain holy "words of power." If the entity is a demon in disguise, hearing holy words repeatedly would suffice to expel it, while a genuine angel would be attracted—or so the theory went.[42]

If it had already been established that the entity was a mischievous demon, the whole procedure would of course be much easier: one would simply adopt a ritualistic approach aimed at constraining and binding the spirit to submission. It is in light of this theory of magical ritual that the author's changes to the setup of Dee and Kelley's Holy Table become interesting. By embedding it firmly in a circle taken from the Goetic grimoires, fully equipped with protective and constraining words of power, it seems no question that one expects to encounter spirits of the foul and nefarious type.

There is also some more evidence of this. In connection with the seven "tables of Enoch" (Ensignes of Creation), for example, which were painted on the Holy Table, the author notes that "[t]hese Tables . . . .are charged with Spirits or Genii *both good and bad* of several Orders and Hierarchies, which the wise King Solomon made use of."[43] The mention of King Solomon is notable, since it is clear from what follows that the bad spirits mentioned are actually the Goetic demons or fallen angels tabulated in the clavicles of Solomon. The way this is done is also quite intriguing. The seven "tables of Enoch" as shown distributed on the Holy Table in Casaubon's engraving are in themselves rather enigmatic, consisting of a variety of geometrical shapes (mostly squares), with some letters (the letter "b" occurring frequently), numbers and crosses distributed in a seemingly haphazard way. One of the tables, for instance (being the one to the middle left in Casaubon's engraving), is formed like a circle, with a square inside, around which are four "I"s. The square itself is divided into six by six smaller squares, containing letters, numbers,

and an unknown, presumably magical, character. The upper left square contains the numbers and letters "5 P b 4 P" and the next one "A 8 B 3 O."

The author of the *Treatise*, however, appears to have "found the key" to these perplexing signs. In his version of the table, which he calls *Tabula Veneris* (the table of Venus), the two squares mentioned contain the entries "5 Paimon Bathin 4 Purson" and "Astaroth Ebra."[44] These are mostly names of fallen angels, taken from the *Goetia*.[45] For instance, according to *The Goetia*, Paimon is "a Great King, and very obedient unto Lucifer," and Astaroth is "a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper."[46] The rest of the squares of this and the other tables are similarly filled with this kind of creatures: Bune, Barbatos, Botis, Berith, Buer, Belial, Forcator, and so on. No question why the author of the manuscript felt the need of a protective circle to work with Dee's system. He seems to have accepted Casaubon's demonization of the angels down to the last letter.

More "Secret" Documents

Before we can leave the seventeenth-century revival of Dee's magic, there are yet two more manuscripts to consider. These two documents, MS Sloane 307 and 3821, both contain a copy of the same magical text: A close description of Dee's Great Table (without referencing Dee and Kelley even once, it should be noted), its functions and uses, and procedures for putting it to work. Sloane 307 has been catalogued as "Invocation of Angels," while 3821 bears the name "Tractatus Magici et Astrologici." The copy in 307 is the best one in terms of quality, while the one in 3821 has many erasures and errors, and some major omissions. Also, while 307 contains only the Enochian material, 3821 is a larger collection which also includes a list of invocations of traditional astrological angels and intelligences, a "select treatise" on astrological magic in the Agrippan sense, some "celestiall confirmations of terrestriall observations," and even copies of letters written by Nostradamus. Since 307 seems to be the most complete version, whether it was the original from which 3821 was copied, or a more elaborate and exact copy of a common source, I will focus primarily on this manuscript when describing the contents.

The document begins with biblical mythology. It recounts the Fall of man from the garden of Eden, and the descent of the world. The devil who tempted Adam and Eve is mentioned by "his true name," namely Choronzon. It then relates how contact with the angels that had been

Adam's compatriots is still possible, even after the Fall, and we soon find ourselves in a detailed technical description of the use of the Great Table. The copy in 307 is amended by a nicely prepared version of the Great Table, or *Tabula bonorum angelorum,* which the student could use for reference when reading the detailed description of how to extract the names of various angels, seniors, and powerful secret names of God.

In recent years, the magical manuscript contained in Sloane 307 and 3821 has also been connected to the alleged secret tradition emanating from Dee. It was recently (2004) published by Rankine and Skinner, who, in accordance with their overall hypothesis, try to substantiate an idea of its exotic provenance.[47] In the introductory material the two editors speculate about two possible origins for the manuscript. Either it was copied from Dee's originals when he was still alive (they reckon between 1605 and 1608), or it must have been written after the manuscripts resurfaced in 1662.[48] In other words, Rankine and Skinner already make the assumption that it must be connected to that part of Dee's manuscripts which contained the "revealed books." Curiously, the possibility that it was either connected with the papers in Cotton's possession or written under the influence of *T&FR* is not considered an option.

For reasons that are not too clear the editors furthermore favor the first of their two options, namely that the manuscript was copied already while Dee was still alive. The copier, they reckon, was Thomas Rudd.[49] However, at this point Skinner and Rankine reveal some unusual ideas on who Thomas Rudd really was. First they state that the copier "was a doctor, [and] lived from 1583 to 1656," and then go on to claim that the Thomas Rudd who republished the *Mathematical Preface* was this copier's *son,* who "styles himself as 'Captain.'"[50] The title of captain, they hold, must have implied that he was into navigation, and insinuate that this makes some connection with Dee probable, since he also had been interested in navigation. Clearly, the questionable claims concerning Dr. Rudd, which we have already expelled earlier in the chapter, here become only more confused.

Checking the documented biography of Thomas Rudd, born 1583, dead 1656, one sees that the "two Rudds" were, in fact, one and the same. He was a captain and never a doctor, with his title earned not from navigation, but from his capacity as a military engineer, stationed in the Low Countries in the 1620s.[51] The only reason for assuming this Rudd to have been the copier of the manuscript seems to be his spurious association with the previously discussed *Treatise on Angel Magic.*

Attempting to establish the real provenance of this manuscript we may very well use the same procedure as before: compare it to the other possible sources, look for consistencies and copy errors, and make a

judgment based on that. First of all, we need to establish if Rankine and Skinner's tacit assumption that the manuscript must have been associated with the "received books" and not the Cotton manuscript is justified. It immediately appears that it is not. As was the case with the Rudd manuscript, it contains no information that could not have been gleaned from Casaubon and the Cotton manuscript. One revealing detail is that the arrangement of the Great Table follows the one we find in those sources; notably, Dee's "black cross," which combines the four watchtowers in the received book *Liber scientiae,* is absent from Sloane 307. Instead, we find the twelve "secret names of God," which the cross should consist of, inscribed in a rectangular box in the middle of the watchtowers.

As Ian Rons has pointed out in his rather baleful review of Skinner and Rankine's book, there is also at least one instance where the exotic provenance of the manuscript is debunked due to exactly the same kind of evidence seen with the Treatise, namely, the duplication of errors found in *T&FR*. In the manuscript there is talk about a demon bearing the name "Choronzon." In the original diaries, preserved in Cotton Appendix XVI, this name was spelt "Coronzom." In Casaubon the "m" has transmuted into an "n," rendering the name of the demon "Coronzon." It would seem then, that this was the basis for the copier of Sloane 307, who additionally saw an "h" where there previously had been none.[52] It would seem, then, that also this manuscript belongs to the post-Casaubon resurgence of interest in Dee's magic.

The example presented above is relevant not only for debunking the final claims to a secret Enochian tradition in the seventeenth century. It also happens to illustrate the influence that this particular manuscript must have had on the formation of Enochian magic in modern occultism. As we will see in the next chapter, Sloane 307 was one of the sources for the Golden Dawn's incorporation of Enochiana into their grade system and magical teachings, believing it to have been a most ancient manuscript.[53] It was also in this manuscript that Aleister Crowley would read the name of the demon "Choronzon" for the first time, an entity which he would later encounter in the flesh in the deserts of Algeria.[54] That story will be revisited in chapter 4; now, however, we must turn to the nineteenth-century Golden Dawn and what should be considered the formative period of modern Enochian magic.

3

Victorian Occultism and the Invention of Modern Enochiana

Memories of a Dark Past: A Note on John Dee in Enlightenment Historiography

By the eighteenth century the original transactions of the angel sessions had found their way into archival oblivion in Oxford and London, and Casaubon's edition had finally cemented Dee's unfavorable reputation. As the age of Enlightenment dawned Casaubon's theologically founded condemnation of magic was replaced with accusations of irrational superstition and folly. When Dee was remembered in Enlightenment historiography, it was mostly to remind the bright minds of the age of the misguided thinking of those that came before them.

Together with the belief that society and the human intellect had progressed to more sophisticated levels came a number of misrepresentations of the past. Anything "occult" or "Hermetic" was per definition backward, sharing an almost mystical affinity of irrationality.[1] Thus, an entry on John Dee appearing in James Granger's *Biographical History of England* in 1774 started by stating that "John Dee was a man of extensive learning, particularly in the mathematics, in which he had few equals; but he was vain, credulous, and enthusiastic." It is with some surprise that we continue to read that the doctor was also "strongly tinctured with the superstition of the Rosicrucians, whose dreams he listened to with great eagerness, and became as great a dreamer himself as any of that fraternity."[2] As is well known, there was no Rosicrucianism prior to the publication of the *Fama Fraternitatis* in 1614, about five years after Dee had passed away. What is more, there were no real Rosicrucian fraternities either until possibly the end of the seventeenth century. Nevertheless, this association between Dee and Rosicrucianism would be repeated in later works of history as well—including by Edmund Burke.[3] As we shall see later in this chapter, the Rosicrucian connection would

only grow much stronger by the time of the occult revival at the end of the nineteenth century.

Another significant account of Dee's work was published in 1834 by the British radical political philosopher and journalist William Godwin (1756–1836). Godwin was married to the feminist writer Mary Wollstonecraft, and was the father of Mary Shelley, author of the classic gothic novel *Frankenstein*. Godwin's *Lives of the Necromancers* nicely illustrates the attitude to the esoteric inherent to Enlightenment historiography.[4] Here he had gathered information on a large variety of various mystics and magicians, and presented a standard attack on these deluded subjects. His interpretation was fairly in the line of Casaubon's, describing Dee as "a mystic of the most dishonourable sort," adding that he was "induced to believe in a series of miraculous communications without common sense."[5] In the spirit of the Enlightenment Godwin asserts Dee's story to be "strikingly illustrative of the credulity and superstitious faith of the time in which he lived."[6]

Nevertheless, Godwin's treatment of Dee is noteworthy also because it suggests that Godwin had a fairly good overview of the sources (which is much more than can be said of Granger and Burke), referring to his copious magical notes "still existing in manuscript" in addition to Casaubon's "well-sized folio."[7] Because he took the trouble to track down obscure sources Godwin in fact points toward the developments that concern us in this chapter, namely the rediscovery of Dee's manuscripts, and other related magical papers discussed in the previous chapter. Just as Casaubon's debunking had sparked a revival of interest in Dee from a practitioner's point of view, Godwin's exposé (which went through several editions in the 1830s, and one more in 1876) was followed by new appropriations of the angel conversations from crystallomancers, at the heart of the enlightened nineteenth century. This is where the story of modern Enochiana really begins.

Crystallomancy and Early British Occultism

The rediscovery of Dee's angelic conversations ran more or less parallel to the crazed interest in spiritualism and mediumistic phenomena of the Victorian era. One important student of the Dee manuscripts was the collector and crystallomancer Frederick Hockley (1808–1885). We have little verifiable information about Hockley, and he remains a quite obscure figure.[8] Most of what we know about him and the network of magicians and occultists working in England around mid-century comes from the correspondences of Francis George Irwin (1828–1892), preserved in the London archives of the United Grand Lodge of England. Irwin on his part had a military career (with the title of Major), described as a

"zealous mason" who became an important link between Hockley and the later generations of Victorian occultists.[9] Beyond his obscurity Hockley is considered to have been one of the pioneers of Victorian occultism; the sketchy sources reveal that he was an experienced magician, highly revered by his fellows. He was believed to have been a pupil of the magical school initiated in Cambridge early on in the century by Francis Barrett, the author, or rather compiler, of the influential occult standard work *The Magus* (1801).[10]

According to his own statement, Hockley had been "a Spiritualist" since 1824,[11] that is, twenty-four years before the Fox sisters started what we formally call Spiritualism through the notorious "Hydesville rappings." His main interests, not to say his procedure of work, were nevertheless much different from those of the spiritualists. In accord with the older traditions Hockley would employ a scryer, usually a "speculatrix"—a young, virgin girl—and a crystal, to produce spiritual visions and make contact with various entities. The entities he believed to be able to reach with this method really varied widely, from human beings, both deceased and living, to the higher angels. Hockley even claimed to have watched Sir Richard Burton's legendary adventure to Mecca in 1853 by this clairvoyant method. Nevertheless, his main agenda seems to have been a thirst for higher knowledge of the workings of the heavens and the cosmos through communion with angels and other higher beings, especially an entity called "the Crowned Angel."[12]

By the mid-nineteenth century crystallomancy was pretty much a (re)established and autonomous field of occult practice, and arguably one of the most central aspects of early English occultism, which would spawn the more well-known late-Victorian variety.[13] It does not seem unlikely that Hockley, one of the major forces in the reestablishment of crystal gazing, found at least a little influence in what he perceived to be the tradition stemming from Dee's angel conversations. Among his collection of manuscripts was a copy of "Dr Rudd's" *Treatise on Angel Magic,* which we discussed in the previous chapter, as well as a private copy of the "Clavis Angelicae containing the 18 great Calls and Celestial Invocations of the Table of Enoch."[14] This latter title shows that he had likely accessed Dee's "revealed book" under that name, which was available in the Sloane collection. Concerning the *Treatise,* as both Hockley and Dr Rudd show a major concern for keeping wicked spirits out of the crystal, an influence is not improbable. However, it also seems clear that Hockley's workings were influenced by a wealth of different medieval magical sources, from the Goetia to the Ars Notoria.[15] Since we saw that Dr. Rudd, too, drew on these manuscript traditions, the possibility that any resemblance is due simply to the use of similar sources cannot be dismissed.

Another figure of great importance for facilitating the revival of the angel conversations is Kenneth Mackenzie (1833–1886), a friend and probably a student of Hockley's. Like Hockley, Mackenzie was into both Masonry and magic. He was also into the legacy of John Dee, and even claimed to have taken a speculatrix to the British Museum once, where they had conducted a session with Dee's very own crystal.[16] By Mackenzie's account, the scryer could see the city of Prague unfolding in the stone, apparently still "remembering" its previous owner's adventures on the continent. It also seems that Mackenzie spent time in the British Library, where he would have studied the Dee material. After his death Mackenzie is known to have left several notebooks dealing with the magical system "revealed" by the angels.[17]

As will soon become apparent, these two occultists' interest in Enochiana may have been decisive for the later fascination with the system. Hockley, and especially Mackenzie, were the probable channels through which Enochian material was fused into the Golden Dawn synthesis.

Ciphers, Secrets, and Fraud: Enochiana and the Origins of the Golden Dawn

The Hermetic Order of the Golden Dawn was established in 1888 by a small coterie of London-based freemasons and occultists.[18] The key founders were the coroner William Wynn Westcott (1848–1925) and Samuel Liddell "MacGregor" Mathers (1854–1918), both members of the Rosicrucian Masonic group Societas Rosicruciana in Anglia (S.R.I.A.). William Robert Woodman (1828–1891), Supreme Magus of the S.R.I.A., was invited in as the third chief, but passed away quickly thereafter.

The S.R.I.A. was thus an important precursor for the Golden Dawn, but it was not the only one. Mathers and Westcott had both been frequent lecturers in the Hermetic Society, another esoteric group of the 1880s. It had been founded in 1884 by Anna Kingsford and Edward Maitland as a response to what they considered a deliberate neglect of Western esoteric traditions in the popular Theosophical Society. It led the way in what has been called the "Hermetic reaction" to Theosophy, an episode of identity politics internal to British occultism.[19] When Kingsford died prematurely in 1887 the society's activities ceased, leaving occidental occultists without a platform. This event forms an important context for the founding of the G.D., which culled many of its early members from "Rosicrucian" and "Hermetic" oriented parts of the occult milieu, recruiting well among discontent Theosophists as well. The G.D. presented itself as a decidedly Western alternative to the increasingly Oriental and anti-Christian Theo-

sophical Society, reinstating Egypt as the wellspring of esoteric wisdom, while claiming an ancient and "authentic" Rosicrucian heritage.

The somewhat cryptic circumstances surrounding the foundation of Hermetic Order of the Golden Dawn and its origins has been the subject of countless speculations in a fair share of books and articles.[20] One of the key issues of the speculations concerns the "Cipher Manuscript," a document written in a cipher from Johannes Trithemius's *Polygraphiae*.[21] These came into the possession of W. W. Westcott in 1886, apparently tucked away among the papers of the Swedenborgian Rite.[22] After deciphering the simple substitution code, the Cipher MS revealed the skeletal form of the five first initiation rituals of a secret fraternity, going under the name of "the Golden Dawn." Realizing their possible significance, Westcott passed the notes on to his friend, Samuel Liddell "MacGregor" Mathers (1854–1918), who expanded and transformed them into the first initiation rituals of the Golden Dawn.

But the Cipher MS offered nothing to suppose the Rosicrucian connection which would become central to the Order's "emic historiography."[23] Westcott therefore provided such a connection himself, by forging (or causing to be forged) a series of letters from one "Fräulein Sprengel" of Ulm.[24] Through their spurious correspondence the mystery lady revealed herself as a Rosicrucian adept, going by the Order name of *Sapiens Dominabitur Astris* (S.D.A.), in charge of a secretive Rosicrucian Order in Germany, *die Goldene Dämmerung*. S.D.A. attested that the lower grades of her Order were the ones revealed in the cipher manuscript. Since this was already in Westcott's possession, the adept was kind enough to provide him with the authority to open a local Temple in London. The first initiations into the grade of Neophyte in the Isis-Urania Temple of the Golden Dawn duly took place at Mark Mason's Hall, London, in March 1888.

* * *

What really concerns us here, however, is that the Cipher MS also included material from Dee's angel conversations, and is thus already the *fons et origo* of the Golden Dawn's incorporation and vastly influential interpretation of Enochiana. While it has been established that Westcott invented the German Rosicrucian order and forged the correspondence with Fräulein Sprengel, the provenance of the Cipher MS is less clear. This is unfortunate, since it is such a seminal document in the history of Enochiana. We are therefore compelled to have a closer look, reviewing the possibilities that have been sketched up for it.

After a century of debate, the exact history of the Cipher MS still cannot be discerned. There are certain hints, however.[25] First of all, the

official story that circulated in the Golden Dawn can be discounted right away. According to that version, the manuscript was related to a German Rosicrucian order, as we have seen.[26] It was rumored to have been in the possession of Eliphas Lévi at one point, and was of some antiquity. This story is a clear case of an emic historiography, designed by the Order leaders to convey an air of legitimacy. The reasons for disregarding it are many, and I will not go into all of them in detail here. It will suffice to mention a few points that are of relevance to our present concerns.

While the Cipher MS is written on paper watermarked 1809, the eclectic occult information they contain include knowledge that was not yet in existence at that time. References to Egyptian texts that were only available after Champollion deciphered the hieroglyphs in 1822 are particularly clear, together with the occult correspondences between the Kabbalah and the Tarot, a system that was first developed by Eliphas Lévi in his *Dogme et rituel de la haute magie,* first published in 1856.[27] In addition, the historian Ellic Howe has noted that the mention of a certain name in the MS makes it likely that the author had access to Mackenzie's *Royal Masonic Cyclopædia,* published as late as 1877.[28]

The Enochian material incorporated in the Cipher MS could be another hint of their provenance. Together with the fact that the manuscript, when deciphered, is written in English, this more than suggests an English, or even London-based origin. We have seen that detailed knowledge of Dee's diaries and the Enochian system therein was scant during this period, limiting the possible authors considerably. The possibilities are narrowed even further when one considers the combination with the Rosicrucian grade structure, and the obvious knowledge of Lévi's Tarot attributions. Although the evidence is not conclusive, there is one known person who would possess all the knowledge included in the document: Kenneth Mackenzie.[29] As we have seen, Mackenzie was an occultist who actually went "back to the sources" and studied the Dee material at the British Museum and Library. He was also the author of the *Royal Masonic Cyclopædia,* thus explaining the point of overlap in the Cipher MS. Furthermore, Mackenzie was known to be the one Englishman who knew Lévi best from the beginning of his breakthrough. In 1861 he went to Paris and had two long interviews with Lévi, the tone of which shows the deep solemnity and veneration with which Mackenzie met the French magus.[30]

For the above reasons the suggestion that Mackenzie wrote the Cipher MS is now considered fairly uncontroversial. Ascertaining the intention behind them has proved somewhat more difficult. As Mackenzie was involved with a number of fringe-Masonic systems and Orders, it is not impossible that he was preparing a new set of initiations for somebody.

Some suggestions that have been made are that he was preparing a new set of ceremonies for the Royal Order of the Sat B'hai, or maybe the initiations for a planned expansion of the S.R.I.A. itself. These remain speculations which are unlikely to be verified unless new evidence comes to the surface.

From Ciphers to Rituals

The Cipher MS came into the possession of Westcott soon after Mackenzie's death, and it was through MacGregor Mathers's elaboration on them, resulting in the rituals of the Golden Dawn, that they were given historical significance. This also applies to the Enochian elements contained in the MS. The incorporation of Enochian material into the structure of the Golden Dawn initiation rituals and its magical system transformed the former into something quite different from what it had been in Dee's original system.

The transformation must be seen in connection with the mode of religious creativity generally present in *fin de siècle* occultism. Elsewhere I have described the specific form of creativity involved in the Golden Dawn's reconstruction of esoteric material as relying on a "programmatic syncretism."[31] By this I mean that there existed at the core of the esoteric project a kind of perennialism that was informed by the late-Victorian scholarly discourse on foreign and ancient religions and culture. In scholarly discourse, the comparative method now reigned supreme; the first edition of James Frazer's groundbreaking *Golden Bough* appeared in 1890, two years after the formation of the Golden Dawn. The *fin de siècle* occultists adopted much the same approach to new information that became available about foreign and ancient cultures. But in place of the generally skeptical, rationalistic agenda of someone like Frazer and the early anthropologists, they placed a *perennialist* agenda, which led to a construction of concordances between disparate systems.[32] Furthermore, any comparison necessitates some schemata through which new information can be understood and appropriated. For the Golden Dawn, a taxonomic matrix was given already in the Cipher MS.

The full fifty-six folios of the Cipher MS, and the Golden Dawn initiation rituals founded on them, create a grand synthesis of a wide range of symbol systems, from alchemy, the Kabbalah, and astrology, to the Tarot and Enochiana. The basic system around which everything revolves in the first five degrees of the Golden Dawn, however, is that of *the four elements* combined with the symbolism of the Kabbalistic "Tree of Life." Later, the lower grades would simply be referred to as the "Elemental Grades" of the order.[33] The scheme is already present in the Cipher MS, and correlates each grade to a *sefirah* on the Tree of Life; the exception is the

first grade of Neophyte, which is conceptualized as "below" the sefirotic Tree. Furthermore, each of the four grades is related to one of the four elements: Earth (Zelator), Air (Theoricus), Water (Practicus), and Fire (Philosophus). This fourfold scheme is duplicated again and again in the symbolism of the Golden Dawn, most notably through the four letters of Tetragrammaton, which are given the same elemental attributions (י = Fire, ה = Water, ו = Air, and ה = Earth). This Kabbalistic and elemental symbolism forms the template for the other occult systems incorporated into the system. Kabbalah and the fourfold symbolism of the elements constitute the schemata for the Golden Dawn, a sort of taxonomic backdrop against which a programmatic syncretism could take place.[34]

	Grade name		Sephirotic attribution	Elemental attribution
FIRST ORDER (Elemental Grades)	Neophyte	0° = 0°		
	Zelator	1° = 10°	Malkuth	Earth
	Theoricus	2° = 9°	Yesod	Air
	Practicus	3° = 8°	Hod	Water
	Philosophus	4° = 7°	Netzach	Fire
SECOND ORDER	Adeptus Minor	5° = 6°	Tiphareth	
	Adeptus Major	6° = 5°	Geburah	
	Adeptus Exemptus	7° = 4°	Chesed	
THIRD ORDER	Magister Templi	8° = 3°	Binah	
	Magus	9° = 2°	Chokmah	
	Ipsissimus	10° = 1°	Kether	

TABLE 3.1. The Rosicrucian grade system of the Golden Dawn. Note that only the first and second orders were actually in operation.

The Enochian system was expectedly assumed to fit this scheme as well. The first reference to the Enochian material in the Cipher MS is in the notes for the Zelator ceremony. After it had been asserted that Zelator "is the Earth grade," the operator of the rite was instructed to present the candidate with the "Earth tablet as in old MSS."[35] It later appears that this "Earth tablet" is one of the four letter squares from John Dee's "Great Table," or "Table of good angels," discussed in chapter 1.[36] As we saw in the first chapter, the angels told Dee that these tables were to be used magically for evoking certain angels to perform rather mundane tasks, related to things such as medicine, transportation, or the finding of metals. The author of the Cipher MS, on the other hand, has come up with a creative reinterpretation. Seeing that Dee's Great Table is divided into four, the idea suggested itself that their *real* meaning should be found in the four elements.

One should be quick to take notice that Dee's diaries also describe the Great Table as "earthly." But in the diaries, "earthly" referred to *the* earth, rather than the *element* earth.[37] In other words, the table is *mundane* (i.e., "worldly"), describing a system of magical evocation for terrestrial purposes. Additionally, one should note that the fourfold division of the table, which the author of the Cipher MS equated with the fourfold symbolism of the elements, has a clear and explicit function in the diaries as well. It delineates the different offices of the spirits, so that one quarter concerns medicine ("physicks"), one concerns transmutations, a third names the spirits who can find metals, and a fourth contains the "creatures that live in the four Elements."[38] Interestingly then, elemental attributions have their place in Dee's version as well, but a more limited and differently allocated one. Magical command of the four elements is subjected to a broader fourfold categorization of offices, where the three other offices are medicine, metals, and transformation.[39]

The elemental attribution was repeated consistently throughout the description of "elemental grades" in the Cipher MS: Theoricus was correlated with a "tablet of air," Practicus with the "Great Western Quadrangle of water," and finally Philosophus with the "fire tablet."[40] This of course means that the specific interpretation of the Enochian material that has become associated with the Golden Dawn was already present and well developed in the Cipher MS.[41] Nevertheless, there was significant room left for creativity when MacGregor Mathers elaborated on the, after all, very scanty notes. Let us have a closer look at Mathers's innovations.

Mathers's creative input to the Golden Dawn system came in two phases. First, he was given the Cipher MS by Westcott in order to produce the full initiation rituals described therein. This must have happened between October 1887, when Westcott first wrote to Mathers for help,

TABLE 3.2.
Examples of Golden Dawn adaptations of the "Great Table"

T	a	O	A	d	u/v	p	t	D	n	i	m
a/o	a	b/l	c	o	o	r	o	m	e	b	b
T	o/a	g	c	o	n	x/z	m/i	a/n/u	l	G	m
n	h	o	d	D	i	a	i	l/a	a	o	c
f/p	a	t/c	A	x	i	v/o	V	s	P	x/s	y/N l/h
S	a	a	i	z/x	a	a	r	V	r	L/c	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n/a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z/x	i	V	a	a	s	a
r/i	i	d	P	o	n	s	d	A	s	p	i
x	r	i/r	n	h	t	a	r	n/a	d	i	L

"The Second Watchtower: or the Great Western Quadrangle of Water," as appearing in Regardie, ed., *The Golden Dawn*, 632. The four watchtowers of the Great Table were given elemental attributions in the Golden Dawn. The "quadrangle of water" corresponds roughly to the upper-right quadrangle in Dee's table (cf. table 2). Notice how several squares include many letters, apparently to include the possibilities found in different source material. In addition, when compared with the version given in table 2, we notice that several letters do not match at all.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

The "Tablet of Union". This table was placed in between the four "Elemental Tablets" in the Golden Dawn system, and was generally attributed to "Spirit". It is formed by taking the letters in the Black Cross of Dee's original table (cf. table 2). The letters appear like this in *True and Faithful Relation*, as well as in the Sloane 307 manuscript, but not in Dee's final version in Sloane 3191.

and March 1, 1888, when the Isis-Urania temple of the Golden Dawn was officially opened.[42] Mathers's second and more original contribution to forming the Golden Dawn system was his creation in 1892 of the so-called Second Order of the Golden Dawn, the *Rosae Rubeae et Aureae Crucis*. In addition to simply being "more secret," this was also the institutional locus for the actual *practice* of ritual magic in the Golden Dawn.[43] We will have a closer look at the Second Order toward the end of this chapter, but first we should consider Mathers's elaborations on the Cipher MS for the Golden Dawn "in the Outer" (i.e., the First Order).

Generally, Mathers followed the notes and instructions in the Cipher MS faithfully. But since they were far from complete, he necessarily had to improvise to write up the full, workable initiation rituals. For example, in the Zelator ceremony, all that is said in the manuscript regarding the Enochian component is that the grade "is of Earth" and that therefore the candidate should at one point be "shewn" the "earth tablet." The tablet itself is not reproduced in the MS other than a small drawing of a square with a cross in it.[44] It would be up to Mathers both to consult the "old MSS" which the cipher refers to and to construct the whole ceremony of the "shewing" of the tablet.

The final liturgy is indeed far more elaborate, and full of additional information which is *not* found in the Cipher MS:

> [Hierophant says to candidate:] This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it forms various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.[45]

The perhaps most striking addition to the version in the Cipher MS is Mathers's inclusion of a myth of origins. What is particularly interesting about it is that he does not mention Dee and Kelley with a word, but simply restates what the angels in Dee's journals had said: the tablets were of heavenly origin, and had first been revealed to the patriarch Enoch. One should keep in mind that this would be the very first encounter an initiate into the Golden Dawn would have with the Enochian material.

The small bit of information conveyed to the candidate effectively forms a part of an evolving construction of the Order's tradition.

Two other things are worth mentioning concerning this quote. First, Mathers mentions "the Angelic secret language," which is not addressed in the Cipher MS per se (although certain Angelic names taken from it are included). This is important, as we shall see that the Angelic, "Enochian" language is also given a role in the Order's emic historiography. Secondly, the elemental attribution of the tablet is given wider significance, by the statement that the angelic names contained in this particular table are "Spirits ruling the Element of Earth." At this point, the new function of the spirits is given explicitly magical significance. During the "opening" part of the rituals, when the officers prepare the Temple for receiving the candidate, the Hierophant uses the "elemental tables" and their three "Holy Secret Names of God" to call down the spirits of the element in a magical fashion reminiscent of theurgy.[46]

A Note on Sources

The interpretations of the Enochian material in the Cipher MS and in Mathers's full version open for another question: What sources were they working from? The more or less radical reinterpretation of what we saw in Dee's material might initially suggest that whatever the sources were, the (re)creators of it, namely, Mathers and the author of the Cipher MS (probably Mackenzie), did not grant them exclusive authority. This draws our attention to Casaubon's *True and Faithful Relation*, perhaps, which would probably be the easiest available source as well. However, there are several things that indicate that the author of the Cipher MS consulted other sources as well, while outright demonstrating that Mathers did so.

As we saw, the Cipher MS makes a passing reference to "tables as in old MSS." The four "elemental tablets," to use the Golden Dawn nomenclature, are not reproduced in their entirety, but only hinted to through the mention of the three "mystical names" from each of them, and a draft-like drawing. The reference to the "old MSS" indicates that the author of the Cipher MS at the very least was aware of the existence of some of the manuscripts in the British Library, and had probably consulted them. Another thing concerns folio 55, which in fact is written in a different hand and was added to the corpus of the Cipher MS only later.[47] Probably forged by the Golden Dawn chiefs, this shows in full what is referred to as "the tablet of union." This tablet, consisting of four more Enochian "names of power," is what was by Dee referred

to as "the Black Cross" connecting the four "elemental tablets." In this folio it has the same connecting function, but it is kept as a tablet, not formed into a cross, as in Dee's version. Keeping the four words of power as a *tablet* and not as a cross seems to suggest that the author (Westcott?) has relied mostly on Casaubon in this matter, or possibly Sloane 307, which Westcott knew and copied. In *A True and Faithful Relation* the Great Table is never shown completed, with all the four squares connected with the Black Cross. Rather, the four combining words are presented in the exact same way as they stand in this Cipher MS folio.[48] This could indicate that at least the author did not bother checking the original manuscripts too thoroughly, or else it did not matter too much what they said.[49]

When it comes to Mathers's elaboration on the information in the Cipher MS, the latter interpretation seems even more likely. When carefully assessing some of the later Golden Dawn instructions based on Mathers's work it becomes clear that he must have consulted the British Library manuscripts. Dee and Kelley's "Great Table" was revised and edited several times, and when the Sloane and Cotton manuscripts are compared with Casaubon's edition, there exist all in all five different versions of some of the tables.[50]

One of the major idiosyncrasies of the Golden Dawn "Four Watchtowers" or Elemental Tablets is that instead of containing one letter in each square, some squares contain two, three, or even four letters.[51] The tablets assigned by the Golden Dawn to Water and Earth are especially rich on such multilettered squares. When I compared these with all the extant Dee manuscripts that discuss the tables, it became evident that the reason for including several letters was to cover the range of possibilities given in the original documents. Hence, it is clear that Mathers consulted Dee's unpublished manuscripts, and did much research into the discrepancies of the complex letter squares.

What is intriguing is that Mathers therefore surely must have known that the instructions given to the *use* of these systems were radically different in the original documents from what was asserted in the Cipher MS. This proves Mathers's fundamental trust in the Cipher MS as a main source of authority. But it also suggests that syncretism was not considered a sin. Instead, creative reinterpretations could *improve* on occult systems that had previously been unconnected.[52] That is, probably reasoning with the idea of an ancient, underlying *philosophia perennis* in mind, Mathers and other Victorian occultists would claim that their inspired versions *recreated* the primordial meaning of a system that even Dee had only gotten partially right.

Enochiana and Rosicrucianism in the Emic Historiography of the Second Order

I have already mentioned the Golden Dawn's mythmaking concerning the Cipher MS and the alleged Rosicrucian order in Frankfurt. The Rosicrucian aspect was not all that present in the Outer Order of the Golden Dawn, but would become much more explicit in the Inner. In that connection the Enochian material was utilized in various ways as well, in attempts at constructing an even grander myth of esoteric transmission and descent.

When MacGregor Mathers wrote and launched the Second Order initiation rituals in 1892, the Golden Dawn took a more emphatically Rosicrucian direction. The central motif of the two new initiation rituals, the "Portal Ceremony" and the heavily Rosicrucian Adeptus Minor initiation, is the so-called Vault of the Adepti. Through the rituals, this turns out to be a representation of the legendary vault and burial chamber of Christian Rosenkreutz, as portrayed in the *Fama Fraternitatis* of 1614. Consequently, the myth of the adept Christian Rosenkreutz, gathering esoteric wisdom from adventures in the Near East in the fourteenth century, is incorporated as a foundation for the Golden Dawn's own constructed tradition.

At the same time the Enochian material began playing a more significant role with the inception of the Golden Dawn's Second Order. This was expressed in the new initiation rituals; both of the two new ceremonies Mathers devised for entrance into the Second Order employed Enochian symbolism to a much higher degree than did the Elemental grades that we have considered so far. More importantly, the Rosicrucian myth was blended with a novel myth of the origin of the Enochian system and language, which was disseminated through the Adeptus Minor ceremony, and would later be elaborated on by individual adepts and Order clairvoyants. Much of this will be picked up on in later chapters of this book; at present I will look briefly at the place Enochiana is given in the Golden Dawn's conception of Rosicrucianism.

The aspirant's first real encounter with the mysteries of Christian Rosenkreutz is found in the Adeptus Minor ceremony. The information bestowed here continues to build on the emic historiography of the Order, which was hinted at in the lower degrees as well. The candidate is told that the mysteries of the Rose and the Cross have existed since the dawn of time, but were gathered together by Christian Rosenkreutz and brought to a small society in Europe in the late middle ages.[53] Here much of the primordial wisdom was translated and written down by some of Rosenkreutz's "monastic brethren." Among the writings left to this society, the candidate was told,

was "some of the Magical Language" which, it was explained, "is that of the Elemental Tablets." A dictionary of the language was even claimed to have existed at the time.[54] That the Angelic language would form a part of Rosenkreutz's secrets was to be expected, since "the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights—even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits."[55] In other words, the Inner Order of the Golden Dawn was not a terrestrial institution at all: it was a truly cosmic and spiritual Order, with God as the highest "Secret Chief."

As was the case in the Zelator ritual, there is no mention of Dee and Kelley in the account of the "Magical Language" or the "Elemental Tablets." But by linking Enochiana with the Rosicrucians, this passage goes much farther than the Zelator ceremony in removing Dee and Kelley from the history of the Enochian system. The claim is, after all, that the Angelic language was already around in the early fifteenth century—almost two hundred years before Dee and Kelley met each other. Viewed with the eyes of the historian, this claim is of course supremely anachronistic. In the context of the Golden Dawn's emic historiography it is a clear expression of the belief in a sort of *philosophia perennis:* a wisdom that had existed since the dawn of time, a wisdom that had been lost and then uncovered by (the fictional) Christian Rosenkreutz, and secretly traded down through the centuries. In this more esoteric scheme of things, Dee and Kelley would be degraded to the role of mere links in a greater chain of transmission, the origin (not to mention the right interpretation!) of the Angelic language and magical system being far removed from them.

Nevertheless, the fact that they are not even mentioned when Enochiana is spoken of surely signifies more than trivial forgetfulness. It is not unreasonable to suppose that the anachronism, which would be apparent to anyone who would care to dig in the sources, made it convenient to avoid mentioning Dee in the first place.

Enochian Magic in Theory and Practice

Now that we know a bit about the importance of Enochiana to the Golden Dawn, and something of their use of sources, we can move on to another interesting question: What did the actual practice of Enochian magic look like? Although the Golden Dawn is considered one of the first esoteric orders that actually taught and practiced ritual magic, it was not until the opening of the so-called Second Order ("Rosae Rubeae et Aureae Crucis") in 1892 that they started to do so. The five initiations of the Outer Order were largely a training course through which the candidate

was familiarized with the various systems and the magical theories that the Order subscribed to. Within this "Second Order" of higher initiates certain instructions were issued which dealt practically with various parts of the Golden Dawn system. Among these instructions, five documents were directly related to the Enochian system.[56]

By going through the papers and instructions circulated with the Adepti Minores, and keeping a comparative eye on the Dee manuscripts presented in chapter 1 of this book, I will show what constitute the main idiosyncrasies of the Order's take on Enochian magic. In doing this I will also elucidate the relationship between the Enochian system and the whole theory of magic in the Golden Dawn. Finally, I will go through certain extant manuscripts that give us an insight into the practices and results that some Golden Dawn members had with the Enochian system. Taken together, this will provide a good representation of the theory and practice of Enochian magic in the Golden Dawn.

With the creation of the Second Order a catalogue was issued listing the manuscripts that were circulated among the members of the Adeptus Minor grade, listed from A to Z.[57] These were instructions dealing for the most part with magic and occult symbolism. Five of the documents dealt with the Enochian system:

Book "H":	*Clavicula Tabularum Enochi*
Book "S":	*The Book of the Concourse of Forces*
Book "T":	*The Book of the Angelical Calls*
Book "X":	*The Keys of the Governance and Combinations of the Squares of the Tablets*
Book "Y":	*Rosicrucian Chess*

As was the case with the initiation ceremonies, the definitive focus of these magical instructions was on the Great Table.

The four latter of these texts have been of great influence on later developments, after they were reproduced in the 1930s by Israel Regardie's *Golden Dawn*. As will be shown in due time, these four books set out on a typical Golden Dawn syncretistic approach, outlining the attributions of Kabbalistic, elemental, astrological, alchemical, and Tarot symbolism to the Great Table (*Book "S"*) and even constructing a divinatory, four-handed chess game out of the Enochian tables (*Book "Y"*). Meanwhile, we should pause and notice the significant fact that *Book "H"* was not printed by Regardie. His reason for this editorial decision deserves some attention, since it illustrates an interesting point about the reception of Enochian magic. In his introduction to the volume, Regardie wrote about *Book "H"* that

> [it is] typically mediaeval, and definitely unsound from a spiritual viewpoint, and it is certainly not in accord with the general lofty tenor of the remaining Order teachings. It explains how to find precious metals and hidden treasures, and how to drive away the elemental guardians thereof. It is an inferior piece of work . . . and so I have decided to omit [it].[58]

Given his work's tremendous influence on occultists and scholars of occultism alike, Regardie's editorial (in)discretion has, as we will see more clearly in later chapters, to a great extent shaped and simplified the view of Golden Dawn Enochian magic, and arguably of Golden Dawn magic in general. It is interesting that Regardie, who claimed to "have obtained a good deal of information about 'Enochiana'" through "meditative and British Museum research" considered this work to be "an inferior piece."[59] In reality, the significance of *Book "H"* cannot be understated, since it is the single document in the extant Golden Dawn corpus that gets close to the original interpretation of Enochian magic found in Dee's angelic diaries and "mystical books."[60]

The book was collected by Westcott and consists of a partial transcription and adaptation of the magical tables and text in Sloane MS 307—the nicely prepared version of the Great Table which we discussed in chapter 2.[61] Since *Book "H"* is also a faithful version of that manuscript, it significantly differs from the other Order teachings on Enochiana. The interpretation and use of the Great Table is presented pretty much as it was set forth in Casaubon's *True and Faithful Relation* and Dee's *Tabula bonorum angelorum*.[62] We do not find the Kabbalistic and elemental bias, which is integral to the rest of the Golden Dawn material. Instead, it gives instructions on how various names are to be extracted from the tables. It shows the hierarchy of the spirits, who controls whom, how various combinations and permutations of angelic names can produce the names of demons, and a range of other obscure feats stemming from the original Renaissance system. Interestingly then, it would seem that the proximity to original Renaissance magic, with all its mundane goals and functions plainly in view, was what made Regardie react. As we have seen earlier, the angel Ave told Dee that the letters of the Great Table contained "all human knowledge," the names to call forth angels—but also demons—proficient in medicine, which could cure *or* cause diseases, knowledge of the mines of the earth, demons proficient in coining, spirits offering transportation to distant lands, and so on.[63] These aims were what Regardie dismissed as "medieval" and inferior. His dismissal reveals an important feature of the dynamic of reinterpretation involved in occultism's perspective on older esoteric source materials: They all

tend to become much more profound and "spiritual" viewed in light of a perennial wisdom purportedly far removed from earthly goals.[64]

Despite Regardie's hesitations, *Book "H"* may have been of some importance as a source to the Inner Order teachings, as it is cited and referred to several times in the other material concerning Enochiana.[65] Besides the official version prepared by Westcott, we know that several other Golden Dawn members made personal copies, at least F. L. Gardener, William A. Ayton, and Allan Bennett.[66] It is even possible that it was Sloane 307, rather than the original Dee/Kelley manuscripts, that was the "ancient MSS" mentioned in the Cipher MS. Even if this would be the case, however, the original interpretation of the functions of the Great Table was not picked up in the rest of the material. Neither does it seem as if practical experiments of the kind of work described were conducted by Golden Dawn members, or at least we do not have any evidence of it. As we will see from the extant manuscripts dealing with the practice of Enochian magic among Second Order initiates, their experiments were mostly preoccupied with what was described in the four other books, deriving from Mathers's synthesizing genius rather than Westcott's copying activities.

The most influential of the Enochian-related documents circulated in the Second Order was *Book "S": The Concourse of the Forces*.[67] This book, probably conceived by Mathers, lays the foundation of the uniquely Golden Dawnesque interpretation of the Great Table, in full accordance with the general syncretistic approach of the Order. The main objective of the book is to show the attribution of a complex set of correspondences to each letter on the four tables, culminating with the transformation of each single letter square into a three-dimensional truncated "pyramid."

Following the schematic symbolism of the Kabbalah and the four elements, the first step described is to attribute the four letters of Tetragrammaton to the Enochian squares.[68] As each of these letters is attributed already to one of the four elements, these automatically follow. When the zodiacal signs are attributed next, these also follow certain guidelines with reference to which element the sign "belongs to." Similar rules are set down for the remaining symbol systems; planetary, Tarot, and geomantic. The result is that the Enochian letter tables are turned into elaborate "maps" of elemental, Kabbalistic, planetary, zodiacal, Tarot, and geomantic attributions. In addition the tables are to be painted in the colors of the element corresponding. Since we have seen that the correspondences become very complex (remember that there are four different tables attributed to each element, all of which are subdivided four times, with the same attributions) the completed tables make a quite colorful sight.

The last and important step in *Book "S"* is the transformation of each single letter square into a truncated pyramid. Building on all the symbolisms that have been projected onto the tablet it is now possible to divide each single letter square into four triangles. Each of these will bear one of the symbolic attributions piled up on the square, that is, an element, a planet, a zodiacal sign, and a Tarot trump, or a letter of the Tetragrammaton.[69] Each square thus transforms into a three-dimensional structure, with each of the four attributions making up a wall of a pyramid, truncated to reveal a platform on top of which the letter of the original square should be engraved. Again, it is advised that each of the sides of the pyramid be painted in the appropriate color, forming a rather impressive polychromic display. This highly complex and syncretizing construction is unique not only in the reception history of Dee and Kelley's Enochian system, but in the history of occultism at large.

In this historically unique construct each of the sides of the pyramid, bearing different attributions, should be seen as converging at the center of each pyramid. The essence of this "concourse of forces" is concentrated in the Enochian letter at the apex.[70] Toward the end of the chapter we shall see examples of the practical use of this system.

The remaining three "books" or instructions concerning the Enochian system all build on the basic structure revealed in *The Concourse of the Forces*. For instance, *Book "X"* further adds to the complexity of symbolisms by giving a procedure to attribute an Egyptian god to each letter square, "enthroned" as it were, on each pyramid.[71] In addition, a sphinx (or "sphynx," in the preferred G.D. spelling) should be created, and actually placed "within" the pyramids. Again, different types of sphinxes could be constructed by analyzing the mythological creature through elemental symbolism: the creatures featured in the sphinx (i.e., bull, eagle or hawk, man or angel, lion) are all attributed to the four elements, making it possible to construct unique sphinxes in accordance with the elemental symbolism of each pyramid.[72] For practical and "quick working" with this system, Mathers adds a note describing how the adept could make figures of paper, which were put together like a jigsaw puzzle to create the specific sphinxes and pyramids, and also small Egyptian gods of paper to be enthroned on them.[73] These paper models should be employed as foci of concentration and contemplation in visual scrying work. We will see some examples of this shortly.

The *Book "T"*, also called *The Book of the Angelical Calls*, goes back to another part of John Dee's original Enochian system, by introducing to the Adepti the forty-eight *Claves Angelicae*. As we saw in chapter 1, the function of these was somewhat obscure in John Dee's angel diaries. On the one hand it would seem that they were to be employed with the letter

tables in *Liber Loagaeth* to unlock "the Gates and Cities of wisdom."[74] At the same time it is clear that the last thirty calls (which in fact are all the same, except one word) had a very definite function, in calling and commanding the thirty "Aires," presiding over the ninety-one spirits who govern the various geographical regions.[75] The exact system of doing so was spelled out in Dee's *Liber scientiæ, auxilii, et Victoria Terrestris*.[76]

In the Golden Dawn instruction, however, they are all given new meaning, again with reference to the "Elemental Tablets" and the "Tablet of Union." The six first calls belong to the Tablet of Union. Two of them uniquely so, the four next are also to be used with the elemental tablets. The next twelve are each referred to one of the sub-quarters of the elemental tablets. Thus, when working with the system, the Adept would start by invoking one of the calls attributed to the Tablet of Union and the appropriate Elemental Tablet. Then one would use the call of the sub-quarter in which the angel one is working with is located. For instance, to get to the angel Amox of the "watery quarter of fire," one would have to go through the sixth and the seventeenth angelic calls or keys.[77]

When it comes to the calls of the thirty Aires, which were somewhat more clearly defined in Dee's manuscripts, and hence less mysterious than the other eighteen, they are only mentioned briefly by the *Book "T"*. No indication either to the aim or method of using them is provided.[78] One gets the impression that Mathers (and maybe Westcott) was so focused on the Great Table and its invented elemental symbolism, that when seeing that the Aires of the original system was not reducible to it, he either lost interest or simply failed to see an immediate way to incorporate it more or less consistently with the rest of the Golden Dawn magical teachings.

The last aspect of Golden Dawn Enochian magic is contained in *Book "Y"*, and is perhaps the most outlandish feature. This is a board game, entitled "Rosicrucian chess."[79] The author of the document noticed that the Enochian elemental tablets can be transformed into *chessboards* by removing some of the letter squares in a systematic fashion. Each of the tablets consists of 156 letter squares. By removing the big central cross (36 squares), the lesser crosses in each quarter (10 x 4) and the four "kerubic" squares above each of these lesser crosses (4 x 4), one is left with sixty-four squares. This is the number of squares on a regular board of chess (8 x 8). Hence, one ends up with four different chessboards, each corresponding to one of the four elements.

The idea of "discovering" the occult significance of chess is not that far removed from what Eliphas Lévi had done with the Tarot some decades earlier, "uncovering" its hidden relation to the Kabbalah.[80] One significant difference is that the Golden Dawn's Enochian foundation of

chess is far more elaborate, complex, and hard to get at than Lévi's rather straightforward attributions.

The function of the "Rosicrucian" chess game, later most often referred to as "Enochian chess," seems to have been divination. According to the nature of the problem one wants to answer, one of the four elemental tablets is chosen as the board of play. Following the Order's teachings, each board will be divided into four lesser corners attributed to four "sub-elements." This reveals a main difference from ordinary chess: the Enochian variety is a four-handed game. Four players play out the actions of the four sub-elements upon the table chosen, a kind of dramatized battle between occult forces. Building on *The Concourse of the Forces,* each square is conceived of as a pyramid, uniquely joining various "occult forces." The pieces have also been exchanged, attributed to various Egyptian gods. They are to be perceived as the "rulers" of various elements and forces, moving across the board and "activating" the squares that they enter during the course of play. The result is that the movement of the pieces on the board can activate a wealth of imaginative speculation and occult reasoning on the part of the players and diviners.

Contacting the Beyond: Practical Experiments of the Second Order

When looking closely at the Golden Dawn teachings one gets the impression that the actual practice or application of Enochian magic had two main possible manifestations: the contemplative, imaginative *scrying* of various names and letter squares, and the actual operative *conjuring* of angelic entities. Of these, the first is best known and most typical of what we know of the Order generally, not least since this part of the system is described in the Enochian documents published by Regardie, especially *The Concourse of the Forces*. The possibilities for actually *conjuring* spirits with the system were mainly laid out in the *Clavicula Tabularum Enochi,* which Regardie did not find worthy of publication.

When one goes through the extant material containing the results of practical experiments, the vast majority is also clearly of the scrying and contemplative type. This may be as expected, since scrying had a high priority and was widely taught with different methods as well (especially the so-called tattwas).[81] In short, it was a pillar of the practice of Golden Dawn magic. In the following, I will briefly go through the material relating to the practice of Enochian magic, as to give an overview of what went on.

The most obvious source is to be found in a series of experiments circulated in one of the "Flying Rolls" of the Second Order. Probably used as a sort of magical *exemplum,* Flying Roll no. XXXIII is entitled

"Visions of Squares upon the Enochian Tablets," and contains just that: visions attained by seven members of the Second Order, using methods to scry the pyramidal letter squares described in *The Concourse of the Forces*.[82] The objective of these scrying experiments seems to have been the exploration of the "locations" in the "Astral Light" that these occult keys give access to, and the acquisition of more arcane lore regarding those occulted regions.

To give but one example, I will cite extensively from one of Dr. Edward Berridge's experiments with the square "c" of the "Earthy Lesser Angle of the Tablet of Air":

> Having rehearsed the 8th Angelical Call and enclosed myself within a pyramid as above [diagram of the pyramid of the square with elemental attributions is given], vibrating the Names, I followed the ray and found myself in a hot, very dry atmosphere; I therefore invoked the God Kabexnuf [the Egyptian god attributed to the pyramid in *Book "S"*] by the power c.n.m.o. ["angelic" letters extracted from the tablet] on whose appearance I used all the tests I knew, whereby he was strengthened. [83]

This describes the first steps of the Enochian vision quest. The adept rehearses the call and uses his "magical imagination" to place himself in the pyramid. After meeting the god of the square and interacting with him, the adept goes on to explore the realm that is opened up to him. Berridge describes how he meets a Sphynx resting on a black cube, showing him certain secrets of the workings of the Macrocosm.[84] After "resting" on an erupting volcano for a while—an experience he, quite plausibly, describes as not very pleasant—he was taken to "a higher plane where there was a luxuriant forest of tropical plants of gorgeous scarlet and orange," and was shown "many tigers," "tiger lilies and Japanese red lilies." Finally Berridge was shown a human being belonging, by correspondence, to that place. The man is described as looking pretty much like "Chopin playing madly on a piano in a large empty room."

The imagery is unquestionably rich and vivid, but it does not significantly differ from the result of other systems of scrying deployed by the Order. For instance, one is reminded of the visionary experiences Moina Mathers describes in her introduction to the use of "tattwas." The tattwas were another focus for scrying, which was used widely in the Order; this one extracted and recontextualized from Indian sources.[85] After similarly having "projected" her imagination or "astral self" through the focusing symbol used, Moina writes: "I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To

the left a long gallery of cliffs jutting out some distance into the sea."[86] The same occult faculties are used, namely, the imagination involved in scrying, for more or less the same aims. It would seem that this use of the Enochian system only differs from the use of tattwas in degree of potency and profundity; Enochiana is simply seen as the more complex, superior system with which one could work "astraly."[87]

The use of Enochian chess is perhaps at an interesting intersection between the contemplative practices described above, and the operative, manipulative calling forth of spirits detailed in *Clavicula Tabularum Enochi*. Although any deep knowledge of its function has been lost with the death of the earliest members of the Golden Dawn,[88] it seems clear that it was first and foremost meant to exploit the vast symbolism laid out in *The Concourse of the Forces* to form a tool for divination. Now, divination can be seen as being "in between" operative and contemplative magic in this respect, since it works primarily with visionary and imaginative meditations on the symbolism that appears, while it is also at the same time more operative than the typical contemplative scrying seen above. Divination, whether by Enochian chess, the Tarot, or geomancy, is meant as a response to a certain question an adept would have elaborated or answered, and thus works more directly with matters in this world.

We know that at least some central Golden Dawn members practiced Enochian chess. During the schism of the order in 1900, when the London rebels overthrew MacGregor Mathers and set up their own governing commission, they also appointed seven "Adepti Litterati," specialists in specific branches of occultism. One of these was Reena Fulham-Hughes, who was listed as a specialist of "Tarot and Enochian Chess."[89] This suggests that the system was taught and practiced by some, probably as a divinatory system similar to, but more complex than, the Tarot.

One particularly famous account of high-standing members using Enochian chess is given by William Butler Yeats. Yeats recounts some of the eccentricities that would unfold during his stay with MacGregor and Moina Mathers in Paris in 1894.[90] The atmosphere was pleasant, with Yeats reading from his latest play, Moina's brother, the famous philosopher Henri Bergson, coming over, and MacGregor complaining of the latter's failing to be convinced of MacGregor's magic.[91] Among these trivial anecdotes, however, Yeats tells that in the evening they would gather together and play a round of Enochian chess. Yeats and Moina would make one team, while MacGregor, always the eccentric, would play with a spirit as his partner. As Yeats described, "[H]e would cover his eyes with his hands or gaze at the empty chair at the opposite corner of the board before moving his partner's piece."[92] Unfortunately, we do not learn anything about the magical aspects of the games played; possibly they

were only recreational games. Sometimes, even magicians do things just for fun.

So what about the conjuring type of magic that, according to the *Clavicula Tabularum Enochi,* the Enochian system could also provide? As stated earlier, evidence of this "old school" kind of magical practice is hard to find in the Golden Dawn material. We do not have published accounts of experiences with conjuring angels or other spirits from this system, such as the Enochian "Kings," "Seniors," or "Aires." However, there are certain hints to be found.

One of the most direct, yet still slightly ambiguous, is Westcott's short "Further Rules for Practice," apparently written to go with *The Concourse of the Forces* and *Clavicula Tabularum Enochi.*[93] This instruction describes the use of the elemental tablets in a ritual setting in some more detail. The magician is to use the ritual of the hexagram to invoke the Kings and the Six Seniors, proceed with the ritual of the pentagram for the Spirit and Four Elements and then go on to the lesser angels that can be extracted from the tables.[94] The students are then told to carefully note that some elemental attributions are different depending on whether you are *summoning* spirits or *seeking* them "on their own planes,"[95] implying that both could be done.

He goes on to give an example of how one should go about to call forth the angel OMDI from the Earth of Fire tablet. After having performed the proper "banishing" or purification ritual, drawn the right pentagrams, and so on, the magician exclaims:

> EDELPERNAA, (the Great King of the South). VOLEXDO and SIODA, (the two Deity Names on the Sephirotic Calvary Cross). I command ye in the Divine Name OIP TEAA PEDOCE and BITOM that the Angel who governs the Watery and Earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI.[96]

This is clearly a much more coercive and manipulative method than using the Calls and miniature painted paper pyramids to scry the letter squares. The method reminds one of the sorts of coercive and constraining rituals found in more "nigromantic" grimoirs, such as the Goetia.

But what is the aim of the procedure Westcott describes? This seems again more ambiguous. Referring to his own personal experience with this sort of magical experiment, Westcott recalls "passing through" the letter tablets, finding himself in a cave where he was told secrets of the various letter squares on the table he had worked with. He then recalled being taken "through several fiery planes, each of them of greater whiteness and

brilliance than the last," stationed on a tower in the middle of the tablet, disclosed more arcane secrets by the Six Seniors, and so on.[97] In short, the result seems almost identical to that of the other, more directly contemplative methods. Toward the end, Westcott nevertheless adds a final note, which is of significance for us: "From the lectures circulated among the Adepti" he had gathered that the angels of the different sub-quarters and sections of the tablets all have certain defined properties.[98] It becomes immediately clear that he is thinking of the *Clavicula Tabularum Enochi,* as he lists the various groups of angels having properties such as "Knitting together and destruction," "Moving from place to place," "Mechanical crafts," "Secrets of Humanity," "Metals," "Stones," and "Transmutation."[99]

What should we make out of this? Despite Westcott's final "discovery," he does not seem to incorporate the specific and mundane functions of the angels and demons in the tables into his magical work. He drops it there and then, and continues entirely along the lines of the Order's vision quests. While acknowledging the more "medieval" prescriptions of the *Clavicula,* it seems that Westcott was at a loss when it came to using it. The short text referred to here suggests that even the highest adepts of the Golden Dawn were never entirely sure about the meanings and use of the Enochian system, and, in fact, seem to make contradictory statements about it.

We know that several Golden Dawn initiates, including the master of the magicians, MacGregor Mathers, did practice conjuring types of magic.[100] For instance, Yeats noted from the same 1894 visit to Paris that Mathers was "gay and companionable," but that he was strained by the many spirit evocations. He further wrote that "[o]ne day a week he and his wife were shut up together evoking, trying to influence the politics of the world . . . .I believe now, [that they were] rearranging nations according to his own grandiose phantasy, and on this day I noticed that he would spit blood."[101] Although we do not get any details as to what system they were practicing, it is perhaps not improbable to speculate that Mathers was experimenting with the use of the Enochian Aires, which, as we have seen, were originally geopolitical in nature. However, this remains speculation.

Another clue to actual practice of Enochiana of a different, perhaps more orthodox fashion is provided by the notebooks of W. E. H. Humphrey, known in the Golden Dawn as Gnothi Seauton.[102] These indicate that the small group of Golden Dawn adepts known as the "Sphere Group,"[103] originally founded in 1898 by the leading Second Order adept Florence Farr, was dedicated to Enochian experiments during the summer of 1901.[104] In the workings the group sought to emulate to a greater extent the workings of John Dee, by substituting some of the ordinary Golden Dawn methods for a crystal and speculatrix. This leads one to suspect that they may also have been influenced by the experiments of Hockley

and Mackenzie discussed earlier. The adepts would lead the experiments, while the actual scrying would be done by an uninitiated female seer. The schooled adepts would listen, record, and interpret.

Judging simply by the altered methods, it seems that this group wanted to take Enochian magic in other directions than what was allowed for through the text of *The Concourse of the Forces*. However, it seems that the *aim* was again closer to the introverted, contemplative workings: to gain more knowledge of esoteric arcana, relating to the Enochian system. The sittings detailed by Humphrey show that the interest was in unraveling hidden correspondences in the Enochian alphabet.[105] Unfortunately, we do not learn any details concerning the methods employed to induce the medium's revelations. They may or may not have had a more operative ritual magical basis.

Concluding Remark: Constructing Perennial Wisdom

In concluding this chapter, I want to draw attention to a central and recurring feature or strategy in the Golden Dawn's reinterpretation and presentation of the Enochian system. We have seen that, whether in the context of the initiation ceremonies, in the few official accounts given of the history of the system, and even in the presentations of the magic of the letter tablets, Dee and Kelley, the true originators of the Enochian system, were never mentioned. The de-contextualization that is implied in this systematic "source amnesia"[106] is crucial to the various representations of the system that the Golden Dawn produces. By severing product from producer, disconnecting Enochian from Dee and Kelley, even from the Renaissance, it becomes possible to interpret Enochiana as the ultimate manifestation of ageless wisdom. By this process, it is also possible to give totally new interpretations of the use of this system in magical practice, without losing legitimacy.

With a Marxist metaphor, this alienation of the producers from the product brings about a kind of "commodity fetishism"; Enochiana becomes something sui generis, even something perennial. All the while, this perennialism mirrors the conceptions of the Victorian occultist. This process, then, was pivotal for bringing about the transition from Elizabethan to Victorian angel magic. In the following chapters, we will see its continued influence on later receptions of Dee and Kelley's work.

4
The Authenticity Problem and the Legitimacy of Magic

The Collapse of an Order

Through the foregoing chapters we have seen how a Renaissance natural philosopher's quest to read the corrupted text of the book of nature by appealing to higher powers has led, through a series of historical transmutations, to a field of occultist theory and practical magic. Modern Enochian magic was forged in the hermetic, Rosicrucian, and theurgic crucible of the Golden Dawn, the most influential magical order of the late-Victorian period. The alchemico-metallurgic metaphor here is not merely poetic: the occult fusion which Enochiana was melted into in the Golden Dawn has had important repercussions for its future development. Not only because the Golden Dawn's synthesis has been supremely influential on twentieth- and twenty-first-century ritual magic and the wider occulture, but perhaps equally much because of the Golden Dawn's early organizational collapse and the confusion that arose in its wake.

The Golden Dawn disintegrated abruptly around the turn of the century, mainly due to three successive crises. Serious leadership problems broke out between the increasingly authoritarian MacGregor Mathers, settled in Paris, and the London Isis-Urania Temple; a controversy started among the London adepts over the place of private magical groups within the Order; and perhaps most devastatingly, the scandalous "Horos affair" of 1901 brought the otherwise secretive Golden Dawn to the front pages of the sensationalist press and damaged its reputation beyond repair.

One event that would go on to have serious consequences for the Golden Dawn occurred during the power struggles between Mathers and the London adepts in 1899 to 1900. Some years earlier, Westcott had been forced to resign from the Order due to suspicions from his employers, who were unimpressed when finding out about his occult leanings. This had left Mathers in sole control of the Order, from his

Ahathoor Temple in Paris. When in January 1900 Mathers learned that the adepts of the Isis-Urania Temple had grown so impatient that they threatened to shut down the temple in protest, he was convinced that they really had plans to restart under a different name and reinstate Westcott as chief. Responding to this perceived threat, Mathers made certain strategic choices, which would appear devastating to the Order. In a campaign to discredit Westcott's authority, Mathers revealed the true story about how the Fräulein Sprengel letters, at the very base of the Order's claim to Rosicrucian lineage and legitimacy, had in reality been forged. Mathers wanted to instill the idea that the only link to the real "secret chiefs" of the Order now ran through himself, claiming to be in contact with the real Soror S.D.A. in Paris—apparently still very much alive. The strategy was shortsighted, since people now had to question whether the Order was founded on anything but lies. This backfired on Mathers himself, who had problems convincing anybody about his own extravagant claims. More importantly for us, the revelation that the Sprengel letters had been forged and that there might not even have been an authentic Rosicrucian connection prompted other adepts to start their private investigations into the Order's founding myths, its documents and teachings. The Order's foundations were shaking.

It was still another couple of years until its original organizational structure crumbled. The sensational Horos scandal was an important reason. A certain Mr. and Mrs. Horos, con artists posing as adepts and spiritualists, tricked Mathers and other members of the Golden Dawn, and managed to steal a version of the Neophyte ritual. In September 1901 the Horos couple was arrested, after a young girl had been raped during a bogus Neophyte initiation of their machination. The massive press coverage that ensued seriously damaged the integrity of the Golden Dawn, even though the actual Order had had nothing to do with it. The Neophyte ritual was made public, ridiculed by the press, and deemed blasphemous by the judges, making it difficult for respectable members to remain associated with the Golden Dawn.[1]

The Order finally dissolved in 1903, after another internal conflict over the function of the Second Order and the role of the private magical groups, such as the Sphere Group, which we briefly discussed in the last chapter. Several factions nevertheless attempted to carry on the Order's "true lineage," often claiming renewed contact with secret chiefs or other strategies to fortify their legitimacy. Some of these we discuss in the second part of this book.

* * *

At present, I wish to call closer attention to some theoretical points mentioned in the introduction. One is related to the continued appeal of ritual magic in the modern age generally, while the other has specific bearing on the issue of Enochiana and the fall of the Golden Dawn. First there is the general problem of legitimating magical belief and practice in the face of secular, "disenchanted" modernity. This has been touched upon and discussed in a few full-length scholarly studies of modern ritual magic, such as Alex Owen's study of Victorian occultism,[2] Tanya Luhrmann's important anthropological study of contemporary (i.e., 1980s) witches,[3] Marco Pasi's historical treatment of the notion of magic in British occultism,[4] and other studies looking at the intersections of occultism and contemporary culture.[5] In addition, there have been more focused contributions addressing this problem to some extent, such as Wouter J. Hanegraaff's article on "How Magic Survived the Disenchantment of the World," and my own sociological research on contemporary ritual magicians in Norway.[6]

In addition there seems to exist a related but somewhat different issue to be dealt with within the specialized domain of modern Enochian magic, which I refer to as "the authenticity problem." The problem is connected with the contested nature of this particular magical discourse within modern occultism. During the twentieth century, differing views on what Enochian is and how it ought to be interpreted and practiced have abounded. As we saw in the previous chapter, the discrepancy between the Enochian magic of the nineteenth-century Golden Dawn and that outlined in the original Dee diaries was distinct. Much of the later debate revolves around this question. Since Golden Dawn teachings are at the foundation of most ritual magic practiced in the Anglophone West in the twentieth and twenty-first centuries, Enochian magicians have been faced with a problem when they have had to acknowledge this lack of agreement between authorities.[7] The evidential recognition that Dee's and the Golden Dawn's were not "the same magical system" requires a response. On the one hand the discrepancy must be explained to legitimate the Golden Dawn teachings; on the other, it opens up vistas for attacking the Golden Dawn system through an appeal to a supposedly "original" Enochiana.

This chapter will introduce some theoretical and methodological issues related to these two problems. As such, it reads not only as a conclusion to the first and historical part of this book, but equally much as a theoretical preface to the part that follows. I will begin with discussing the problem of legitimating magic in a secular world before I go on to treat the "authenticity problem" faced by twentieth-century Enochian angel magicians.

Magic in Modernity: The Survival and Revival of Magic between Disenchantment and Re-Enchantment

The resurgence of the occult in the enlightened nineteenth century has long been a fascination of scholars. The century that was born from revolutions and the Enlightenment was itself to spawn Spiritualism, Theosophy, and occultism. As James Webb somewhat dramatically put it: "After the Age of Reason came the Age of the Irrational."[8] After Webb, the thesis that the occult represented solely a Flight from Reason, brought about by what he had called a "crisis in consciousness," a logical consequence of too much logic, has been strongly contested. More recent research rather tends to emphasize the ways in which the various strands of nineteenth-century occultism and heterodox religion were shaped and influenced by prominent trends in Victorian culture, including the ideas of the Enlightenment and an emerging and gradually more professionalized modern science.[9]

A blooming interest in ritual magic was part of the broader Victorian occult revival. Although there seems to have been a certain continuity of individual magicians working through the early modern period into the Victorian era as well (a few of them, such as Barrett, and his possible student Hockley, were mentioned previously) the Victorian occult revival also saw an institutionalization of magic, through groups such as the Hermetic Brotherhood of Luxor and the Golden Dawn. These groups, cast as veritable schools for magic, had a profound impact on later developments.[10] The magical institutions provided a more stable basis for the development and teaching of magic, with the social aspect of magical orders significantly increasing the numbers of magical disciples. Even though the original Golden Dawn was relatively short-lived, its continued influence in the twentieth century was immense, especially due to the effort of such earlier members and disciples as Aleister Crowley, A. E. Waite, Dion Fortune, Israel Regardie, and others, who went on to form new groups and publish important magical material for new generations of aspirants to study. Two of the most influential sources for twentieth-century magic are indeed Regardie's publication of Golden Dawn material from the late 1930s[11] and Crowley's work, particularly the volumes of his Equinox journal, published from 1909, and other textbooks in magic and mysticism.[12]

A question that has perplexed many scholars, however, is just how highly educated, upper-middle-class moderns have been able to maintain a belief in magic, from the nineteenth and twentieth centuries, continuing into the present. This question is closely tied together with the broader debate of the secularization thesis of religion and modernity, and Max Weber's influential thesis on the "disenchantment of the world." As

society is modernized through processes of industrialization, urbanization, secularization, and rationalization, the belief in an animated, magical world is thought to be replaced by a mechanical and scientific-materialist worldview; the word *mystical* loses its sacred connotations and becomes instead derogatory, indicative of "obscurantism" or "superstition."

As is now old news, disenchantment and secularization understood in its crudest sense do not seem to be consistent with empirical data on the development of religion in the Western world. The blossoming of new religious movements and the "New Age" counterculture in the latter half of the twentieth century is of course the classic example, also because sociological research commonly identifies educated, relatively well-off middle-class citizens as the main recruits for such spiritual movements.[13] The question, however, has remained how to interpret this: Did secularization and disenchantment happen, later to be replaced by de-secularization[14] and re-enchantment?[15] Or should we rather understand secularization/disenchantment to mean something else than the "strict sense" interpretation, in such a way that we can view it as a process involving radical changes in the religious landscape of modern societies, instead of a total evaporation of "religion as such"? Perhaps, as the pro-secularization theory scholar Steve Bruce recently put it, critics and proponents alike should stop talking about "the secularization thesis," and instead look at the many various hypotheses on social change and religion as falling under a broader secularization paradigm.[16]

The interpretation that secularization ought to mean something else than the disappearance of religion has been favored by many sociologists and scholars of religion in recent decades. Typically, such positions entertain that new religious spiritualities must rather be associated with a gradual displacement of church religion, as a part of the secularization process.[17] Similarly, it would seem that the ideals of most new religious movements are remarkably well adjusted to the more progressive, individualist ideals of the educated middle classes.[18] Hence, one is justified in viewing the impact of secularization as a substantial transformation of religion and religious currents, to better conform to the ideals of a late modern culture in the shaping.[19]

The same demographic profile seems to hold for what little research has been carried out on modern and contemporary ritual magic. For instance, Tanya Luhrmann's groundbreaking study of contemporary witches in Britain found that most belonged to the educated classes, and had a generally articulate and sophisticated approach to their religious and magical practices.[20] Recent statistical data also show that various forms of neo-pagan and magical religion have been among the most rapidly growing "alternative" religions in English-speaking countries throughout

the 1990s and into the current century.[21] Hence, there is much to suggest that magic thrives at the very epicenter of late modernity. This brings back the questions "why" and "how"; is the modern fascination with ritual magic characterized by some kind of revolt against a culture of reason and disenchantment, indicative of a tendency toward re-enchantment of the world? Or does "the survival of magic" only exist on the premises of that disenchanted modern culture itself, effecting radical changes in the way magic is interpreted, rationalized, and legitimized by its practitioners? Do these explanations even have to be distinct, separated, and opposed to each other?

By comparing the Renaissance magical worldview of Marsilio Ficino and Cornelius Agrippa to that of modern "occultist magic," that is, the ritual magic that had its formative years in fin de siècle occultism, Wouter Hanegraaff has argued that a considerable reinterpretation has taken place which resulted in a "disenchanted magic."[22] The argument is that the Renaissance systems presented a genuine belief in a "magical worldview" of real correspondences between parts of the cosmos, an invisible mediating spiritus, and the very real existence of demons and spiritual intelligences of various kinds,[23] whereas the post-Enlightenment occultist interpretation involved an ontological move from emphasising entities and correspondences as "real and actual" to viewing them as merely conventional and pragmatically useful symbols.[24] Furthermore, Hanegraaff argued that the modern interpretation of magic is marked by a tendency toward psychologization; entities such as angels and demons tend to be viewed as "parts of the self," and magical practices are seen as psychological techniques for raising one's consciousness or attaining to the "Higher Self."[25]

In Hanegraaff's view, this renewed nomenclature signifies one aspect of a post-Enlightenment disenchantment of magic: as modern magicians are well-educated and sophisticated people who tend to trust science and psychology, upholding the reference to ancient theological entities threatens to bring about cognitive dissonance. A further point is attempted to be scored with reference to Luhrmann's anthropological research. Luhrmann described how modern magicians tend to believe in a separate-but-connected magical plane, which differs from our everyday world. For Hanegraaff, this point is used to demonstrate how the realm of magic is separated from the disenchanted everyday world, in a way that makes it possible for magicians to retain both conceptions, without the worldviews coming into direct conflict. Thus, Hanegraaff holds that "[t]he dissipation of mystery in this world is compensated for by a separate magical world of the reified imagination, where the everyday rules of science and rationality do not apply."[26] Indeed, this is viewed as having a "compensatory function," and in this respect, Hanegraaff argues, modern magic is "somewhat similar to the "escape" offered by

the creation of "imaginary worlds" in, for instance, contemporary virtual reality and role-playing games; but contrary to the latter, "it is taken with full seriousness as a religious worldview."[27]

The idea that magic has survived by becoming itself disenchanted has been challenged by Christopher Partridge, a proponent of what we may crudely call the "re-enchantment thesis." As Partridge shows, Hanegraaff somewhat twists Luhrmann's point about the separate magical world of modern magicians to fit the idea that magicians seek to balance a disenchanted worldview with a magical one.[28] By emphasizing the separateness and downplaying the connectedness of the "magical plane" the very idea of magical efficacy is neglected, or at least not given as much attention as it should. As Partridge writes (and I quote at length):

> Work on the magical plane, as Hanegraaff agrees, is believed to have a direct impact on the everyday world. That this is so places a large question mark against his claim that occultists are able to keep the two worlds separate. Indeed, apart from anything else, it would be enormously psychologically demanding to operate with such a fundamentally fractured worldview. In fact, regardless of the updated metaphors, explanations, and interpretations, occultists, like most religious believers, have a single magical worldview. And one only has to read the works of contemporary magicians . . . to realize that the world they inhabit is enchanted. Spirit entities, the communications of the Elizabethan occultist John Dee, and much else that is explicitly magical/spiritual is firmly accepted as part of an integrated worldview. As Luhrmann comments, although magicians do not always agree about the nature of reality, "the idea that spirits exist is not contested." Indeed, she later makes the point that what is believed and practiced by modern magicians can be understood as fundamentally religious—even "magicians themselves come to use the term 'religion' because they feel comfortable calling the feelings elicited in some meditations and rituals 'spiritual' . . . .One might imagine that merely having a spiritual response to a ritual should not commit one to any theory about divine existence or magical force . . . but people often find the distinction hard to handle . . . " Again, while it cannot be denied that, as a result of the Enlightenment, significant changes have occurred in the understanding of the nature of magic, its legitimacy and efficacy, the argument that contemporary systems of belief contitute [*sic*] "disenchanted magic" is flawed.[29]

Instead of any substantial disenchantment Partridge sees only a partially reformed lingo; the main tendency, in his view, is that magicians really retain,

or recreate, an enchanted worldview—however different the terminology, and what could aptly be considered legitimating strategies, may be.

This must, however, be understood in light of Partridge's overarching theoretical framework, that the new religious formations of late modernity are not really "secularized religion," but rather the emergence of a new religious "occulture," which increasingly challenges the secularism of the Western-style educated subculture that dominates most of today's truth institutions.[30] Building on earlier work in the sociology of religion, including Ernst Troeltsch's concept of "mystical religion" and Colin Campbell's influential "cultic milieu," Partridge holds the occulture to be an emerging cultural milieu, a "reservoir of ideas, beliefs, practices, and symbols."[31] More than this, understanding the occulture in Partridge's sense also includes considering the various sites and institutions through which these representations are mediated, disseminated, and consumed, including Hollywood movies, music, graphic novels, festivals, "alternative" fairs, and fringe magazines. Indeed, Partridge stresses that the occulture is not merely another "subculture," but rather a new significant culture in the making, a kind of esoteric mainstream.[32] Dropping a number of currents and positions belonging to this culture, he lists "those often hidden, rejected, and oppositional beliefs and practices associated with esotericism, theosophy, mysticism, New Age [and] Paganism," mentioning a couple of dozen other currents, themes, and topics, from alternative science, UFOs, and alien abductions to angels, spirit guides, and astral projection.[33] No doubt, Enochian magic would belong to this spectrum of practices as well. Adopting Partridge's terminology and basic sociological framework, I will return to some of the implications of locating Enochiana within the late-modern occulture in the last chapter of this book.

Returning now to the disenchantment/re-enchantment debate, I do find that both Hanegraaff and Partridge raise pertinent points. Their difference, it seems, is mostly one of accentuation, based on what seems to me to be their reliance on two different "master narratives": that of a Weberian disenchantment thesis, from which there can be no real return, and that of an ongoing opposition between elitist secularism and countercultural re-enchantment. As just indicated, I find Partridge's occultural framework to be helpful for locating especially the contemporary incarnation of the Enochiana discourse. However, there is one problematic aspect, which, as far as I can see, applies to both perspectives: there seems to be a sample bias involved when both look to illustrate their points. In the case of Hanegraaff this especially relates to the problematic act of generalizing the tenets of "occultist magic" from the writings of one occultist, namely Israel Regardie, and one anthropological study (Luhrmann's) of one magical group. Although Regardie's rendering of Golden Dawn magic has indeed been

vastly influential, this is not to say that it is without its competitors, or that it is necessarily received in one single way. If there is one thing contemporary research on consumer culture has established, for instance, it really is the fact that consumers of cultural products are not passive receptors, but engage actively, and are not afraid to alter and reinterpret the product by reembedding it in new contexts.[34] The same can certainly be said for the consumption of religious and magical ideas. Additionally, as will be shown in later chapters, other very influential occult authors tend to disregard Regardie's interpretations of what magic is all about. For instance, Aleister Crowley, the major authority in the Thelemic segment of modern occulture, and the proponents of modern Satanism, such as Anton LaVey and Michael Aquino, all go in quite different directions on major points. Although I do believe that there is much merit in describing Regardie's own take on ritual magic as "psychologized," I would be very hesitant about generalizing his position to modern occultism generally, let alone transposing his views backward to the magicians of the Golden Dawn.[35]

I do also find similar objections to Partridge's thesis of re-enchantment, particularly his proposition that modern occultists have "a singular magical worldview." An example of a "disenchanted magic," which in my view better illustrates Hanegraaff's point, is that of LaVey's rationalistic interpretation of Satanic ritual magic. In his expositional essays LaVey emphasizes the emotional aspects of magical rituals, viewing them as "intellectual decompression chambers."[36] The various magical paraphernalia are seen as mere "distractions" to hinder the intellect and give the emotions free reign.[37] Here magic is increasingly interpreted as psychological tools, much less ambiguously than in the case of Regardie. In addition, LaVey frequently attacked Regardie and what he characterized as the sanctimonious and fraudulent "holy esoterica" of "occultisms of the past."[38] The real influences on LaVey's system of magic are "secular" rather than "esoteric" knowledge systems, such as the sociologists Goffman and Klapp, and psychologists like Reich, Ferenczi, and Freud; all of whom are referenced in LaVey's perhaps primary work on what he called "lesser magic," *The Compleat Witch*.[39] To the degree that a disenchantment of magic really has taken place, it is, in my opinion, LaVey who represents it in its fullest form. I think one would find that this very influential figure in modern occultism does not squarely fit Partridge's framework; even though clearly a part of the rising occulture, LaVey was certainly no champion for challenging the materialist and scientific worldview of late modernity. That he may have been conscripted as such is a different matter.

To emphasize the difficulty in proposing one interpretation and legitimating strategy to be the dominant one, I will refer to my own sociological study of contemporary ritual magicians in Norway, where one of the objectives was to chart out emic understandings of the efficacy of

magic. Although the general tendency among my informants was to take a pragmatic approach in which metaphysical questions were largely bracketed in favor of a focus on actual results, the complexity of the beliefs became apparent as soon as I pursued them further. Whereas one of my informants found the interpretation that entities such as demons are to be seen as "qualities of one's own mind" reasonable enough if pushed to give an explanation, another magician, himself a professional psychologist, did not favor the psychologized view.[40] Although he held a "psychologically reductionist" position to be handy early on in the training of new magicians (to avoid megalomania and a romantic flight from this-worldly realities), he still held that, after a while, one would reach a sort of abductive conclusion in favor of the objective reality of demons, as literally described in grimoires.[41] That is, to account for certain results this magician claimed to have achieved, he held psychologization to be a less plausible, less elegant interpretation than a realistic, externalist interpretation of the entities could provide.[42]

The lesson to be drawn from this whole discussion, I believe, is that a more nuanced approach is needed to frame the various strategies taken by modern magicians to legitimize ritual magic in the face of secular modernity. Moving away from the dichotomous positions of disenchantment and re-enchantment theories, I propose to see these issues rather as a negotiation in which spokespersons adopt various strategies and come up with various solutions to perceived problems. This does not mean that the disenchantment/re-enchantment debate is futile, but one should recognize that it concerns questions on the macro level of history and society. A study such as this, however, detailing the history and development of a rather small subset of magical texts, ideas, practices, their spokespersons and contexts, in a variety of interpretations and conglomerations, should rather focus on nuances on the micro level. This lesson will be sought implemented in the chapters to come. The tool for doing this I find in a more discursive approach, giving emphasis to the plurality of views, differing claims and counterclaims about magic, and their social and often polemical contexts. Through this I hope to demonstrate that even with reference to a small subgenre of magic, such as Enochian, we can identify both "psychologized," "scientized," "traditionalist," "supernatural," "metaphysically evil," "pragmatic," "experiential," and "realistic" interpretations invoked by various spokespersons.

The Authenticity Problem in Modern Enochiana

At the very beginning of the twentieth century the world of occultism was shaken by the breakout of disorder and schism in the Golden Dawn. The story of the rebellious events of 1899/1900, their dramatis personae,

and the outcome was briefly referenced at the opening of this chapter, and has been thoroughly documented and described other places.[43] What is important in our context is that the splits in authority led to innovations in doctrine as well; new voices entered the scene through the early decades of the century, fighting for the legitimacy of new as well as old perspectives. This led to a proliferation of occult material coming out of the Golden Dawn milieu, and sometimes quite novel frameworks for occultism were also established. While the chapters ahead will explore some of these new voices and the role played by Enochian magic in them, there is first need of discussing some theoretical aspects relating to these developments, and methodological reflections arising from studying them.

Upon the breakup and fragmentation of the Golden Dawn several magicians and occultist scholars started to critically reexamine the Order's sources. Along with the Sprengel letters the authenticity of the Cipher MS discussed in the previous chapter was particularly questioned.[44] Perhaps as a result of this trend of inquiry into the Order's sources it would not last long until the first of the magicians became conscious of the discrepancy between Golden Dawn Enochian magic and the actual Dee/Kelley material. Aleister Crowley seems to have been the first to have brought this to the fore; he did research on the sources in preparation for his experiments in 1909 with "the Aethyrs," a part of the Enochian system that, as we saw in the previous chapter, was not particularly covered by the Golden Dawn teachings.

Although I will treat Crowley in some more detail later, there is an interesting observation to be made at this point. In his autobiography Crowley shows knowledge of the function that the Aethyrs, or Aires, seem to have been given in Dee and Kelley's work. What is interesting, however, is that Crowley did not find the original interpretation profound enough, characterizing the discovery of their mundane, geopolitical use as a "most disconcerting disenchantment."[45] Instead, Crowley favored another interpretation, that the Aethyrs were "spiritual layers" outside of the four Watchtowers.[46] Although this view may have some grounding in parts of the Dee material, the major impetus for this interpretation seems to have been with reference to the Golden Dawn synthesis, which Crowley after all was schooled in. In a cosmological interpretation of the Enochian system following the Golden Dawn, saying that the Aethyrs were realms outside of the four Watchtowers (i.e., the "Great Table") would really mean that they were outside of the "elemental realms," and thus representing more subtle realities. As we saw in the first chapter, the original interpretation seems rather to have been that these entities were in control of different parts of the terrestrial world, possibly with the intent of localizing and gathering together the twelve lost tribes of Israel before the day of doom.

While Crowley mixed his own research into the original sources with a trust in the Golden Dawn material, it seems that the discrepancy between the Enochiana of the Golden Dawn, eclectically combined with Kabbalistic and elemental magic as it was, and the original system of Dee and Kelley poses a problem of authenticity for magicians holding Enochian to be the highest, most potent form of magic.

This problem could ideally be solved or negotiated in a variety of ways. Immediately, three main strategies suggest themselves:

1. Going back to the sources in order to "correct" the errors made by the eager Golden Dawn occultists. I will refer to this strategy as purism. In this approach, scholarship plays an important part in establishing and defending authenticity.
2. Holding the Golden Dawn's own narrative to be true in some way, that is, by claiming that Enochian was not the product of Dee and Kelley, but predated them, and was "restored" to its pristine authenticity by the Golden Dawn or its primordial founders. This I will refer to as perennialism. Here, scholarship, in the ordinary sense of the word at least, is less important for authenticity, replaced instead by appeals to tradition, mythmaking, or exotic techniques such as clairvoyance or astral scrying.
3. Keeping a more pragmatic approach, where the test of truth is whether or not magicians get useful results from working with the various systems. This strategy I will refer to as pragmatism or progressivism, for the often implied notion that the system can be artificially improved by the magician him- or herself, and that the proof of profundity is in the proverbial pudding.

In the latter approach, "authenticity" in the sense of scholarly traceable origins and development would not really matter; instead, a more progressive stance of programmatic eclecticism, experiment, and testing, or simply an appeal to personal experience, would be the legitimating factor. The purist approach would be marked to a greater extent by historical and scholarly diligence, and arguments based on an appeal to the source materials, while the perennialist position, in whatever form, would have to depend to a much higher degree on esoteric cosmologies, insisting on some exotic provenance of Enochian, in Paradise, the realm of angels, Atlantis, or the invisible college of Christian Rosenkreutz. All these latter claims were indeed present in the Golden Dawn at some point, which, as we have seen, was at pains to avoid mentioning Dee and Kelley as the provenance of the Enochian material.

Together with the two other strategies, these claims are found throughout the twentieth-century sources. Hence I propose viewing "purism," "perennialism," and "pragmatism" as three ideal discursive strategies used by post–Golden Dawn Enochian magicians to resolve the authenticity problem sketched above, and argue the legitimacy of one's own particular position.

A Final Note on Discursive Strategies

At this point I take recourse to the concept and typology of discursive strategies developed by Olav Hammer in his study of knowledge claims and emic epistemologies in modern esoteric movements.[47] By looking at major spokespersons within the discourse community of modern esotericism, Hammer identified three main strategies: appeal to tradition, appeal to experience, and what he phrased scientism, or terminological scientism.[48] As Hammer's work deals with discursive legitimizations of claims in modern esoteric discourse, it has significant bearing on both of the two questions I have raised above.

In relation to the first, the three strategies described by Hammer can be identified in the way magicians legitimize their practices generally, by, for instance, appealing to narratives of personal experience, or by clothing their practices in scientific nomenclature, including the quite frequent appeal to quantum mechanics, or to psychological theories. The relation to the authenticity problem in Enochian magic is somewhat more complex. We clearly find appeals to (constructed) tradition to be at the core of what I termed the perennialist response, while the pragmatic/progressive response may include elements of both scientistic and experiential rhetoric. However, the perhaps more curious purist response does not squarely find its expression in Hammer's scheme. At one level, it is related to scientism, in that it makes an appeal to the epistemic authority of solid scholarship, especially in the discipline of history. As will be shown in a later chapter, however, the claim that teachings on Enochiana must be grounded in thorough, scholarly study of original source material seems to be an additional discursive strategy that started to gain serious ground in the 1970s and 1980s. This is an emphasis on an allegedly scholarly concept of authenticity, which interestingly seems to share common points with distinctions made by some academic writers. One could for example mention Gershom Scholem's work on Kabbalah, where past masters were construed as "authentic" expressions of the tradition, while modern reconstructions and reinterpretations were rejected as anachronistic frauds and charlatans.[49] Intriguingly, we find

the same kind of rhetoric employed within occultism as well, leveled against competing interpretations, criticized for being "inauthentic" in the sense of presenting distorted doctrines and practices.

In the second part of the book the historical development of the strategies is reflected in the division of chapters. We will first see how the Golden Dawn current continued, with modifications, into the twentieth century. Chapter 5 discusses the innovations of Aleister Crowley, while chapter 6 looks at new divisions and conflicts on Enochian magic within the remaining and reconstructed Golden Dawn groups, especially between Regardie and Paul Foster Case. Chapter 7 will discuss the emergence of modern Satanism, represented by LaVey and Aquino, and the role of Enochiana in the middle of modern Satanism's first schism. Through these chapters, Enochiana will largely be cast in the context of claiming and contesting "tradition." Chapter 8 moves on to discuss the interesting development that I term "the purist turn," beginning in the 1970s and overlapping with the turbulence in society and the religious and intellectual culture associated with that period. Finally in chapter 9 I chart out the latest developments in Enochiana, with a specific look at the importance of the emergence of the Internet for contemporary occultism. In addition, we will see that even though the purist turn largely influenced contemporary Enochian magic, later years have seen what some practitioners term the "New Flow": a set of new revelations from the Enochian angels, gradually acquiring a position as canonized parts of the Enochian corpus, alongside Dee and Kelley's original material.

PART TWO

MAJOR TRENDS IN ENOCHIAN MAGIC

5
The Angels and the Beast

Aleister Crowley (1875–1947) is one of the most well-known figures in modern occultism. He has been the subject of sensational stories in newspapers and magazines since his own days, and at some sixty years after his death biographies can be counted in the dozens.[1] Nevertheless, it is not until quite recently that academics have started to look at Crowley seriously. Since the late 1990s, an entire literature has cropped up that dissects Crowley's role in the modern religious and occult landscape, and the broader cultural and intellectual contexts of his own days. New biographies give a source-driven and nuanced portrayal of Crowley's life and actions, made understandable in light of his times and the specific goals and endeavors he set for himself.[2] Other academic studies place Crowley in the context of late-Victorian and Edwardian culture, and not least the moral, political, and religious anxieties of the interwar period. In this section of the literature Crowley has been linked to early-twentieth-century discourses on sexuality and transgression,[3] his engagement with the great political ideologies and upheavals has been analyzed,[4] and he has even been used as a focal point for exploring Edwardian experiences of subjectivity.[5]

Perhaps surprisingly, Crowley's ideas on magic have largely been neglected in this current of academic interest, left instead for other occultists to argue over.[6] While there have certainly been some exceptions to this general trend, it is still the case that the scholar who wishes to assess Crowley's magic has much less thorough secondary literature to rely on.[7] By extension, this applies to the endeavor of placing Crowley's role in that subset of occult magical discourse which is Enochiana. The only scholarly commentary touching on this issue is Alex Owen's chapter on "Crowley in the Desert," discussing Crowley's vision quest in the Algerian desert in 1909, induced by magical invocations of the thirty Aethyrs.[8] Owen contextualizes the exceptional series of magical experiments in light of

Orientalist discourse, sexual frustrations and taboos, psychology, and the search for the authentic self. Needless to say, our present concerns are somewhat different, and even though Owen gives a valuable interpretation of the mutations of Golden Dawn magic into Crowley's work, she cannot tell us much about the specific relevance of Enochiana in the middle of all this. Indeed, what little she has to say about Enochian magic is that it was "a complex magical system developed by John Dee...and his clairvoyant, Edward Kelley."[9] As the first part of this book demonstrated, such a description is much too simplistic. It will be an aim for the present chapter, then, not only to recapitulate Crowley's exotic use of Enochian magic, but to frame him in the unfolding narrative of the reception history of this particular set of angelic magic.

As we shall see, Crowley has indeed played a central role, steeped in the Golden Dawn's teachings but constantly pushing further with his original interpretations and new strategies to establish esoteric knowledge. Because of this emphatic Golden Dawn heritage, the present chapter should be read together with the next one. In one sense, Crowley could aptly be seen together with some of the figures we will meet there, as a pretender to the "authentic" lineage and authority following the fall of the Golden Dawn. While some of the people we will meet later have tried to reestablish such authority from within the preexisting structures, Crowley sought out different types of legitimating strategies, as well as new institutional bodies for carrying on and embodying such authority. Before we can turn to his appropriations of Enochian magic, then, we should place his overall magical and religious philosophy vis-à-vis the Golden Dawn.

The Making of a Prophet

Aleister Crowley's magical career formally began in 1898, when he was introduced to the Golden Dawn. He was taken up as an ambitious young man aged twenty-three, and quickly advanced through the Order's system of initiations. By the time of the schisms of 1900, Crowley was knocking on the portal of the Second Order. Teaming up with MacGregor Mathers, now having reached a peak of unpopularity among the London adepts, Crowley was given an initiation by the chief personally in Paris. However, this initiation would soon be declared void by the London rebels, after Crowley acted as Mathers's protégé in what has become known as "the Battle of Blythe Road"—an unsuccessful scheme to bring the rebels back to the fold.[10]

When the schisms raged, Crowley set out on a series of explorations, of both terrestrial and magical lands. Availing himself of money inherited

from the death of his father, he departed for a journey around the globe, visiting such places as Mexico, Japan, Ceylon, India, Burma, and Egypt, acquiring as much knowledge as he could from those countries' pools of religious and esoteric philosophies.[11] He claimed to have studied Sufism and Arabic in Cairo under the tutelage of an unnamed sheik.[12] While in Ceylon he spent six weeks with his old friend from the Golden Dawn, Allan Bennett, who was now setting himself up as a master *yogi*.[13] Back in London Bennett had been one of Crowley's personal tutors in the art of ritual magic; now he had taken up Buddhism, and gave Crowley an intensive course in yoga.[14] Following Bennett's example Crowley also engaged in a more intimate relation with Buddhism during his visit, and would subsequently consider himself a Buddhist for many years. Crowley would later make attempts to systematize and tabulate all the esoteric knowledge he had accumulated during his various trips and studies, incorporating them with the Golden Dawn teachings on Kabbalah and ritual magic. Notably, this project resulted in his book *777*, a set of tables showing correspondences between various systems modeled on the ten *sefirot* and twenty-two paths of the Kabbalistic Tree of Life, published in 1909.[15]

With hindsight, the most significant event of these years was nevertheless the 1904 "reception" of *Liber Legis*, the book that would become the founding document of Crowley's new religion, Thelema. As part of their honeymoon, Crowley and his first wife Rose Edith Crowley, née Kelly, had arrived in Cairo on February 9, where they would stay for several months.[16] During the stay, Rose apparently started to act strangely. Following a specific ritual evocation performed by Crowley on March 17, allegedly for no other reason than to impress Rose with his magical aptitude, she started to display a kind of mediumistic behavior. She began uttering strange, incoherent phrases to her husband, such as the ominous, "They are waiting for you," and, according to Crowley, making various fragmentary statements about "the child" and "Osiris."[17] This had apparently continued for several days, and Rose would soon reveal that it was the god Horus who had started to talk to her, and that he wanted to get in contact with Crowley.

On March 20, at the spring Equinox, Crowley arranged a ritual to invoke the Egyptian god in his particular form as Ra-Hoor-Khuit, the sun-god. During this ritual, Rose's apparent mediumship would reach its climax. Through her, Horus declared that the spring Equinox of 1904 signaled "the Equinox of the Gods," the moment in time where the previous "aeon" was to be replaced by a new one. More specifically, Osiris's two thousand years-old reign came to an end at the arrival of Horus's aeon, the aeon of "the Child." In Crowley's own interpretation

of the event, he was now to establish contact with the "Secret Chiefs," the discarnate intelligences ruling the secret "Third Order" of the Golden Dawn. Despite their previous brief alliance during the tumultuous events of 1900, Crowley had fallen out with MacGregor Mathers, the earthly leader of the Order. Now, conveniently to say the least, Horus and the Secret Chiefs were calling upon Crowley to receive and devise new magical formulae and rituals suited for the New Aeon, and devise plans to destroy the old Order once and for all.[18] Over three days, from April 8 to April 10, Crowley would write the three chapters of *The Book of The Law,* making him the prophet of the New Aeon. This became the founding moment, and the foundation myth, of a new religious movement, Thelema.

As prophet of a new age, the Aeon of Horus, Crowley took great efforts to reform the magical and initiatory formulae of the now, in his view, outdated Golden Dawn. This led to new Thelemic versions of specific rituals taught in the Golden Dawn, such as the important magical rituals of the pentagram and hexagram, and naturally a drift of symbolic focus away from Osiris toward Horus.[19]

Crowley's vision of Thelema as a complete religious and magical philosophy took shape and solidified only several years after the unusual events in Cairo during the spring of 1904. In order to understand the place and function of magic in the work of Crowley, it is necessary to look somewhat closer at the ideas he developed for Thelema.

Magick for All

The Book of the Law and Crowley's numerous commentaries on it prophesize the end of "the Aeon of Osiris," a millennia-long period characterized by patriarchal and largely collectivist religions such as Christianity and Islam, and the coming of a new "Aeon of Horus" to replace it.[20] In this new aeon, a radical individualism is the new credo, and Thelema put forward as its only proper religion. Thelema's famous dictum is "Do What Thou Wilt," but one should quickly point out that this was not simply meant as a license to pursue any indulgence. Rather, Crowley's commentaries emphasized that it also implied the strictest possible discipline, since Thelemites are bound to discover their single "True Will" and follow it unconditionally.[21] This endeavor becomes the ultimate purpose of magic in the context of Thelema.

The True Will is said to transcend the subject's ordinary limitations for knowledge and self-knowledge, and magic is invoked as a tool for reaching this absolute knowledge of self. In Thelemic discourse the magical procedure that leads to knowledge of the True Will is variously referred to in alchemical and Hermetic terms as "the Great Work," or in a

more mystical vein as the attainment of the "knowledge and conversation of the Holy Guardian Angel." Although various procedures should be possible, Crowley's preferred one was based on a seventeenth-century magical grimoire known as the Abramelin operation, from which the term Holy Guardian Angel was taken.[22]

With reference to this attainment, Crowley wrote that it

> is the essential Work of every man; none other ranks with it either for personal progress or for power to help one's fellows. This unachieved, man is no more than the unhappiest and blindest of animals. He is conscious of his own incomprehensible calamity, and clumsily incapable of repairing it. Achieved, he is no less than the co-heir of Gods, a Lord of Light. He is conscious of his own consecrated course, and confidently ready to run it.[23]

Only when this True Will has been discovered can the magician begin to make correct choices in life, binding him or herself to it as prescribed in the doctrines of Thelema. Only at the point when one's True Will is known can the more general laws of "magick" which Crowley wrote up be followed, where it is defined as "the Science and Art of causing Change to occur in conformity with Will."[24] Indeed, *magick*, spelt with a "k" to differentiate it from previous "superstitious" interpretations, becomes a complete "form of life."[25]

Crowley's take on magic springs out of his Golden Dawn training, but it is taken in a direction of personal development, and the laying down of a new ethics and a new religion when coupled with the Thelemic project. Institutionally, this synthesis was embedded in two different structures. In 1907 Crowley founded his own magical Order together with George Cecil Jones, the A.·.A.·. (*Astron Argon*).[26] Officially launched with the first edition of the occult periodical *The Equinox* in 1909, this Order incorporated the grade structure and basic teachings of the Golden Dawn, but expanded it with Crowley's new take on magic as well as giving a central place for Thelema. Furthermore, its motto was "the Method of Science—the Aim of Religion," reflecting Crowley's insistence that his was a revised form of magic, adapted to conform to the methods and standards of science rather than the superstition characteristic of the earlier aeons.[27] Another important feature which differentiated the A.·.A.·. from the Golden Dawn was that it was not intended to function socially in the same way; instead, it should be a school of intense and focused magical training based on a teacher-pupil relation.

In the years leading up to the Great War of 1914 Crowley launched a campaign to spread Thelema to all branches of society, hoping to establish

it as a political force to be reckoned with. For this goal, a secretive magical society such as the A.·.A.·. was inefficient; instead, Crowley availed himself of his newly acquired leading position in the German Neo-templar group Ordo Templi Orientis (O.T.O.).[28] In a process initiated by the Order's "Outer Head" Theodor Reuss between 1910 and 1912, Crowley was set to rewriting the O.T.O.'s rituals and doctrine, streamlining the initiation outline and making the Order fully operable. However, he also took this opportunity to thoroughly "thelemize" the Order, making it a new and more practically oriented vessel for spreading Crowley's radical social and religious vision. In 1923 Crowley succeeded Reuss as international leader of the O.T.O. (he had headed the British branch up to that point) and more fully emphasized the Order's role for promulgating the "Law of Thelema" and working as a kind of political avant-garde for the new Thelemic world order.[29] The campaign failed badly, however, and Crowley left a largely dysfunctional and splintered Order when he died in 1947.[30]

With this admittedly very basic overview of the doctrines and institutions of Thelema and the place of magic within it, we can proceed to the main task of this chapter: placing Crowley in an emerging post-Golden Dawn discourse on Enochiana.

The Enochian World of Aleister Crowley

When it comes to the subject of Enochian magic, Crowley's role as Thelemic prophet did not primarily manifest in attempts to "thelemize" the system. In a sense, Crowley stayed largely within the Golden Dawn framework of interpretation, while moving beyond it primarily through a partial "return to the sources" and pioneering attempts to incorporate other parts of the original material into magical practice. As seen earlier, not only did the Golden Dawn invent their own readings and interpretations, but they also used only a small portion of the magic available from the original sources as their basis. Their fascination had been with the Great Table, which lent itself easily to a fourfold interpretational scheme in which the elements and the Tetragrammaton figured centrally. Meanwhile, the Heptarchic system and the system of the Aires and the various calls in the Adamic language were left unused. Although the latter were mentioned in the Golden Dawn curriculum, they do not seem to have been implemented practically and deployed in rituals. The most influential contribution Crowley would bring to the development of Enochian magic was indeed to explore and give an explanation for the Aires, or "Aethyrs." It is with him that we find the first attempts at a more or less consistent theory of these entities and their connection to the elemental magic of the Golden Dawn's Great Table.

The relation between the angels of the Great Table and those of the thirty Aethyrs seems to have fascinated the young Crowley already during his short but intense stay with the Golden Dawn. In his autobiography, Crowley described a crude and not entirely successful Enochian experiment that took place in 1899–1900:

> In bed, I invoked the Fire angels and spirits on the tablet, with names, etc., and the 6th Key. I then (as Harpocrates) entered my crystal. An angel, meeting me, told me, among other things, that they (of the tablets) were *at war with the angels of the 30 Aethyrs, to prevent the squaring of the circle.* I went with him unto the abodes of fire, but must have fallen asleep, or nearly so. Anyhow, I regained consciousness in a very singular state, half consciousness being there, and half here. I recovered and banished the Spirits, but was burning all over, and tossed restlessly about—very sleepy, but consumed of Fire![31]

Working of course entirely within the Golden Dawn framework, which he was still at this point learning to master, Crowley had summoned an elemental angel from the Great Table, while "scrying in the spirit vision." Met by the "astral form" of one of the angels of fire, he was told that a celestial war was being waged between what seems to be two distinct types of angelic beings: those of the elemental tablets of the Great Table, and those of the Aethyrs. A subtle hint to the natures of these differing classes of angels can also be extracted from this passage. Since the strife of the warring parties was over "the squaring of the circle," that ancient mathematical and mystical problem, with the elementals striving *against* it and the Aethyrs working *for* it, it seems reasonable to assume that Crowley imagined the Aethyrs to be rather more spiritually profound than the elemental angels. Their agenda in this vision was, as it were, to work mathematical miracles.

Crowley would use both magic and scholarship in his quest to understand and flesh out the cosmology of the Enochian system, which must undoubtedly have seemed like the most profound thing the Golden Dawn had to offer. We know that at one point, possibly already during his Golden Dawn training, Allan Bennett passed him a copy of the Inner Order instruction *Book "H"* to study. This book, which we have seen to be a copy of the Sloane 307 manuscript, amended and abridged by Westcott, would have been a part of the instructions above Crowley's grade at the point, and he should not officially have been able to study it. Nevertheless, as Rankine and Skinner's reproduction of Bennett's copy show, Crowley did have access to it and even added some notes to the text himself.[32]

The system described here, we remember, was one of ritual magical evocation for various defined purposes, closely following the functions sat down in Dee's originals. While it does not seem as though Crowley tried to experiment with that system at this point, he found opportunities to explore the more mysterious Aethyrs after he dissociated himself from the Golden Dawn and embarked on his travels. Perhaps intrigued by the small glimpse of information he had gathered in his experiment earlier that year quoted above, Crowley set out to explore the Aethyrs more closely after arriving in Mexico in the autumn of 1900.[33]

On November 14 and 17 Crowley sat down to scry the two "lowest" Aethyrs, "TEX" (the 30th) and "RII" (29th), by calling the nineteenth Enochian key.[34] The result, Crowley would later describe, was "mysterious and terrific in character. What I saw was not beyond my previous experience, but what I heard was as unintelligible to me as Blake to a Baptist."[35] In the words of his recent biographer Richard Kaczynski, Crowley's visions were "surrealistic, apocalyptic, and bear the stamp of his evangelical upbringing."[36] In his second attempt, for instance, Crowley saw an immense angel approaching, with eagle wings hiding all the heavens. The angel spoke in that recognizable ancient tone of fire and brimstone:

> Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains![37]

After this the exploration of the Aethyrs would be discontinued for almost a decade, until his famous 1909 Algerian adventure.

Algeria, 1909

We shall now turn to the events in the desert of Algeria. On November 17, 1909, Crowley arrived at the sprawling north African city of Algiers together with his pupil and lover, the poet Victor Neuburg. The trip was claimed to be purely recreational in intent, but ended with Crowley reporting a set of twenty-eight visions, which would since rank among the most important sources of revealed doctrine in Thelema, second only to *The Book of the Law* itself.[38]

The visions and voices only manifested after Crowley found his old notebook from the Aethyric experiments in Mexico, almost a decade earlier. Despite denying premeditation of his new attempt to scry the Aethyrs, it is quite clear that Enochiana had not simply faded from Crowley's atten-

tion over the interceding years. In fact, several of his activities between 1900 and 1909 reveal a continued interest in the Enochian material. When Crowley edited Mathers's manuscript translation and abridgement of the *Lesser Key of Solomon,* or *Goetia,* in 1904, he added his own translation of the accompanying conjurations from English into the profound "Angelic language" of Enochian.[39] Even more important, unpublished sources show that Crowley engaged in a close study of the original Dee material just prior to his departure with Neuburg to Algeria. On October 30, 1909, Crowley wrote in a letter to his A.·.A.·. companion J. F. C. Fuller that he had been doing research into the Enochian documents at the Bodleian Library in Oxford.[40] This is significant considering Crowley's claim that there was no premeditation behind the magical experiments that followed only a few months after his research trip.[41] As it turns out, Crowley had planned to include a longer essay expounding on the Enochian system for his new occult review, *The Equinox,* already during the summer of 1909. In fact, it was while looking for his old Enochian tablets (and a pair of skis) in the attic during that summer that Crowley rediscovered the original manuscript of *The Book of the Law*—an anecdote often told in the Thelemic literature.

The trips to Oxford and Algeria were part of the same research project into Enochiana; the first scholarly and theoretical, the second practical and experiential.[42] The overall project did amount in two works which have since become classics of the modern Enochian literature, published a few years later.[43] As I will argue, the trademark of Crowley's approach consisted in innovation grounded in a personal, experiential exploration of the system, only occasionally restrained by a scholarly reassessment of sources.

Being the first magician after the Golden Dawn to fully combine archival research with practical experiments in Enochian magic, Crowley also seems to have been the first to experience the post–Golden Dawn authenticity problem. This may, indeed, have happened during his Oxford research trip. In Oxford Crowley had the opportunity to study Elias Ashmole's copies of Dee's "revealed books," including the system of the Aethyrs portrayed in *Liber Scientiae,* studiously presented in Ashmole's hand.[44] Perhaps it was here that Crowley discovered the "most discomforting disenchantment" about the system of the Aethyrs, namely that the original document seemed to attribute the entities simply to "aires" or "climes" of the world, corresponding to angels governing various geographical regions and peoples.[45]

As was mentioned earlier, Crowley did not favor this interpretation himself, even after being confronted with and recognizing it. This can be seen in the specific editorial choices he took when finally publishing his exposition of Enochian magic in *The Equinox* in 1912. Not only did Crowley omit

references to the anomalous *Liber Scientiae* when presenting the Aethyrs in his classic essay "Liber Chanokh,"[46] but he also chose, conveniently, to "omit for the present consideration of the parts of the earth to which they are stated to correspond."[47] Instead of that stated correspondence, Crowley went on to discuss "the Thirty Aethyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe."[48] In doing so, Crowley is seen to follow an interpretation more consistent with the Golden Dawn tradition, viewing the Aethyrs as subtle spiritual layers outside of the elemental realm, accessible with the use of the nineteenth Enochian call and certain techniques for scrying in the astral.

The experiments in Algeria were indeed an opportunity to work from within this frame of interpretation. The method Crowley employed in the desert with Neuburg was to use a golden topaz stone set in a wooden Calvary cross as a focus for scrying, in Crowley's own words playing a part "not unlike that of the looking-glass in the case of Alice."[49] While gazing into the spiritual realm of a given Aethyr he reported being filled with visions and voices speaking to him, the appearance of angels and other spiritual creatures—as had been the case already in Mexico in 1900. All of these sights and sounds he dictated to Neuburg on the spot, who was charged with writing the whole spectacle down. The outcome of these visionary episodes was published as a special supplement to *The Equinox* in 1911, under the title of *The Vision and the Voice*.[50]

The actions recorded were indeed spectacular. In a recent reconstruction, Richard Kaczynski describes the method of obtaining the visions in the following way:

> A.C. removed his scarlet cavalry [*sic*] cross, a pin inset with a huge topaz inscribed with a rose cross. He gazed into the stone while concentrating on his third eye, the *ajna chakra,* and, when he felt prepared to receive a vision, he began the 28th Call in the Angelic Language: *"Madrax da-es perafe BAG cahis mihaolzed sanit caosgo odeh fisisah balzed izedrase Iaidah!"*[51]

The topaz stone in his necklace rose-cross was used as a substitute for the "shewstone," which Edward Kelley had used to commune with the spirits. An active and ordered use of the imagination, furthermore, played an important part in accessing these ostensible magical "realms." As Crowley noted in his *Confessions*:

> I had learned not to trouble myself to travel to any desired place in the astral body. I realized that space was not a thing in itself, merely a convenient category (one of many such) by reference to which we

> can distinguish objects from each other. When I say I was in any Aethyr, I simply mean in the state characteristic of, and peculiar to, its nature.[52]

Not only does this quote show Crowley applying a Kantian perspective to the magical theories of astral travel, but it also tells something of the nature of the visionary experiences. He would retain his spatial and temporal awareness while "drawing down" these visions to the scrutiny of his imagination. "Remaining in his body," Crowley would describe and speak out in words the visions he had to Victor Neuburg, who promptly wrote it down in his notebook.[53] As a general rule, one Aethyr was invoked in this way each day while the companions marched across the desert, with some days performing two, others none. Each of these sessions typically lasted about an hour or so.

In the visions Crowley would encounter angels and heavenly beings, taken through initiations and shown to "the City of the Pyramids," where the highest adepts dwelled. Content-wise, the bulk of the visions were close to the ones reported nine years earlier in Mexico. There were some exceptions, however. Sometimes the "visions" would take on an astonishing complexity, and even involve strange synaesthetic experiences. This sensual richness can be found in the invocation of the twenty-first Aethyr on November 29. In the transcription of this session, Crowley encounters an enthroned but invisible deity, which tries to communicate with him primarily through taste sensations:

> He [the deity] is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar, asafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorous, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he *signals* them.[54]

Later, Crowley connected these tastes with astrological and Kabbalistic symbolism. In an extreme example of the kind of Kabbalistic hermeneutic Crowley would recommend for his Scientific Illuminism, these translations led to a "decipherment" of the deity's signals, even revealing an apparent message in text![55]

The most enduring event was nevertheless the apocalyptic encounter in the desert with the demon Choronzon. As we learned in chapter 2, the

name of this demon comes from Dee and Kelley's records. There its name had been spelled "Coronzom," which in turn morphed into "Coronzon" in Casaubon's published version of the same manuscript. As mentioned in that chapter, Crowley's spelling betrays the influence of the Sloane 307 manuscript, which, we saw in chapter 3, the Golden Dawn had used as one of its original sources.

Spelling and provenance aside, the demon fully entered the mythology of modern occultism following Crowley and Neuburg's invocation of the tenth Aethyr, performed December 6, at night, "in a lonely valley of fine sand, in the desert near Bou-Saada."[56] Due to the somewhat cryptic, fragmentary, and partially conflicting records of this action, it is hard to tell what really went on this evening; on any reading, it was definitely different from the earlier invocations.[57]

Through the previous visions Crowley had learned that he was about to cross the so-called Abyss, an abstract Kabbalistic concept designed to signify the "space" between the three upper *sefirot* and the lower seven, or the unbridgeable space between godliness and manifested individuation. Passing through the Abyss meant the destruction of one's own ego in order to attain a state where one's individuation dissolves and mystical union is attained.[58] In Crowley's system of magic, this crossing is correlated with the so-called dark night of the soul, a term originating with the sixteenth-century Christian mystic St. John of the Cross. In the visions of the eleventh Aethyr (the one immediately preceding the tenth, since they are invoked from the last to the first), Crowley was told that the crossing of the Abyss involved an encounter with the malicious demon Choronzon, who resided there.[59]

Knowing that this encounter was at hand, the method of working was changed accordingly. A complete temple for ritual evocation was set up, in accordance with the standard methods provided by the grimoire tradition of the *Goetia*.[60] A protective circle was built out of stones, enforced with divine names, and east of it a triangle was erected, where the demon was to appear.[61] Although the records are unclear about this, it seems likely that after Crowley and Neuburg had performed the preparatory banishing rituals Neuburg stayed in the center of the circle and took the role of magus, while Crowley took his place in the triangle itself. About to take up position as a material basis for the spirit to materialize in, Crowley proceeded with the invocation of the Enochian Aethyr as usual. Instead of having a vision, however, he was now "possessed" by the demon Choronzon himself, who would speak through him and threaten and test Neuburg's skills and willpower.[62]

The account that followed is somewhat confusing. While Neuburg stands in the circle and commands the demon/Crowley to speak,

the demon is said to take on different forms and shapes; variously, Neuburg reported to have been encountered by a girl he had fallen in love with, by Crowley himself, and by a snake with a human head.[63] It would seem that these figures appeared outside of the circle and the triangle, attempting to distract and overcome the mage by appealing to his various emotions. Even more exceptionally, Choronzon the demon would at one point start to talk very fast through Crowley, spouting gibberish, with the goal of keeping the scribe occupied with writing everything down. While Neuburg was busy keeping his records, the demon/Crowley would throw sand on the circle in order to eradicate it and break the magician's protective barrier.[64] Just when Neuburg became aware of the scheme, the demon, purportedly in the form of a ferocious "savage," leapt upon him, biting for his neck with sharp fangs. Only by yelling divine names and stabbing the demon with his magically consecrated dagger did Neuburg repel the attacker and confine him to his triangle once again.[65] What actually occurred during these dramatic minutes remains unclear; however, Lawrence Sutin is probably right in pointing out that the most reasonable solution is that Crowley, behaving possessed, actually jumped upon Neuburg the magician.[66]

No doubt, these experiences made a great impact on Crowley and his followers. Alex Owen even argues that Crowley's personal and material problems in the aftermath of the operations in the desert are a sign that his "crossing of the Abyss" was in fact a failure: the demon had consumed his soul, and consequently he lost his grip on reality.[67] It certainly looks awkward when the academic historian passes judgment on the success or failure of a rite like this. It even seems that Owen, in her search for a psychologized interpretation of Crowley and his magic, is driven to pass over or ignore Crowley's own interpretation of the rituals' significance and relation to later events. In *Confessions* Crowley noted that his later problems in the "real world" were actually an expected outcome of a *successful* crossing: "Part of the effect of crossing the Abyss is that it takes a long time to connect the Master with what is left below the Abyss."[68] The disorientation resulting from the attainment of magical genius may look a lot like personal disintegration. In Crowley's understanding there is a fine line distinguishing prophets from madmen. For himself, he claimed nothing short of prophethood.

When heading back for Britain, Crowley reported in a letter that "we have the Apocalypse beaten to a frazzle. . . . This is the holiday-holyday of my whole life."[69] As we shall see, the apocalyptic madness in the desert would indeed lead to specific doctrinal innovations within the religion he revealed to the world.

The Enochian Aethyrs and Thelemic Religion: Crowley on Authenticity

In 1911 Crowley designed an authoritative curriculum for his magical order A.·.A.·., based on a classification of four different kinds of texts, ranging from A through D.[70] Each class of literature reflected both the method of production and the authority of the texts belonging to it. Class A documents were considered "received" works which had the highest authority; their real authorship should be attributed to "the Secret Chiefs" of the Great White Brotherhood rather than the material person Crowley. *The Book of the Law* was the main representative of this category. The collection of visions resulting from the Enochian experiments with the Aethyrs, however, were classed as both A *and* B. The A status reflects that the document was held to contain material considered "received," while it also brought commentaries reflecting on that received material.[71]

The A.·.A.·. syllabus furthermore gave a short note for each text, describing its particular relevance. The description for *The Vision and the Voice* declared that the doctrinal content conveyed by the entities in the visions was uniquely authentic:

> Besides being the classical account of the thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic. The instruction in the 8th Aethyr pertains to Class D, "i.e." it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Aethyrs given in the 18th Aethyr.[72]

The realms of the Aethyrs accessed by Crowley are considered so spiritually sublime that information acquired there is given a uniquely profound status. Visions endowed by Enochian angels about particular spiritual issues, such as the offices of a "Master of the Temple" (i.e., the eighth degree in Crowley's magical system, and the third highest one), are to "be taken as authentic," while other commands form the basis for official rituals within Crowley's magical system. Additionally, important aspects of what would become a Thelemic theology were revealed by these entities, and expressed through rituals and creeds.[73]

One clear example is found in the Gnostic mass which Crowley wrote up for his Gnostic Catholic Church *(Ecclesia Gnostica Catholica)* in 1913.[74] Crowley designed the mass as an exoteric celebration of the esoteric secrets of the O.T.O., making the sexual symbolism of that secret one of

the major themes of the mass' liturgy. By extension, the mass became, and still remains, the most central religious ceremony of Thelema today.[75] What interests us here is that much of the sexual theme of the mass's liturgy centers on two godlike entities which are not found in *The Book of the Law:* the male entity "Chaos" and the female goddess "Babalon."[76] Both of these entities were introduced properly for the first time in the Enochian visions.[77] In these visions, the two "deities" or "entities" are interlinked with certain Kabbalistic representations from the Tree of Life. In the fourth Aethyr, Chaos is attributed to the sefirah *hokmah* ("wisdom"), and Babalon to *binah* ("understanding"), that is, to the second and third sefira respectively.[78] The two deities are seen as the very first manifestation of a dual principle, with a male and female polarity. Thus, this is also a primeval cosmological manifestation of sexuality. In the liturgy of the Gnostic mass, Babalon is described as a universal womb, while Chaos is "the sole viceregent of the Sun." The implication of this is the sort of solar-phallicism associated with Richard Payne Knight, Hargrave Jennings, and others; a religious stance that is central to the mysteries of the O.T.O.[79] Through Crowley's experiential exploration of the Enochian system, and the subsequent and accompanying innovations made to it, Enochiana has become centrally inscribed in Thelemic religion.

Crowley's take on the Aethyrs is important in another respect as well, namely, for the *initiatic quality* that he attributes to working magic with these sublime astral entities. Crowley significantly claimed to have received his initiation into the Magister Templi degree of the A.·.A.·. while traveling in these occult lands, and we have seen that the description of its function given in the records later became official teaching in the order.[80] The initiatic theme has had a significant reception in occultism after Crowley, as we will see in later chapters of this book, but it also played an important role in Crowley's quest for legitimating his position in the broader occultist milieu. We have already seen that he claimed *The Vision and the Voice* to be "the classical account of the thirty Aethyrs," and the "model of all visions." Combined with the fact that Crowley was the first to incorporate the Enochian system of the Aethyrs into modern occultism, this has effected the perpetuation of his interpretation of the system at the expense of the original, but by some standards perhaps less spiritually sublime, system portrayed in Dee's *Liber scientiae.*

* * *

At this point we should return to what was mentioned earlier, namely, that Crowley was the first magician after the Golden Dawn to encounter and struggle with "the authenticity problem" as formulated in the previous

chapter. It is also in his work that we first encounter the full play of strategies that we have introduced and discussed in chapter 4. Dissatisfied with the Golden Dawn curriculum, Crowley took it upon himself to do research into the original sources. When the evidence of the sources he researched conflicted with the perennialist outlook of the Golden Dawn's frame of interpretation, Crowley would nevertheless favor the latter. At the same time, he is at several instances seen to give more or less pragmatic arguments when the authenticity problem arises. Writing about the Enochian language, Crowley first assures his readers that this is an authentic language:

> The conjurations of Dr. Dee are in a language called Angelic, or Enochian. Its source has hitherto baffled research, but it is a language and not a jargon, for it possesses a structure of its own, and there are traces of grammar and syntax. In any case it is probably corrupt.[81]

But then the argument suddenly switches from authenticity to pragmatics:

> However this may be, it *works*. Even the beginner finds that "things happen" when he uses it: and this is an advantage—or disadvantage!—shared by no other type of language. The rest need skill. This needs prudence![82]

From this twofold argumentation we first read quite explicitly that the power of the Enochian language qua magical language is *not* conventional or pragmatic as such; that is, Enochian is "real" and not simply "a jargon." But in the absence of definite evidence, there is an appeal to the ostensible fact that "it *works*." At the same time, it is also clear that the language is conceived to work *because* of its sublime nature. Thus, the pragmatic appeal to experience does not entirely sidestep the issue of provenance; instead, the experiential argument is designed to support the exceptional claims about the language and system.

As an example, "the angels themselves" hinted to a perennialist interpretation in Crowley's visions of the Aethyrs. Referring to Edward Kelley, Crowley was told that "this is a holy mystery, and he that did first attain to reveal the alphabet thereof [i.e., of the Angelic language], perceived not one ten-thousandth part of the fringe that is upon its vesture."[83] The very provenance of Enochiana lies outside of this world, and its profundity greatly surpasses the insight of even the first historical "receivers," Kelley and Dee. Crowley's legitimization of the system rests in the end on perennialism, asserting its highly enchanted quality. Furthermore, the specific kind of perennialism adopted opens up for continued revelations, which

may supersede those of Dee and Kelley and serve as basis for revisions in the system. As we saw already, the continued Enochian prophetic tradition was conveniently perceived as resting in the hands of the prophet of the new aeon and Thelema himself.

A Note on the Crowleyan Heritage

Crowley left a magical heritage that may be viewed as exclusively Thelemic, involving trafficking with idiosyncratic entities, and the performance of rituals that were revised or entirely invented by him, and most importantly, embedded within a Thelemic framework in which the most central aims are the discovery of the "True Will" and the attainment of "Knowledge and Conversation with the Holy Guardian Angel." Examples of such explicitly "Thelemic magic" may be found in Lon Milo DuQuette's *The Magick of Thelema* (1994), Rodney Orpheus's *Abrahadabra* (1995), both of which seek to provide a more or less unified and accessible picture, and more recently in J. Daniel Gunther's *Initiation in the Aeon of the Child* (2009).[84]

Within this "Thelemic school" of ritual magic, one does not generally find one specific take on Enochiana, as an independent and stable system. Rather, elements of Enochian magic are incorporated into other systems in a synthetic approach similar to that of the Golden Dawn. Perhaps the clearest and most grand scale example of this is the tendency to attribute the Aethyrs to the paths and *sefirot* of the Kabbalistic "Tree of Life,"[85] and the widespread opinion that the Aethyrs represent an "Enochian path-working,"[86] comparable in all respects to the practice of Kabbalistic path-workings popularized through the Golden Dawn.[87] In addition is the quite common conception of Enochian, both elemental and Aethyric, as an initiatory tool. This is prefigured in Crowley, who, as we have seen, claimed to have his Master of the Temple initiation through the Aethyrs. The initiatory theme is clearly present, among other places, in a recent publication by the Thelemite "Frater W.I.T." (Scott Brush), tellingly entitled *Enochian Initiation* (2006).[88]

But Crowley's influence on these points reaches far beyond the borders of Thelema. It is not without justification to claim that a kind of Weberian "routinization of charisma" has taken place within modern occultism at large with regard to Crowley and his innovations. His "charismatic" revelations are taken as authoritative in several different movements. As part of this general routinization, Crowley's experiments with the Aethyrs have become paradigmatic in other occult currents. Crowley's influence on later developments of modern Enochian magic has therefore been significant, and we will see it again in due course.

6
Angels of Satan

The critical reader would perhaps find a reputedly angelic language embedded in self-styled Satanism to constitute a supreme incongruity. Nevertheless, when Anton Szandor LaVey (born Howard Stanton Levey; 1930–1997) published the *Satanic Bible* at the close of 1969, the Enochian calls, taken from the version published by Crowley in *The Equinox*, occupied its closing section. Instead of viewing this inclusion as an inconsistency stemming from rampant eclecticism I submit that it should be viewed as part of a strategy for positioning oneself in the magic current after the Golden Dawn, while maintaining a high degree of friction with it. In LaVey's satanic version of the Enochian calls, every reference to "God" or "Heaven" in the English translations had been substituted for the suitable infernal counterparts, "Satan" and "Hell."[1] Furthermore, as the Satanic worldview draws heavily from secular-materialist outlooks, LaVey gives interpretations of magical efficacy that are far less metaphysically charged than those considered so far. As we shall see in the present chapter, the "satanization" of Enochiana infuriated certain prominent figures in the established esoteric milieu, notably Israel Regardie.

The emergence of a satanic variety of Enochian magic added significantly to the contestation of that purportedly angelic system. Through the present chapter we will see how these contests for legitimacy and interpretive authority emerge as intrinsically bound to a wider struggle between various groups, people, and institutions in the occultural milieu. Modern Satanism emerged out of a milieu where occultists of various shades were already deeply entwined in polemics about the nature of various occult and magical practices. Particularly in the United States, the various splinter groups of the Golden Dawn were fighting among themselves, and with the remaining and new Thelemites. In the first part of this chapter I will take a closer look at some of the struggles over

the nature and authenticity of Enochian magic in the middle of these clashes. Against this background I go on to place special emphasis on how Satanism's ambiguous relation to these magical groups, and the wider cultural impulse from Western esotericism, formed the interpretation of the Enochian system given by LaVey.

But this is not all that controversy has to do with reception and reinterpretation. Enochiana did not only play a central part in polemics with external groups and spokespersons—the "esoteric Others" of Satanism—but it also featured centrally in the foremost doctrinal split *within* early Satanism, namely between Anton LaVey's Church of Satan and Michael Aquino's splinter group, the Temple of Set. This schism, as we will see, had organizational reasons as well as doctrinal ones. In place of the rationalistic outlook of LaVey, Aquino came to develop an increasingly more esoteric worldview—a feature that is readily apparent in his interpretation and use of the Enochian system as well. I will begin, however, by going back to the significant context provided by the fall of the Golden Dawn, and the many controversies arising there over the "correct" interpretation of the Enochian material.

Background: Schismatic Golden Dawn Groups and Enochian Controversies

Crowley and the A.·.A.·. was far from the only trajectory carrying on the magical paradigm of the Golden Dawn, and not even the most direct one. When the dust began to settle after the breakup of the original Golden Dawn, three main schismatic groups continued the legacy in various forms: The Independent and Rectified Rite of the Golden Dawn, headed by A. E. Waite; the Stella Matutina, led by R. W. Felkin; and the continued lineage of MacGregor Mathers and those (including, from ca. 1908, J. W. Brodie-Innes) still loyal to his leadership, the Alpha et Omega.[2]

While it falls well outside the present scope to deal in detail with these various splinter groups,[3] I wish to focus on a specific case: a controversy that sheds interesting light on conceptualizations of magic and occult entities in the modern age generally, and on Enochiana especially. Furthermore, this helps us frame Enochiana within its relevant discursive and polemical context.

Before I introduce the controversy, there are a couple of remarks to be made about the various splinter groups that form the context of it. One should know, for instance, that A. E. Waite's group, The Independent and Rectified Rite, aimed to extinguish the practice of ritual magic altogether, and instead focus deeply on a sort of Christian mysticism.[4] As such, it is of less interest for the history and development of Enochian magic. Stella

Matutina, on the other hand, sought to continue the magical practice. It was papers from this faction that were published by Regardie (who had joined in 1934) in the late 1930s. It is also through a particular lineage of the Stella Matutina that knowledge of Enochian chess, discussed in an earlier chapter, was transmitted. Regardie complained in his *Golden Dawn* that none of the adepts he ever met could give any sufficient answers as to what were the rules and function of this most esoteric board game.[5] His major problem was that R. W. Felkin, who was the leader and most accomplished magician of this lineage, had moved to New Zealand during the Great War. In 1916 Felkin took up permanent residence there, and established the Smaragdine Thalasses Temple of the Stella Matutina.[6] It was from recovered papers and conversations with members of this group that Chris Zalewski, many decades later, was able to reconstruct the four-handed divinatory esoteric chess game, later published as *Enochian Chess of the Golden Dawn* (1994).[7]

The Alpha et Omega (A.O.) group similarly sought to continue the magical heritage of the original order under MacGregor Mathers's leadership. This group would become the meeting place for several influential characters in twentieth-century occultism, and give birth to a couple of important offshoot groups. Two of the characters were Violet Mary Firth (1890–1946), better known under her occult pen name Dion Fortune, and Paul Foster Case (1884–1954). Fortune would found her Fraternity of the Inner Light in 1922, after falling out with Moina Mathers, whereas Case, also falling out with Moina that year, founded the Builders of the Adytum (B.O.T.A.) based on the A.O.'s New York temple. The B.O.T.A. soon conducted one of the most successful occult correspondence courses to that time.[8]

Both Fortune and Case were initiated into the A.O. in the wake of MacGregor Mathers's death in 1918, under Moina Mathers's somewhat clumsy attempts at keeping it running.[9] Bringing up various criticisms of both leadership and doctrine, they contributed to the disruption of the Order and Moina's loss of leadership. What is interesting for us is that, in Case's criticism of the Order, we find a series of remarks concerning the Enochian system of magic, on which he held a view that was quite untypical.

"Disintegrations of Mind or Body": P. F. Case and the Spiritual Dangers of Enochiana

Probably due to increasingly diverting views on occult theories and practices Case, based in the A.O.'s New York temple, started to drift away from Moina Mathers in Paris. According to the correspondence they

exchanged in the early 1920s, it appears that Moina was concerned with some of Case's teachings, especially on what she termed "the Sex Theory" and "sex matters."[10] It has been suggested that Case was divulging occult secrets concerning what may have been a sexual magical theory belonging to the highest degrees of the Second Order.[11] However, if such a theory really existed within the Golden Dawn at this time, any direct evidence of it, such as notes or records of experiments, are lost. The lack of any definite evidence may be reason enough to doubt that there ever was a Golden Dawn sexual magic. It is, perhaps, more likely that Moina reacted to Case's attempts to *introduce* such theories, which were, after all, quite abundant in the occult milieu of the times, into his local A.O. temple. At any rate, as the dispute continued and increased in gravity, Case declared his resignation from the order in 1922, while Moina, on her part, threw him out.[12]

If teachings of a sexual nature were one of the diverging points of Case's teachings, it was not the only one. Interesting insights into Case's thoughts on the Golden Dawn teachings and tradition is found in a letter correspondence between him and Israel Regardie dating from 1933.[13] This correspondence is also of great importance since it shows Regardie's search for answers about the Golden Dawn one year prior to his admittance into the Stella Matutina. He had then served as Crowley's secretary since 1928, and knew the Golden Dawn material through the publications in *The Equinox*. He had even reproduced and published some of this material himself in 1932, a publication that was scorned by the A.O. while somewhat ambivalently welcomed by the Stella Matutina.[14]

Case's letters to Regardie spell out the view of the former on the legitimacy of the original Golden Dawn, and defend the most drastic changes done by his own American B.O.T.A. Particularly, his defense involved a stronger focus on the Rosicrucian heritage, the Kabbalah, and the Tarot, while the Enochian symbolism so present in the original G.D. had been removed entirely.[15] Case's arguments for removing the Enochian system and magic altogether were several, ranging from the fear of metaphysical devastation to a curious stance of purism. The latter is succinctly expressed in the following formulation:

> I submit that "orthodoxy" simply means "correct teaching" and that the burden of my criticism is that MacGregor (and nobody else) introduced alien elements into the stream which seems to have come to us through Mackenzie, Levi and their contemporaries. In eliminating the Enochian elements, we in America have lost nothing of practical effectiveness.[16]

The "correct teaching" Case refers to is obviously what he conceived of as a "pure" Rosicrucianism. As he further explained to Regardie, Case preferred

to play safe "by eliminating from the rituals something that is certainly suspect as coming from a dubious source, by no means clearly connected with 'Rosicrucianism.'"[17] It seems that Case either did not know, or did not consider, that the Enochian elements of the Golden Dawn actually came through the allegedly Rosicrucian Cipher MS; unless he was happy to contend that the MS was fraudulent. For the original Golden Dawn the Enochian material was very much a *part* of the Rosicrucian heritage, playing for instance a major role in the Vault and Adeptus Minor ceremonies, with all their emphasis on the Rosicrucian theme. There, the candidate was told that the Enochian language was part of the knowledge collected by Christian Rosenkreutz, thus preceding Dee and Kelley by several centuries.[18] Today it may of course also be added that blaming Mathers for eclecticism while regarding Mackenzie and Lévi as representing a "pure" current is somewhat ironic; we now know that it was probably Mackenzie himself who was responsible for introducing the "alien element" of Enochian into modern occultism through the Cipher MS, and certainly Lévi can be attributed with the role of initiating the mode of "programmatic syncretism" so prominent in modern occultism, including the Golden Dawn.[19]

At any rate, Rosicrucian purism was not the only basis for Case's reservations. When he asserted that his American branch had not lost anything "of practical effectiveness" by leaving out the Enochian elements, he did not mean that Enochian magic was without any magical potency. On the contrary; Case warned Regardie that he personally believed the performance of G.D. Enochian magic was responsible for "serious disintegrations of mind or body" in as many as twenty-five or more magicians that he had known.[20] The most famous example of this unfortunate consequence Case found in Aleister Crowley; the "personal shipwreck" and "disintegration of that great genius" he attributed to the practice of Enochian magic. Here he was probably referring to the experiments with the Aethyrs in the Algerian desert, the negative magical efficacy of which we have even seen defended in a semiserious way by a later academic commentator.[21] Perhaps contradictorily, Case did most certainly assert the magical efficacy of Enochian, even though in other places he hinted toward the possible artificiality of the Enochian language by stating that "it is not beyond the power of man to invent a coherent language."[22]

Case does seem to go in somewhat diverging directions in his criticism of Enochian, sometimes insinuating that it may be a fraudulent fiction produced by Edward Kelley and reintroduced by Mathers, and other times accentuating the spiritual danger he associated with working it. At any rate it seems to me that the criticism of possible fraud is primarily to be read as a criticism leveled against the *perennialist* interpretation of Enochian; what Case *clearly* does, besides expressing his fears of the

system's effect, is to historicize and situate it in the context of Dee and Kelley once more, something which for him withdraws it from any Rosicrucian connections. Thus, with reference to my discussion of the authenticity problem, we do actually find Case to represent a sort of historical purism. Interestingly, this is not only a "negative purism," discrediting Enochiana for *not* being Rosicrucian. Case also writes in the letters to Regardie that one of the actual reasons why the system is potentially dangerous is that, in the Golden Dawn tradition, it is mixed and fused with so many other systems:

> If the Order's method of evoking the elementals were *purely Enochian*, then I should have nothing to say. But since it is a mixture of the Enochian language and tablets with other, and probably older, materials, it seems not unlikely to me that such success as attends the use of the rituals is due to the real effectiveness of the various pentagrams, etc., than to anything else.[23]

Following in this vein and making sure that the problem is the danger he associates with the eclecticism of Golden Dawn Enochian magic, Case reassures that "my objections are not to ceremonial. It is only that I have had so much experience of the subtle dangers of *corrupt* ceremonial."[24]

The B.O.T.A., which still exists today with headquarter in Los Angeles and groups in Europe, New Zealand, and the United States, still adheres considerably to Case's teachings, and does not endorse Enochian magic in any form.[25]

Regardie and the Stella Matutina: Some Golden Dawn Perennialist Responses

The Golden Dawn had cast itself as the modern executor of a perennial Rosicrucian tradition, of which the Enochian material was a significant part. A consequence of this perennialism has been that interpretations of the material that were close to the original Renaissance meaning became way too mundane to meet the occultists' expectations of profound, perennial wisdom. As we saw in chapter 3, this led Regardie to edit out the one single document in the Golden Dawn Enochian corpus that described magical practices in accord with what we find in the original sources. This stance was not directly compatible with an emphasis on the actual historical origin of the material in John Dee's diaries; thus, in addition to the case of Regardie's editing, we also find that information on the provenance itself is completely left out of the Golden Dawn initiation rituals, in favor of more esoteric historiographies. This seems to have worked well in the heyday of

the Order, but how to defend the practice and the perennialist interpretation when the purist attack has been made and is gaining ground in a more—as far as occultism goes—public sphere? And, given the Rosicrucian myth, how to explain that the Enochian material emerged for the first time with Dee and Kelley at the close of the sixteenth century, decades before the appearance of the Rosicrucian manifestos?

One particularly esoteric response has been to set "clairvoyants" on the case, to scry the "correct" history of the Angelic system. In his publication of Stella Matutina material in 1937–1940 Regardie included the results of one such approach.[26] Here, the Order's clairvoyants claimed that Dee and Kelley had gained access to the Enochian system only when they were in Central Europe, through contact with alleged Rosicrucian centers in Germany, Austria, and Bohemia.[27] Of course, this claim does not convince the historian, nor a purist with a good overview of the original sources, since it clearly leaves out the accounts given by Dee and Kelley themselves (the reception of the Enochian material started already in London, for instance). In addition, historically there was no Rosicrucianism before the seventeeth century, even though the emic historiography of modern esoteric movements commonly takes the claims of the *Fama Fraternitatis* at face value, and hence dates the foundation of Rosicrucianism to the legendary frater Christian Rosenkreutz in the fifteenth century.[28] The Golden Dawn was certainly no exception. The claim made by still other clairvoyants referenced by Regardie—that Enochian magic is part of a system originally practiced in Atlantis—is no more sober.[29]

Another strategy was to emphasize the importance of the Enochian language, with the claim that it really was a genuine, "natural language." If this could be established, one could start looking for evidence of it predating Dee and Kelley. An interesting document taking this approach is one of the so-called "side lectures" for the grade of Zelator, written by J. W. Brodie-Innes.[30] His speech directed at the new Zelatores reached aspirants who had just recently been introduced to the perplexing letter squares of the Earth Tablet in their initiation ritual. In the lecture, Brodie-Innes explained that the letters on the tablet they had seen had been transliterated from another script, "one of the most ancient symbols in the world."[31] The reference is clearly to the Enochian alphabet. He continued to reveal that the language in question was "a great curiosity merely from the linguistic point of view," because he claimed it was a real language, with real syntax, grammar, and semantics, but yet one that was not proved to have been spoken "by mortal man."[32] Brodie-Innes went on to suggest that it was a primordial, but "hidden," language, never known in *entirety* in historical times:

> We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the Angelic secret language.[33]

The implication is that the language has been known and used by the angels since creation, while drops of it have become known to humanity through history and distorted through time. Brodie-Innes gave one example:

> The high priest of Jupiter in the earliest days of Rome was called Flamen *Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that Tablet (Earth) you will see that the second of the Three Holy Secret Names of God is *Dial*.[34]

By insinuating that Etruscan words are derived from Enochian, one holds on to the idea that the genealogy of the Enochian language itself is the best evidence for its primordial provenance.

If Brodie-Innes laid the foundation of this line of argument, it has been frequently raised again by others eager to defend the perennial status of Enochian. Crowley held the same position in his *Confessions*,[35] and Israel Regardie elaborated on the idea by providing what he considered to be further evidence. In Regardie's view, an Enochian word could be found that bears a resemblance to a Sanskrit word of similar meaning. Linking this with linguistic theories prominent at the time, of a proto-Indo-European language, he found himself able to corroborate one of the more imaginative speculations made by the Order's clairvoyants. If there is a language "which lies behind Sanskrit," Regardie reasoned, then, "according to the philosophy of the Ancient Wisdom" it has to be "that of Atlantis."[36] With one single word sounding similar to a Sanskrit term, Regardie argued that "the Enochian or Angelical language bears several strong points of resemblance to"[37] the assumed Atlantean language. How "strong" and convincing such evidence really is can obviously be disputed; at any rate the line of argumentation and the strategy for defending "the primordial language thesis" is well worth noting.

In their structure, these arguments, whether they hold the Enochian language to be "the hidden Angelic language," of which a few words have been "leaked" to humanity, or whether they, like Regardie's, advance an esoteric historiography in the guise of a scientific linguistic theory,

of descent and gradual corruption from Atlantis, through ancient languages such as Sanskrit and Etruscan, all seem to agree on one thing: that Enochian did not *really* originate with Dee and Kelley, but remains part of a most arcane system of perennial philosophy. With recourse to Olav Hammer's mode of analysis, this can easily be seen as a variety of a "rhetoric of rationality." With this line of argumentation, there is an attempt to sidestep the authenticity problem posed by the purist approach, by arguing for a much more ancient provenance than Dee and Kelley.

Satanic Angelologies:

Satanism between Esoteric Discourse and Secular Iconoclasm

The Enochian discourse was already full of controversies by the mid-twentieth century. As we shall now see, these controversies form an important background for understanding the incorporation and use of the Enochian language and Enochian magic in the context of an emerging self-styled Satanic position in late 1960s California. The doctrinal and aesthetic innovations that came out of this movement led to more confrontations with the ideologues of the older Golden Dawn currents.

It does not take too much reading of the primary sources of modern Satanism to find that its relation to the cultural heritage of Western esotericism is ambiguous and complex.[38] On the one hand, modern Satanism, with all "Left-Hand Path" splinter groups, is clearly indebted to ideas flourishing in nineteenth- and early-twentieth-century occultism. The emphasis on ritual magic ultimately follows in the current from Lévi, the Golden Dawn, and Crowley. However, it is an influence that has partially sparked a need for differentiation and opposition to its source.[39] On a broad scale the whole phenomenon of modern Satanism should be viewed as a part of the "secularization of esotericism,"[40] and the emergence of "occulture,"[41] as discussed in chapter 4. In this sense it has become commonplace to view modern Satanism as a "Self-religion," the "dark cousin" of modern spiritualities such as New Age religion and the Human Potential Movement.[42]

The ambiguous relation of Satanism to esoteric discourse also has important bearing in the context of the ideological fault line between the two main strands in the first schism within Satanism. Despite the obvious esoteric connection historically, there exists in modern Satanism a tendency to differentiate and distance oneself from those esoteric currents. This is notably the case in LaVey's writings, where we find numerous passages preoccupied with attacking various "witchcraft and magical groups" and other "occultisms of the past."[43] Instead of the "holy

esoterica" of previous occult systems LaVey emphasizes the importance of a robust materialistic philosophy, a Darwinian anthropology, utility-maximizing rationality inspired by Ayn Rand's Objectivist philosophy, and the realization of carnal desire. As a rule of thumb LaVey interprets what he borrows from esoteric systems in the light of, and with appeal to, this rational-materialist worldview. As was mentioned in chapter 4, LaVey's satanic occultism can be viewed as "the secularization of esotericism" come full circle.

But then we find Michael Aquino, the spokesperson of the schismatic Temple of Set, speculating on such esoteric matters as the procession of "Aeons," "Secret Chiefs," and even claiming that the foundational document of his group, *The Book of Coming Forth by Night,* is in some way "channelled" from the Egyptian god Set.[44] The similarity to the esoteric claims Crowley made for his *Liber Legis* of 1904 is clear.

The discrepancy between these two spokespersons needs further explication, as it will form a significant background for the rest of this chapter. A useful typology for assessing it is Jesper Aagaard Petersen's ideal type distinction between *rational* and *esoteric* Satanism.[45] These two categories roughly coincide with the two major organizations, with LaVey's Church of Satan representing "rational Satanism" while Aquino's Temple of Set embody a more "esoteric" approach. The first category is to be viewed as the more secularized and rationalistic variety, viewing Satan largely as symbolic of the self and of egoistical, carnal virtues, that is, as a symbol of mundane things.[46] With the rationalist outlook comes an understanding of ritual magic as emotional psychodrama, only seldom and somewhat ambiguously as a supernatural practice. Esoteric Satanism, on the other hand, tends to fit better with other currents in the history of Western esotericism, seeing Satan as a metaphysical entity or force, present in nature, humanity, or the intellect.[47] This stance is also to a greater extent expressed in the perspective on magical theory and practice. All in all, this distinction is useful in pointing out a difference in how the obvious esoteric heritage is negotiated with a secular worldview. The satanic rationalist generally comes out in favour of secularism, while the satanic or "Left-Hand Path" esotericist tends to validate the esoteric sources and traditions to a much greater extent.[48]

Obviously, this has distinct bearing on how the Enochian system is conceived as well. Anton LaVey assimilated the Enochian calls to various Satanic ceremonial and magical purposes, but tended to view their efficacy in purely *pragmatic* or *psychological* terms. For Aquino, on the other hand, the Enochian keys were indeed exactly that: magical keys imbued with metaphysical qualities to access esoteric realms, disjoined from ordinary

reality. Following up the intuitions established by Crowley, Enochian was situated at the center of ongoing contestations of legitimacy, both within and without the Satanic milieu.

The Church of Satan

Enochiana and the Struggle with Esoteric Others

Anton LaVey founded the Church of Satan in California in 1966 more or less by accident.[49] Springing out of a small occultist circle with eclectic interests, the church was not founded on any consistent philosophy, religious creed, or cultic activity. The quest for forging a position only started in the years following the formation of the Church. The first attempt consisted of LaVey's short monograph "Satanism," which was written and circulated in 1968–69.[50] This consisted of the "Nine Satanic Statements," which would later be included in *The Satanic Bible,* and some instructions in what "Satanism" means to the Church of Satan, and especially what the nature of Satanic magic is.[51] In the text, LaVey already makes sure to keep aloof from "other witchcraft or magical groups," which he antagonistically denotes as "white magical groups."[52]

In the book that would be far more important for cementing a modern Satanic identity, *The Satanic Bible* (1969), the strategy of distancing oneself from "traditional" esotericisms was followed up. The main bulk of the book was really an edited version of the material circulated as "Introduction to Satanism" and other "polemical essays" LaVey had written over the previous years.[53] However, there was not enough material to fill a full volume. Instead, LaVey copied material from other sources and pasted it to the front and end of what became the *Satanic Bible.* The first text, added at the front under the title "The Book of Satan," was an adaptation of the social Darwinist tract *Might Is Right,* written by the New Zealander Arthur Desmond under the pseudonym Ragnar Redbeard, at the turn of the century.[54] The second text was the Enochian keys or calls, borrowed from the version published by Aleister Crowley in *The Equinox.*[55] The English translations were, as mentioned, further altered to remove the distinct "holy" and divine tone of the text, replaced instead with diabolical references.[56] The inclusion of the Enochian verses in *The Satanic Bible* made them an important expression of Satanic religious discourse, and their use were further elaborated upon in the following central book, *The Satanic Rituals* (1972).

The randomness of the process leading up to the Enochian calls becoming an authorized part of Satanic discourse is at first sight striking. Even the whole project of writing and publishing *The Satanic Bible* was

not LaVey's own initiative; the project was conceived by the editor of the publishing house Avon Books, Peter Mayer, who saw that his market would crave a Satanic bible after the grand popularity of Roman Polanski's 1968 movie adaptation of *Rosemary's Baby*.[57] The United States saw a veritable occult revival, which a deft publisher could easily profit from.

The Enochian material was only included when Mayer's deadline loomed over the project and the book was still not sufficiently voluminous. Indeed, one is tempted to speculate whether the slightly curious Satanic reception of the most famed system of angel magic should simply be explained away by reference to mere happenstance. This may at least serve as part of the explanation. But it has to be accompanied by a few other and perhaps more intriguing considerations as well. Even though chance led to the situation in which LaVey had to choose other texts to flesh out his book, it is *not* mere chance that the two particular texts actually used were an obscure social Darwinist tract on the one hand, and a revised version of the Enochian calls on the other. By choosing these two, LaVey makes a statement: a sociopolitical and moral statement in the case of *Might Is Right*,[58] but one regarding legitimacy toward the esoteric community with the Enochian material. The reembedding of such utterly unrelated individual elements creates a *bricolage* with a uniquely LaVeyian edge.

The inclusion of an altered version of the Enochian keys in *The Satanic Bible* may, in the first place, be seen as a slightly tongue-in-cheek attempt to situate oneself between the preexisting esoteric traditions Satanism drew upon and the anti-esoteric characteristic of rational Satanism. Enochian would be one of the elements of the Californian occulture in which LaVey was situated, even a particularly treasured one. Taking this particular element out of previous contexts, reembedding it with other available elements, from Human Potential psychology to social Darwinism, effectively infusing it with new meanings, is thus not much different from the mode of cultic innovation seen in connection with the New Age movement and other occultural religious systems of the era.[59] It is a characteristic part of the religious dynamics of the twentieth century.

Satanic Angel Magic

The marked tendency toward secularizing esoteric concepts manifests clearly in LaVey's take on Satanic magic. A complete treatment of Satanic magic *sensu* LaVey requires its own study, and falls outside the present scope.[60] However, a basic outline of some general trends is necessary before we look at the reception of the Enochian magic in particular.

One such trend in LaVey's conception of magic is the distinction

between "lesser" and "greater" forms of magic.[61] These are to be seen in a continuum where the main difference is that the lower form approximates completely "mundane" manipulative actions in social reality, while the higher forms consist of a practice of ritual magic. In this sense, "lesser magic" lends heavily from non-esoteric sources, particularly the application of lessons from social psychology. Among the people referenced in LaVey's primary work on lesser magic, *The Compleat Witch*, we find, for instance, the sociologists Goffman and Klapp, and psychologists such as Reich, Ferenczi, and Freud.[62]

"Greater" ritual magic on the other hand is said to have the aim of accomplishing "something which, by other means, could not be done."[63] It is described as "a very real power," which "utilizes such tools as hypnosis, telepathy, psychology, etc."[64] The definition of magic bases itself on Crowley's famous statement in *Magic in Theory and Practice* (i.e., "the Science and Art of causing Change to occur in conformity with Will"), but somewhat qualifies it by adding that acts of magic exclude "normally accepted methods."[65] One should nevertheless be careful about inferring from this assertion that LaVey is advocating supernaturalism; on the same page he employs the notion that magic thus understood is effective through hitherto unknown forces *in nature*.[66] This strategy, of naturalizing the purportedly supernatural, is however not new with LaVey, but rather a common strategy in occultism from the middle of the nineteenth century.

In continuation, this interpretation holds true for LaVey's presentation of Enochian magic as well, which in his system is mainly restricted to the Enochian calls and the use of its language. In one of the articles on their use, he gives suggestions as to which type of magical operation is most congenial to each of the Enochian calls, implying that each did have a specific, unique character.[67] Contrary to what we saw in the Golden Dawn groups, LaVey did not see the language of the calls as really "angelic," or indeed as having anything to do with any metaphysical concept of "angels." LaVey asserts that the angels "are only "angels" because occultists to this day have lain ill with "metaphysical constipation."[68] Rather, the Enochian language was to be employed in satanic rituals for perceived psychological benefits; it was thought to be a particularly evocative language. That it was shrouded in some mystery was not the main point, although it clearly did no harm either:

> The magical language used in Satanic ritual is Enochian. Enochian is a language which is thought to be older than Sanskrit, with a sound grammatical and syntactical basis. . . . In Enochian the meaning of the words, combined with the quality of the words, unite to create a pattern of sound which can cause tremendous reaction in the

> atmosphere. The barbaric tonal qualities of this language give it a truly magical effect which cannot be described.[69]

Although we see LaVey echoing Brodie-Innes, Regardie, and Crowley, it is worth noting that the main focus for LaVey is on the sonic qualities of the language. Enochian is to be employed chiefly because of the "truly magical *effect*" that its tonal qualities are said to possess. This is further emphasized in a short essay LaVey wrote on the pronunciation of Enochian in *Cloven Hoof*: "[T]he importance should be placed upon the rhythmic and sequential delivery of the words, rather than a scholarly attempt to pronounce them properly."[70] The emphasis is again on the pragmatic *effect* rather than the scholarly "authenticity," or metaphysical correspondence, of the language.

LaVey's Satanic reception of the Enochian "Angelic" calls is presented in a "secularized," or "disenchanted" tone. Acting well in concert with LaVey's sometimes anti-esoteric stance we see a move away from earlier perennialist legitimizations of Enochian, toward a predominantly pragmatic line of argumentation. Purist considerations about the historicity of the language are also largely ignored; the point of the matter for LaVey is the effect and evocative *sound* of the language, not its provenance.

To emphasize again the polemical context it is interesting to note that LaVey's tinkering with the Enochian calls did not go unnoticed by "traditional" esotericists who, as we have seen, had been quarreling over the correct interpretation of the system for decades. When Israel Regardie in 1972 published an edition of Crowley's 1909 Enochian experiments in the Algerian desert, he attacked *The Satanic Bible* in his introduction, calling it a "debased volume," which presented a "perverted edition" of Enochian.[71] Regardie's attack referred specifically to the satanic revisions of the translated calls, and "several other pieces of similar stupidity."[72] Although not surprised by Regardie's response, LaVey nevertheless took it with some disappointment.[73] The attack was taken seriously enough to prompt an answer. In an article published in the CoS newsletter *Cloven Hoof* entitled "Caucus Race," Michael Aquino, still with the Church at that time, answered Regardie's attack from a historical perspective. By documenting how the Golden Dawn and Crowley receptions of Enochian, which Regardie defended against the satanic "perverted edition," were themselves reinterpretations and decontextualized versions of the original sixteenth-century work of Dee and Kelley, he attacked the very premises of Regardie's argument.[74] From a scholarly point of view, Aquino was entirely right; rather than presenting a sound historical argument Regardie was himself defending an esoteric position against the new dissenting Satanism, just as we have seen him do in the face of P. F. Case's attacks in the 1930s. A copy of the

article was sent to Regardie personally who, in Aquino's words, "probably found it as palatable as Anton had found his introduction."[75] After this initial skirmish, Regardie and Aquino later became good friends.[76]

The Temple of Set: Enochiana on the Left-Hand Path

Referring to Max Weber's tripartite distinction between "traditional," "rational-legalistic," and "charismatic" types of authority James R. Lewis has observed that LaVey's primary strategy to base the legitimacy of the CoS against competing occultisms was an emphasis on "rationality."[77] Although in a common sense he is indeed often seen as a "charismatic" leader, he did not *claim* charismatic authority in the technical sense Weber implied.[78] LaVey would never claim that texts like *The Satanic Bible* were "received" or "inspired" works, or that he was "touched by Satan" in any prophetic way. Neither did he offer supernatural ailments to adherents through his magic; rather he appealed to a rational-humanistic and egoistical ethos by which each has to save himself. This rational appeal took the form of distrust and mockery of established "traditional" religions, and also the anti-esoteric stance we have seen above.

Lewis also observed that the legitimizing strategy of the CoS itself changed over the years, especially around the schismatic year 1975. In these latter years of the history of the early CoS the organization had spread far outside its natal San Francisco, and a number of "Grottoes"—local governing bodies of the Church—had sprung up across the country. Coinciding with this, LaVey had started to tire of his official persona as the "Black Pope," and gradually started to cut off contact with these distant bodies.[79] This culminated in his "Phase IV" policy of the Church in 1974, which aimed at making it more like an informal movement.[80] By early 1975 the Church's structure faced disintegration and a series of schismatic Satanist groups emerged from the institutional chaos. Similar in a way to what happened upon the breakup of the Golden Dawn, this led to several new takes on Satanism and its various doctrines and practices.

However much LaVey himself would stress rational authority, it was unavoidable that he was perceived as a charismatic leader as well. This especially holds for the more informal movement of second generation Satanists, who knew their leader as a symbol rather than by personal acquaintance. As Weber predicted that charismatic authority tends to switch toward either rational-legalistic or traditional forms of authority after a while, it is interesting to note with Lewis what seems to have happened in the Satanic milieu after the schism. While some indeed stuck with LaVey's own rational strategy, others, particularly the remnants of

the original CoS, moved toward a *traditional* approach in which LaVey's texts formed a sort of canonized corpus, which enables one to distinguish between "real" (i.e., "LaVeyian") Satanists and "pseudo-Satanists."[81] This move is to be understood in context of the variety of other, non-LaVeyian forms of Satanism. Chief among these was Aquino's Temple of Set.

Michael Aquino was one of those who saw LaVey and the original CoS as "authentic" in a more than conventional way. As he writes in his continuously expanding history of the Temple of Set, he

> had never regarded [the CoS] as "just another organization" alongside which other, similar Satanic churches could just as validly exist. Correspondingly I did not consider Anton LaVey as simply a charismatic individual or even genius, but as the *anointed personal deputy of Satan himself.*[82]

One should not be led astray by Aquino's use of "charismatic" in this sentence; what Aquino is actually saying is that he saw LaVey and his organization as having *charismatic legitimacy* in Weber's technical sense. He had been anointed by a higher power, Satan, and could not simply be replaced by the work of men. Neither could his defunct Church. When other rebelling members of the CoS looked to Aquino for somebody to build a new institution, he therefore felt that such a "second Church" could not be formed without some extraordinary legitimacy endowed from "above" (or, per Satanic parlance, "below"). Since Satan had, according to Aquino, in a very real way "anointed" both LaVey and the CoS, a new church body would only be legitimate if the infernal Lord again stepped in and chose someone, bestowing his authority anew. In Aquino's own words:

> As the Church of Satan's 1975 crisis began to unfold, I attempted to comprehend and address it reasonably and practically through correspondence and discussion. But as the situation worsened, I felt increasingly the need to seek guidance from the authority of the Church's very existence, Satan himself. It seemed to me that if the Church were *authentic*—and, for that matter, *ultimately so* beyond Anton LaVey's current representation of it as merely his personal creation and vehicle, the Prince of Darkness would have to step in. As the senior Master next to Anton himself, I concluded that the responsibility to seek such a G[reater] B[lack] M[agic] resolution fell on me.[83]

Aquino sought to renew this charismatic legitimacy through ritual magical means in which, borrowing heavily from the legacy of Crowley, exploration

of the Enochian Aethyrs were crucial. It was a series of experiments with this system that led to the writing of *The Book of Coming Forth by Night*, the foundation document of the ToS, which itself contains certain references to Enochian and Aquino's own take on it.

Aquino testifies that he began experimenting with the Enochian system at the time when the crisis of the CoS started to unfold, early in 1975. Having been tipped by the Washington, D.C.–based Satanist Robert Ethel about a recently published facsimile edition of Casaubon's 1659 account of Dee's angel conversations, Aquino tracked down a copy in a local occult bookstore.[84] Once he got hold of it, he found the section containing the Enochian calls, and found that these differed from those used by LaVey. Aquino decided to take "the original Keys out for a test drive." That same evening he went out to some old artillery batteries outside Fort MacArthur, where he had previously "conducted many a Call to Cthulhu during Army Reserve weekends with the infamous 306th Psychological Operations Battalion".[85] Now he was set on exploring the Enochian Aethyrs.[86]

Aquino's first experiments with the Casaubon keys took place on March 8, 1975. The model was Crowley's method, as discussed earlier. The resulting vision of his attempt to invoke the thirteenth Aethyr, called "ZIM," is described in the following manner:

> I recall coming, under hazy circumstances, to a large wooden-beamed hall in which were seated a number of men around a table. I knew them to be the "Secret Chiefs" of the "White" tradition of whom Aleister Crowley and others have spoken.
>
> I suggested that I might be allowed to join them, sensing that they did not immediately perceive my identity as a Magister Templi of the Left-Hand Path. But there was some dissent, as though some of them were wary of me.
>
> Finally I revealed myself as a Magister Templi. They reacted more negatively than before, donning robes of various colors. I responded by donning my own black/blue robe, whereupon there was a reaction by them of even stronger dislike. I responded with anger in turn.
>
> There was a violent conflagration, the hall collapsed, and I recall nothing further.[87]

Already from this first experiment it is clear that Aquino felt he had stumbled upon a potent key to unlock certain esoteric regions of the universe in which he could expect to meet such supra-human authorities as the "Secret Chiefs," so important in the Golden Dawn current.

After this early experiment Aquino was convinced that the "more authentic" version of the Enochian keys he had found in the Casaubon

volume had ensured its overwhelming success, in spite of its being a first shot.[88] He believed himself to hold a potent tool in his hands, which called for further experiment. The next full working that Aquino mentions came a couple of months later, on May 30.[89] On this occasion Aquino apparently wanted help with his studies, and used the Enochian calls to conjure up a sphinx and a chimera to discuss some magical importance of the dialogues of Plato.[90] "Scholarly work preceded the working; then G[reater] B[lack] M[magic] was used to overlay it with enlightened awareness," Aquino later recalled.[91]

Immediately following this rather bizarre colloquium, the events began that would lead up to the formation of the ToS: "[I]n the first week of June, something quite unexpected happened. I began to write a text in instalments of one or two hours per night. . . . [I]t declared the Enochian Keys to be a remote corruption of something called the *Word of Set.*"[92] The next month Aquino would be preoccupied with "recovering" (i.e., writing) this *Word of Set,* which turned out to be an entirely new English translation of the nineteen Enochian calls.[93]

The reliance on new revelation instead of historically verifiable fact seems perhaps curious taking into account the somewhat purist criticism Aquino himself had leveled against Regardie a few years earlier. Interestingly, Aquino has later built up a considerable defense against possible Enochian purists who would attack the *Word of Set* translation for its divergence from historical sources. The argument goes in two steps. First, Aquino writes how he had gone through all the Enochian sources he knew, equipped with a familiarity with cryptography and a mind to unravel the linguistic "lineage." "After some weeks of work, I concluded that Enochian is *not a true language,*" Aquino writes. "Rather it is an artificial jargon, i.e. arbitrary words placed together in roughly consistent sequences to *simulate* a true language."[94] He continued by comparing it to another language that possesses the same feature: the pseudo-Lovecraftian language "Yuggothic," which had featured in two rituals based on H. P. Lovecraft's "Cthulhu mythos," published in *The Satanic Rituals.*[95] In fact, it was Aquino himself who ghostwrote the whole section of *The Satanic Rituals* dealing with the Lovecraftian theme, and indeed it was he who had invented the language that features there:

> It was about the work of two months to develop the "nameless language" of the *Ceremony of the Nine Angles* and the *Call to Cthulhu.* A word that sounded properly "Lovecraftian" would be constructed arbitrarily: *El-aka* = world, *gryenn'h* = [of] horrors. Then the word would be used consistently throughout the text for both rituals.

> Slight modifications of endings would suffice for different sentence constructions, and there you have a "language" every bit as flexible as Enochian![96]

The second part of the argument against the Enochian purist easily follows: since the language is not a real language, the "translation" is really arbitrary. Thus, he notes that what LaVey had done with his "falsification" of the original translations was to put in words that *felt* more prudent. Rather than wrecking the efficacy of the magic utilizing these calls, Aquino claimed that the CoS produced far *better* results with LaVey's than with the original keys. Aquino's own approach with the *Word of Set* should therefore be seen in the same way: "seeking words to express what I [Aquino] seemed to sense the Keys were actually intended to say."[97]

And what did they say? The first two calls, or "parts of the Word of Set," which were the only ones to be written down at this time,[98] are cast as speeches from the Egyptian god Set. The first one seems to be addressed to a human magus of the Left-Hand Path, and tells how Set has created man and endowed him with intellect and ability to know "all lesser things."[99] It calls ultimately for the human being to ascend to his "divine" nature, through discovery and pride in one's capabilities. The second part of "the Word" similarly calls for self-gratification, and the discovery of "the flame within" that gives "the strength to live forever."[100] I will not delve into the possible theology of these verses, but the role given to the alleged spokesperson should be noted carefully. In these verses, Set has already conquered the role Satan possessed in LaVey's keys. He also speaks in a much more exalted, veiled, or mystical language than any text LaVey would have approved of.

The importance of Set was to reach its point of no return on the night of the summer Solstice, June 20–21, 1975. This was when Aquino performed the Greater Black Magic working (i.e., "ritual") that would be known as the "North Solstice working."[101] At this point, he had reached the conclusion that the ongoing conflict in the CoS could only be resolved through a GBM working, as seen earlier. The time was come to take on the responsibility and prerogative of a Magister Templi to call forth the Devil, in an attempt to renew the pact that, in Aquino's eyes, had secured the legitimacy of the CoS. His method of doing so rested on the newly "received" translation of the Enochian keys:

> My altar was located in the living room of the house. I opened the working in the traditional Satanic Mass, then spoke aloud the First Part of the *Word of Set*. I felt an impulse to enter my study—"the

> Sanctum" as I nicknamed it—and with Brandy [his dog] curled up at my feet, sat down at my desk and took up pen and paper. Then, over the next four hours, I wrote down the words of *The Book of Coming Forth by Night.*[102]

This book would be for Aquino what *Liber Legis* had been for Crowley. Its message can mainly be summed up as a call for Aquino to take up his position as prophet of the new Aeon of Set, and usher in it through the foundation of a new Temple, with new rituals and holy names.[103] In effect, this book is a statement that polemically defends Aquino's newly found esoteric authority against his two most important influences: Aleister Crowley and Anton LaVey. And the key to it all had been the Enochian keys.

Satanic-Enochian Magics: Some Comparative Remarks

LaVey's rationalist take on Enochian was a highly psychologized and secularized one. The system was freed of its "angelic" association by stating that this was merely the outcome of the false consciousness of generations of previous occultists. The potency of the language did not hinge on its "divine," angelic origin, but rather on the particular qualities of its sounds. Whether this relies implicitly on a speculative metaphysics of phonetics remains an unanswered question. What is certain is that the terms used to describe its efficacy are mostly pragmatic. With this in mind, and with the inversion of certain words in the text to better fit a satanic context, the Enochian keys could be employed in satanic rituals.

With Aquino's *esoteric* turn of the satanic discourse, which may perhaps more accurately be seen as a move away from Satanism per se to a broader "Left-Hand Path," the interpretation differs in important respects. Opposite from LaVey, Aquino largely lacks the psychologizing language used to legitimize magic generally. Rather, it is clear that Aquino sees the need to engage with the esoteric sources in a much more sincere way. He seems predisposed to finding the presumably more "authentic" calls in Casaubon's edition more efficient than later renderings. This also led him to compare all extant sources he knew—Casaubon, Golden Dawn, Crowley, LaVey—in order to outline the "linguistic lineage" and determine authenticity. Although he concluded that no such authenticity existed, it is clear that an evocative sound *alone* was not enough for him.

Focus should be given again to the ways Aquino put the Enochian keys to use. Rather than merely being utilized as psychological instruments in the frame of LaVeyian "intellectual decompression chambers," the calls seem to be understood as possessing an esoteric power of their own. With Crowley's visionary quest in the Algerian desert as his *exem-*

plum Aquino's first experiment with the Enochian calls was to invoke and astrally travel to the Aethyrs. In this practice he found a key to higher sources of authority, as Crowley had claimed before him, encountering the veritable "Secret Chiefs" in his very first attempt.

Although the general trend seems to be that Aquino does not allow the same degree of secularized approach as does LaVey, the esoteric interpretations he ends up giving are in and of themselves quite novel. For instance, while the source of the powerful nature of the Enochian calls cannot be merely pragmatic, they cannot be "angelical" either. The solution is the revelation that they are in fact corruptions of the presumably perennial *Word of Set*. The new interpretation he gives to them is conceptualized as a revelation of their true, esoteric *essence,* rather than simply a more prudent rendering. From these considerations it seems that Aquino presents a new sort of Enochian perennialism, which curiously employs pragmatic arguments as well as more scholarly linguistic analyses to ward off purist attacks.

7
The Purist Turn

The Postmodern Condition in Occultism

It is not entirely without justification to say that the advent of modern Satanism put an end to the Golden Dawn era. This does not mean that from thereafter Golden Dawn magic was never again practiced—indeed, in terms of expansion and publications a contrary development seems to be the case. But there is an extent to which the movements stirred by LaVey and Aquino had a lasting impact on the perceived authority of that system. I have argued that LaVeyian Satanism represented in some senses the secularization of esotericism come full circle. This implied a fundamental distrust of the occultist "master narrative" that the Golden Dawn system had really provided, something that has led to the not uncommon assertion that Satanism was a precursor to the development of Chaos Magic in Britain in the 1970s.[1] In a way, it was with Satanism that occultism entered the postmodern age.

Curiously perhaps, the advent of the "postmodern condition"[2] in occultism may have provided a rationale not only for radically relativistic approaches, as associated with Chaos Magic, but also for a search for lost "authenticity." In the postmodern development of Enochiana, this gives rise to what I term the "purist turn": the development of an approach to Enochian magic that rests on systematic and scholarly examination of original sources. Although it seems perhaps surprising at first, this development was really to be expected, since a common trend of postmodernism's "incredulity toward metanarratives" has been, especially in the academic context, a (re)turn to the particular at the expense of the universal.[3] The great system builders have been replaced by the myopic examiners of the unique.

While we have seen that the purist response did exist already, the purist *turn* signifies more than merely the existence of purists. When analyzing the impact of the postmodern condition, Jean-François Lyotard raised the question: "Where, after the metanarratives, can legitimacy reside?"[4] With the G.D. synthesis considered as the master narrative of occultism, what we see with the purist turn, as here defined, is a change in the *conditions* of the discourse community of Enochian magicians in favor of a legitimacy based on diligent research of the particulars of the "original" Enochian system. The inauthentic remnants of previous system builders must be eradicated to preserve the uniqueness of the Enochian system.[5]

This chapter aims to explore the development of the purist current, and its main protagonists. It should be noted at this point that Pasi and Rabaté in their concise article on the Enochian language similarly identified a "purist" current in modern Enochian literature.[6] However, while they cited two works representing this current, namely, Geoffrey James's *Enochian Evocation* (1984) and Donald Tyson's *Enochian Magic for Beginners* (1997), there are still other proponents that, I shall argue, represent clearer and more important examples of the trend. This chapter, then, aims to present a more detailed view of the purist turn, and lay out some of its significance. Thus, after dissecting its internal dynamics and identifying its main spokespersons, I will also have a look at some of the reactions that came in its wake. Through this presentation, I will show that the emergence of a full-blown Enochian purism changed the direction and dynamics of the Enochian discourse.

Preparing the Ground: Dictionaries and Source Materials

One of the background conditions for the purist turn in Enochian magic was a rapidly growing interest in the system, and especially its language, throughout the 1970s. This is quite probably a partial influence of Satanism, or more precisely, of the *Satanic Bible*. Despite its idiosyncrasies, the publication and wide distribution of the book greatly popularized an interest in the Enochian calls.[7] Together with the publication of Llewellyn's new editions of Regardie's *Golden Dawn* in 1969 and 1971, the stage was set for a new generation of occultists to explore Enochiana.

This period also saw a relatively extensive publication of source materials, and even dictionaries of the Angelic tongue, all valuable tools for those wishing to penetrate deeper into the material. In 1974 Stephen Skinner published a facsimile edition of Casaubon's *True and Faithful*

Relation under the title *John Dee's Action with Spirits.*[8] Although this was a limited and expensive hardcover edition, it soon attracted interest among dedicated magicians. As we saw in the previous chapter, it was this edition that sparked Aquino's research into the "linguistic genealogy" of the Enochian keys. It even influenced him to acquire microfilm copies of the material in the Bodleian Library, which he later incorporated into his own *Word of Set* translation of the calls.[9] It is not impossible that it was this edition that inspired other groups as well, such as the Aurum Solis, which will be discussed later, to "correct" the spelling of the Enochian language from the Golden Dawn version.

Another indication of the renewed interest in Enochian and its language is evident from the publication of two dictionaries, in 1976 and 1978. The first one was Leo Vinci's *Gmicalzoma.*[10] Although providing a systematic overview of the language, this edition rested emphatically on occultist premises stemming from the Golden Dawn. As Pasi and Rabaté have noted, Vinci recapitulates the etymological fantasies of Brodie-Innes and Regardie, and even takes them a step farther by suggesting a connection between the Enochian word *raas* (given as "east") and the name of the Egyptian sun god Ra.[11]

In contrast, *The Complete Enochian Dictionary* published by the Australian linguist, anthropologist, and skeptic Donald Laycock in 1978 presents something quite different.[12] In the introductory essay published with the dictionary, entitled "Angelic language or mortal folly?" Laycock aimed to give a scholarly and linguistic analysis of the language. His conclusion was that the language exhibits structural and phonetic patterns that rule out the possibility of it being a natural language, that is, a real language with independent grammar and syntax.[13] Instead, he argued, it possessed syntactical features common to constructed language (it has basically the same syntax as English), and two revealing phonetic features: one that is common in glossolalia, and another which is common when putting together letters arbitrarily, without thought of the disposition of vocals and consonants. Even though Laycock's work has become a classic of skeptical linguistics, his dictionary is still popular with many magicians. The reprint of the book by Weiser is a document of this, prefaced and introduced by two leading occultist authors, Stephen Skinner and Lon Milo DuQuette. In his preface, Skinner, who was a personal friend of Laycock's, even manages to recast him as a practicing magician, without mention of the thoroughly skeptical tone of his article on Enochian language.[14] Nevertheless, it seems clear that the publication of these tools prepared the ground for other purist approaches to the Enochian material.[15]

Robert Turner and the Order of the Cubic Stone

I will now call attention to a little-known group of ritual magicians which deserves serious attention in the modern history of Enochian magic: the Order of the Cubic Stone (O.C.S.). As it evolved, this group acquired a vanguard position in the purist turn of Enochiana. Based in Wolverhampton and the Midlands, UK, the group first emerged in the mid-sixties, founded by the elderly occultist Theodore Howard. Howard resigned quickly, and left the actual running of the order to two young scientific technicians, David Edwards and Robert Turner.[16] By the seventies the O.C.S. had earned reputation as a particularly practically minded magical order. Writing in 1970, Francis King commented about the O.C.S. that "its Chiefs are both competent and sincere—they have themselves done what they teach."[17] In King's view, this distinguished the group from the mainstream, faddish interest in occultism of the late 1960s.

In the leaflets that the O.C.S. would send to interested enquirers in its early years, the stated aim of the Order was to "train the student in our approach to Ceremonial Magic." Furthermore, it was stated that "the system we use is based on the Qabalah and our teachings stem from the Golden Dawn and other similar sources."[18] From a self-initiation ritual published in the O.C.S. journal, *The Monolith,* and later reproduced by Francis King, it seems evident that the "other sources" included Crowley. His "Mass of the Phoenix" ritual is made a part of the initiation, as is a use of the thirty Enochian Aethyrs seemingly based on Crowley's theory about these entities, and their initiatory potential.[19]

At this point in the O.C.S.'s history, their aim was not so much to work a novel and innovative framework of magic, but rather to encourage actual practical work in a tradition that was already established. This impression is strengthened from considering the short book on magic published by one of the Order's chiefs in this period, David Edwards. The occult and magical lore compiled in his *Dare to Make Magic* (1971) bases itself on Kabbalistic correspondences and techniques for scrying deriving ultimately from the Golden Dawn.[20] The main point of the book confirms King's comment on the O.C.S.'s practical approach: in occultism it is not enough to read and memorize; one must also dare to do the practical work and exercises required to become an accomplished magician. The book is filled with suggestions, motivating statements, and advice for practical training.

While this profile seems to hold for the early phase of the O.C.S., its focus was soon to change drastically in directions that are of interest to the present study. This change of perspective happened just around the time King dedicated a short chapter to the Order in his *Ritual Magic in*

England, thus it was not covered by his study. To my knowledge, there have been no scholarly comments on the interesting later development of the O.C.S.[21]

The Enochian Turn of the O.C.S.

The change of perspective in the O.C.S. coincided with David Edwards's resignation from the Order in or around 1970, which left Robert Turner in sole command. Turner seems to have been particularly fascinated with Enochiana. Through the 1970s he developed an increasingly stricter focus on this particular system of magic. What makes Turner's approach stand out from the various trends discussed earlier is his strict insistence on a scholarly return to the source materials. According to a previous member of the O.C.S., Steven Ashe, his "academic approach" led to a gradual rejection of the Golden Dawn and Crowley approaches to magic generally and Enochian magic particularly.[22] Under Turner, "the sole focus hinged upon what could be reconstructed from the Dee material."[23] This makes him the earliest clear-cut example of a consistent purist.

Turner's diligent research of the original manuscripts at the British Library and the Bodleian in Oxford later resulted in the publication of the books *The Heptarchia Mystica of John Dee* (1983) and *Elizabethan Magic* (1989).[24] These are often considered, even from a scholarly perspective, some of the best editions of original Dee material available; certainly, *The Heptarchia Mystica* was the first publication of the Heptarchic system ever to appear in print. Turner's publications have also greatly informed the occult discourse on Enochian magic by popularizing a scholarly founded criticism of the Golden Dawn's approach to it. In the introduction to his edition of *The Heptarchia Mystica,* for instance, Turner expresses his baffled amazement over the neglect of the Heptarchic system. In Turner's view, this is really "the only true example of a complete magical system to be found in the Dee papers,"[25] and yet he could find no trace of its use by modern occultists. Instead, people had been making grand syntheses out of incomplete systems in other parts of Dee's diaries. This vein of criticism has earned Turner's two books a central position in the purist turn.

Turner's scholarly, meticulous approach seems however to have caused, or at the very least added to, frictions within the O.C.S. According to Steven Ashe, an increasing gap started to appear between the scholarly and the practical work in the Order, which frustrated many of its members.[26] When some of the O.C.S. members embarked on practical experiments with the "new" Heptarchic material dug up by Turner's efforts, they were met with discouragement. The Order that had

produced *Dare to Make Magic* and been known for its emphasis on practical experiments had gradually developed a more cautious and purely theoretical focus. The discontent peaked at the beginning of the 1980s, when a series of core members left the group due to controversies with the leadership over practical work.[27] This was the beginning of the end for the O.C.S., which nevertheless seems to have been more influential through the publications of Turner.

An Inconsequent Purist? Turner and the Necronomicon Scam

Robert Turner was part of another curious publishing project, which deserves to be mentioned briefly here, namely, the edition of *The Necronomicon* that appeared at the publishing house Neville Spearman in 1978.[28] This book belongs to the genre of literature related to H. P. Lovecraft's "Cthulhu mythos," and more specifically to the subgenre of books (appearing from the early 1970s) purporting to be the real version of the originally fictitious grimoire *Necronomicon*.[29] In Lovecraft's horror universe, this ancient tome was said to have been written down in Damascus by Abdul Alhazred, a mad Arabian poet, just before his mysterious and sudden disappearance in 738.[30] The grimoire was said to have survived in a manuscript tradition continuing into the early Modern period, when John Dee had made a personal copy. However, this was "never printed, & exists only in fragments recovered from the original MS."[31] This fictitious historiography opens doors for the Dee scholar and Enochian magician Turner.

The 1978 Neville Spearman *Necronomicon* edition was published in collaboration between Colin Wilson, George Hay, and Robert Turner. According to the Lovecraft specialist Daniel Harms, Turner had already been looking into the possibility that Lovecraft had been inspired by actual grimoires when producing his ideas about the *Necronomicon*.[32] In the collaboration with Hay and Wilson, however, Turner put his knowledge and familiarity with the Dee material in the British Library to the task of creating an intriguing origin myth to the new *Necronomicon* edition. The introduction, written by the prolific British science fiction writer, literary critic, and occultist Colin Wilson, explained how Turner had set out to explore the link between the *Necronomicon* and John Dee, which Lovecraft asserted in his short "History of the *Necronomicon*." Familiar already with the Dee manuscripts in the Sloane collection of the British Library, Turner was said to have consulted the perhaps most cryptic of all the Dee papers, the grids of squares and letters of the *Liber Loagaeth*.[33] According to Wilson's introduction, Turner copied the elaborate and mysterious letter squares, sent them to the computer programmer and

cryptographer David Langford, who "deciphered" the manuscript. The surprising result was the appearance of the text of the true *Necronomicon*, apparently coded in by Dee.

As is often the case with esoteric provenances, this astonishing story never happened. The truth behind the book was revealed by Wilson himself only a few years after it was published.[34] In that version, Turner had not so much played the role of researcher as that of author. The actual history of the volume was that George Hay had been given the task of creating an authentic-looking *Necronomicon* by the head of Neville Spearman. Wilson had later been contacted to look at the material that had been gathered for the volume. He was unimpressed, and contacted Turner to write the actual text of the grimoire. Given Turner's competence as a ritual magician and knowledge of the sources the result is a text that borrows much from actual grimoires, especially the *Goetia*. Any actual link with John Dee, however, remains spurious.

As J. W. Gonce has pointed out, Turner's involvement in this project is ironic when considered in the light of his image as a Dee purist, known for his uncompromising attacks on other occultists' syntheses.[35] Here, the same Turner lends his credibility to the claim that there is a connection between Dee's magic squares and Lovecraft's *Necronomicon*. In this respect it is interesting to note that senior members of the O.C.S. seem to agree that Turner's involvement with the *Necronomicon* volume seriously damaged the work of the Order, probably on several levels.[36] It has been suggested that the relative success of the book distracted Turner from the actual running of the O.C.S.[37] The whole event seems to have damaged Turner's integrity within the group, as well as the integrity of the group itself, contributing to its decline when approaching the 1990s.

An Experiment in Elizabethan Magic

Despite this development there is still the intriguing story of a practical working performed in 1983. Some time that year, the remaining members of the O.C.S. rented the Tixall Lodge Gatehouse in Staffordshire, originally raised in 1555 by Sir Edward Aston.[38] Led by Turner himself, the magicians conducted a rite of Elizabethan magic in these historically authentic surroundings. Although it is not certain what the actual purpose and outcome of the rite was, it has been suggested that it was based on the magical writings of the Elizabethan physician and magician Simon Forman (1552–1611).[39]

On the other hand, it is tempting to see the report of this working in light of a short note made by Turner toward the end of the introduction to his *Heptarchia Mystica*, published that same year:

> A Midlands based occult group have recently reconstructed the Holy Table, wax discs and other necessary equipment and shortly hope to perform the Heptarchical rite, publishing their findings in due course. Whether or not the spirits will welcome this invasion of their four hundred year repose remains uncertain.[40]

Although the evidence remains painfully circumstantial, this indicates that at least a major Enochian working was being planned.

Aurum Solis

We now move on to consider another esoteric order that has largely evaded scholarly examination. The Aurum Solis is an esoteric order that claims to represent "the Ogdoadic tradition."[41] It first appeared in a series of occult books published from 1974 to 1981, *The Magical Philosophy* I–V by Melita Denning and Osbourne Phillips—the pen names of Vivian Godfrey and Leon Barcynski—but claims to have roots back to 1890s England.[42] Although I cannot at present enter into a detailed examination of this claimed lineage, it will suffice to say that it seems likely to be yet another spurious and invented historiography. No documentary evidence has been presented by the authors, and attempts to verify some of the named predecessors have met with no success.[43] Thus, the five volumes of *The Magical Philosophy* can be considered the real foundation of the Aurum Solis, and their content is generally equated with the teachings of the Order.

The Aurum Solis does not qualify as a squarely purist movement. For reasons I will soon explain, I nevertheless hold that its Enochian teachings should be considered in the context of it. I will suggest that the Aurum Solis Enochiana exist at an interesting junction between the Golden Dawn tradition and the *impact* of the purist turn. This subchapter makes a brief interlude from the "strong" purism, represented by Turner, to consider that junction. Another reason that justifies its inclusion here is that the Aurum Solis' related publications have had a considerable impact on later Enochian magic, including that of a more explicitly purist bent.

Robe and Ring

When reissued by Llewellyn in 1982, book one of *The Magical Philosophy* series came with an appendix containing some Enochian material.[44] The material seems predominantly taken from Golden Dawn sources, without providing much new in way of interpretation. Here we find the same emphasis on elemental attributions and magic as we did in the Golden Dawn tradition, and Enochian is to be merged and used together with

other systems. For instance, it is stated that the *Claves Angelicae* are to be employed whenever a separate magical language "is required for use in connection with the elemental forces."[45]

In connection with the Angelic language, we also find another interesting passage:

> [A] modern expert on linguistics has expressed a considered opinion that Kelley "invented" [the Enochian language]. The arguments put forward are so irrational, that we cannot and need not rationally refute them: they are furthermore based on theories devoid of all psychological understanding of the role of the natural faculties of the seer, and devoid too of any magical discernment or experience. Any who are disturbed by such arguments need only reflect that this sonorous barbaric language is of extreme magical potency, as many true occultists have proved.[46]

The passage seems to refer to Laycock's work, indicating that the appendix on Enochian was written after 1978. Furthermore, the quote is interesting, as it more than suggests what can be called a "realistic" interpretation of the Enochian language. Although there is an appeal to the evidence of experience, we see no trace of the purely pragmatic standpoint. Rather, the authors are anxious to expel the "irrational" criticism provided by linguistic analysis, in order to assert the language's "extreme magical potency."

So far, there is still not much trace of a purist approach. This changes toward the end of the appendix. When the authors include a section on the system of the thirty Aires or Aethyrs, they recognize its original geopolitical significance.[47] Apparently the authors did find it relevant to consult non–Golden Dawn/Crowley sources, perhaps Skinner's 1974 edition of Casaubon. Furthermore, they apparently did not feel the need to recapitulate Crowley's view on the subject. This is quite significant in connection with the purist turn, since the Aurum Solis thereby seems to be the first modern occultist group to do this. As we have seen already, Crowley's interpretation reigned supreme in other receptions of the Aethyrs, including modern Satanism and Left-Hand Path magic. Even the early O.C.S. followed him on this matter in their ritual for self-initiation.

Mysteria Magica

Books II–IV of the *Magical Philosophy* series contain no reference to Enochian. Book II largely discusses ritual and symbolism, closely following the astrological, Kabbalistic, and alchemical correspondence systems

developed by the Golden Dawn.[48] Book III concerns sefirotic symbolism, and includes a discussion of the Golden Dawn system of initiation, which is simplified into a tripartite system used by the Aurum Solis.[49] The fourth book is much concerned with developing a sort of magical psychology, building on the system presented in the previous works.[50] Only in the fifth and last book, *Mysteria Magica* (1981), Enochian reemerges and is treated thoroughly.

Mysteria Magica contains two major sections on Enochian, entitled "De Rebus Enochianis" 1 and 2, in addition to an appendix on the pronunciation of the language.[51] This work clearly reveals familiarity and respect for the original sources. For instance, most of the content of MS Sloane 3191 is reproduced, including the *48 Claves Angelicae* and the *Liber scientiae*.[52] Here, diligent notes and comments on the spelling of Enochian words, and the exact reproduction of the Aires corresponding to geographical regions shows that the authors have taken pains going through the original documents.

But even so, one should note that the presentation of the Aires adds completely new functions to the ninety-one "Good Ministers" of the thirty Aires, seemingly *complementary* to their original function.[53] Although the functions listed are somewhat reminiscent of the offices of the seventy-two spirits of the *Goetia*, the origins of these attributions are not clear. The resulting system is unique to the Aurum Solis.

While much material is added to the pool of Enochian lore already in existence, there is still much remaining of the Golden Dawn system. For instance, while the system of the Great Table has been expanded and explained in greater detail, the basic framework of elemental and Kabbalistic magic is still preferred at the expense of the original system.[54] In addition, part two of "De Rebus Enochianis" is entirely preoccupied with showing how the Enochian system can be incorporated into other kinds of magical operations. Thus, although we see a partial return to the sources in the Aurum Solis' system of Enochian magic, the synthetic approach of the Golden Dawn still seems to have a strong grip.

Despite this, the material published in the fifth book of the *Magical Philosophy* series is at the core of the purist turn, simply because it provided access again to parts of Dee's material that had not been given much consideration in modern occultism. Along with Turner's work, it has had an impact on later magicians of a purist bent.

Geoffrey James's Enochian Evocations

Returning again to the stronger purist position, we have to consider the author Geoffrey James and his *Enochian Evocation of Dr. John Dee* (1984).

This is another of the key publications of the purist turn, greatly influencing later thought on the subject. The book is really a thoroughly edited version of original material taken from various Dee sources, including unpublished manuscripts and Casaubon's *True and Faithful Relation,* with a prefatory article and appendixes. In James's own words, "The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts."[55] This means that material has been extracted from their original place in various documents and reorganized such as to give a coherent presentation of a magical system, with the first chapter giving the "sacred history" of Enochian as narrated to Dee at various times by the angels.[56] Then follows the various parts of Dee's magical system in order: the Heptarchic system, the *Claves Angelicae, Liber scientiae,* and the magic of the Great Table.

As with Turner's edition, James's work is not primarily intended for a scholarly audience. His aims are magical and operational, something that is clear from the introduction and the appendices. I will consider two aspects of this: first, James feels the same need as Denning and Phillips to defend the authenticity of the Enochian language from Laycock's criticism; secondly, he makes an effort to fill in some of the blanks of Dee's magical manuscripts, in order to put the system into practice.

In the introduction James spends several pages in an attempt to discard the criticisms and suspicions raised by Laycock. This takes the form of a search for passages in the Dee material that can be considered, in James's own words, "evidence for the presence of the supernatural."[57] Furthermore, he enters into a more detailed dialogue with some of Laycock's points. As was mentioned earlier, Laycock had found that parts of the Enochian language exhibited features that did not make sense phonetically, and suggested that this represented an arbitrary combination of letters. James's response is curious, and goes *contra* Laycock from the presupposition that angelic beings are real:

> [T]he Angelical language. . . .exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to the lack of vocal chords with which to vibrate air.[58]

This line of argumentation is valuable to note also in the context of the debate on the legitimacy of magic in secular modernity. It seems clear that James does not here allow for psychologized or purely

pragmatic approaches to the question of occult entities; rather, he quite clearly supposes some kind of realistic understanding of the angels. Interestingly, we should note that this seems to be a preferred tendency in the purist approach to Enochian. We saw hints of it as well in the Aurum Solis above, and we will see it again in the currents influenced by purism.

However, it seems that James's approach was slightly modified over the years. In the introduction to the second edition of his book, we find the following statement on the reality of angels:

> As best I understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.[59]

Again, this underscores the point that studies on emic understandings of the reality of such beings in modern ritual magic should focus on and emphasize the plurality and unfixed status of this discourse. Now, a psychological interpretation is allowed for, albeit one that is just as much a sacralization of the psyche as a psychologization of the sacred. Especially following Jungian and transpersonal perspectives, this has become a major trend in contemporary Western religiosity more generally.[60]

Finally, James has added a section with notes for practice as an appendix.[61] An interesting aspect of this section is the way the author seeks to reconstruct the use of the Aires in *Liber scientiae* by drawing upon procedures in Renaissance manuals of talismanic magic. Influenced by Agrippa in particular, James argues that the spirit of each geographical location should be engraved on a circular disc, together with the name of the region and the name of the Aire ruling it. In addition, he notes the sigils of each spirit, which also appear in Dee's diaries, but were given no attention before. These actually correspond to the letter squares of the Great Table, in a way similar to the famous sigils of the planets in Agrippa's *De Occulta philosophia*. For this reason, James argues that the sigil and letter square where it is found should also be engraved on the disc, making a talisman in the Renaissance magical fashion. In this way we see how a purist still needs to put his creativity to make the magical system coherent, but applies that creativity with a stricter focus on what would have been plausible in the original historical context, rather than on the discourses most prevalent in his own days.

Against the Purist Current

The Schuelers and Enochian Revisionism

In their survey of the Enochian language, Pasi and Rabaté distinguished a "revisionist" current alongside the "purist" one.[62] Revisionists in this sense care less for keeping it close to the originals, favoring and encouraging additions, syntheses, and new interpretations instead. Two books were explicitly mentioned in the essay: Lon Milo DuQuette and Christopher Hyatt's *Enochian World of Aleister Crowley* (1991), and Gerald and Betty Schueler's *Enochian Magic: A Practical Manual* (1996 [1985]). In the case of the former, the revisionism only consists in that these authors accept the *earlier* revisions, done by the Golden Dawn and Crowley. DuQuette and Hyatt's book may be viewed as a document of the continued influence of Crowley's rendition of the Golden Dawn interpretation; the bulk of the book consists of a new edition of Crowley's *Liber Chanokh* and an exegesis of that text.[63] The only *further* revision is found in a scant nineteen pages at the end of the book, where an attempt is made to apply Enochian elements from the G.D./Crowley tradition to "Tantric" sex magic.[64] It is also worth noting that the introduction, written by DuQuette, actually includes a note on what we can consider an effect of the purist turn. DuQuette acknowledges that many "excellent" new works have appeared lately, which "offer valuable contributions".[65] Robert Turner is specifically mentioned, before DuQuette continues with the following paragraph:

> Some [other recent books] I feel are of less value. While perhaps informative as examples of the "findings" of one magician's experimentation, the distinction is not always made clear as to what is the author's speculation and innovation and what actually are the procedures *suggested in the original documents*.[66]

It could of course be brought in against DuQuette that Crowley and Regardie hardly classify as "original sources" in the strict sense either; however, the quote suggests that the approach of the authors was not dominated by wholesale "revisionism."[67] It is more a case of orthodoxy on behalf of the late-Victorian and Edwardian interpretations of occultist ritual magic.

It seems that a far clearer example of a revisionist current is found in what may well have been the authors DuQuette referred to in the passage above: Gerald and Betty Schueler. In addition to the title mentioned by Pasi and Rabaté, the Schuelers have written a whole oeuvre presenting

a more or less novel interpretation of the Enochian language and its associated magic.

The Schuelers have published books on Enochian magic with Llewellyn since the late 1980s. The aim has been to construct a new spiritual worldview by fusing the available versions of Enochian magic (the original Dee material, and the G.D. and Crowley syntheses) with other sources, including Theosophy and transpersonal psychology.[68] While the first book, *Enochian Magick* (1985), does not add too much new material (being largely a recapitulation of information extracted almost directly from Regardie's *Golden Dawn* and Crowley's pieces published in *Gems from the Equinox*),[69] the eclecticism becomes emphatic in their following titles. *Enochian Physics* (1988) resembles a pseudoscientific, "New Age science" cosmology, fusing Enochian magic with nomenclature borrowed from modern physics; *Enochian Tarot* (1989) recasts the Tarot based on Enochian entities and symbolism; while *Enochian Yoga* (1995) introduces yogic techniques to an Enochian ritual context. Given the impact of the purist turn, this has unavoidably led to criticisms from other voices in the Enochian milieu, especially online, as will be shown in the last chapter of this book.

Major Themes in the Schueler system

Following largely in the footprints of the Golden Dawn and Crowley, most of the Schuelers' Enochian system is based upon speculations on the Great Table and the Aethyrs. In *Enochian Physics* and *Angels' Message to Humanity* (1996, 2002) these letter squares form the basis of two different esoteric cosmologies. These have later been described as a "two-dimensional" and a "three-dimensional" model, respectively. The first one lays out the cosmos as a "map" detailing the different "planes" attributed to the four elements and the element of spirit, and (following the G.D. tradition) the elemental tablets of the Enochian Great Table. The second cosmology is different, in that it constructs an "Enochian cube" from the tablets (or "Enochian mandalas," in the Schuelers' terminology) of the Great Table, presented as a three-dimensional, cubic model of the universe.[70] The *Tarot* and *Yoga* books similarly base themselves on the Great Table system when synthesizing Enochian with Tarot and yogic techniques.

Since 1998 the Schuelers have run a Web site which features a section (situated between the sections on "Schueler's Gnosticism" and "Norwegian Forest Cats") synthesizing the essentials of the Enochian system presented in their published works.[71] Here, we also find published other parts of the original Dee material, namely, *Liber scientiae, De heptarchia mystica,* and the Enochian language of the *Claves*.[72] But little is done to actually incorporate these sets of data into the general system presented in the Schuelers' books.

Instead, there is a cautionary remark that the system of the *heptarchia mystica,* for instance, should not be taken literally when it speaks about entities that can be exploited to find precious metals:

> [T]his does not mean that we can invoke a deity such as Bornogo and have him tell us where we can find gold for ourselves, for example. Such self-centered goals are laden with karmic pitfalls, and seldom work the way we would want. What we can gain, however, is information, usually in the form of experience (e.g., altered states of consciousness), of our entire universe both visible and invisible.[73]

What emerges here is an apparent ethical divergence between the magical systems of the Renaissance and that of the Schuelers. The latter seeks to overcome the former by presenting a "spiritualized" interpretation of the magical practice that originally had rather mundane goals. It should be recalled that a similar case was seen with Regardie, when he left out the original interpretation of the Great Table in his *Golden Dawn,* feeling that the material was "spiritually unsound."[74]

In the Schuelers' view, Enochian magic "focuses on the Great Work of spiritual evolutionary development and its ultimate goal is ego-trancendence [*sic*] or what is commonly called enlightenment."[75] For the Schuelers, Enochian magic is a framework for self-realization, and not a mere manipulative tool.

The only notable exception to the rule would be when the magic is put to practice for altruistic ends:

> We view the practice of Enochian Magic, or any type of magic, for personal gain as Black Magic. We view the practice of Enochian Magic, or any type of magic, for selfless devotion to the welfare of others as White Magic.[76]

Only altruistic "white magic" is perceived as licit, as in the example of "Enochian healing."[77] This subdiscipline is one of the innovations of the Schuelers, dealing with the construction of new letter squares from words in the Enochian language, to be used with mantras and visualizations to cure sickness.[78]

Matters of Legitimacy

On the Schuelers' Web site there also appear various statements in defense of their approach. The main strategy consists of simply acknowledging that there are different "schools" in Enochian magic, rather than one unifying

paradigm by which legitimacy can be measured. There is an attempt to relativize by stating simply that "Schueler's Enochian Magic is Enochian Magic as defined and used by Gerald and Betty Schueler."[79]

In a note included in *Angels' Message to Humanity*, the Schuelers admit "borrowing heavily" from John Dee, the Golden Dawn, and Crowley, and furthermore explain the relationship between their own approach and these other "schools":

> We make no claims to present Enochian Magic, as taught by John Dee or the Golden Dawn or Crowley, per se; rather, we have blended together the best of these magical pioneers into an integral, workable system. We have also added new material, including our own interpretations and findings, to the available and often conflicting source material. Our system of Enochian Magic will agree in many areas with the source material but will disagree elsewhere.[80]

This is, in short, a legitimization of creative innovation. Contrary to both the strict purists and perennialists, it is not believed that any of the previous schools possessed "the truth" in Enochian matters. There is no appeal to primordial tradition, or "scholarly" authenticity. Rather, there is a certain progressive attitude, implying that individual parts can be disembedded and re-embedded in new systems as one sees fit, constructing pragmatically more useful systems. Referring to my previous discussion of the authenticity problem this is a clear example of the pragmatic/progressive strategy, placing the Schuelers' approach closer to LaVey and (to a certain extent) Aquino as far as the structure of the legitimizing rhetoric goes.

In this context it is interesting as well to consider what kind of metaphysical theories come with the Schuelers' Enochian magic. One would perhaps expect that the pragmatic approach to the legitimacy of the system as a whole should imply a pragmatic, ontologically noncommittal interpretation of the entities belonging to that system as well. In LaVey's case, this seemed to hold. With Gerald and Betty Schueler it is not that clear:

> Like John Dee, we view the Angels, Kings, Seniors, and others as inhabitants, and in some cases rulers, of those vast planes and subplanes of invisible worlds that surround our Earth. They are the emissaries, children if you will, of God, however you chose to define Him. In one sense they are real external living beings. In another sense, they are personified projections from our own personal and collective unconscious.[81]

To a certain extent, a realistic interpretation is alluded to, which involves a cosmology where the totality of the world consists of several "planes" and "subplanes," of which our material reality is the lowest one.[82] The angels are "real" in the sense that they have existence on these other planes (similarly it is stated that "the heavens of the world's religions" are situated on the astral plane). At the same time a certain psychologization is invoked with the statement that the angels, in another sense, stem from our "personal and collective unconscious." This may perhaps look like a noncommittal strategy. However, the latter statement seems just as much to be an expression of an esoteric psychology rather than a psychologized esotericism, implying that there is no real distinction between the "collective unconscious" and the supra-material "planes."[83] We recognized a touch of this in Geoffrey James as well—which here has become a thoroughgoing framework for countering the semantic questions of magic whenever they arise.

Donald Tyson's Enochian Apocalypticism

Another central player on the post–purist turn Enochiana scene of the 1990s is Donald Tyson. Tyson won fame in the contemporary occult community in 1993 with his erudite edition of Cornelius Agrippa's *Three Books of Occult Philosophy,* based on the 1651 English translation by James Freake.[84] Additionally, he is the author of a couple of dozen books on occult topics, ranging from rune magic to the *Necronomicon.*[85]

Although Tyson's *Enochian Magic for Beginners* (1997) was classified by Pasi and Rabaté as one of the two foremost examples of the purist current, Tyson's general work does not squarely fit this rubric as employed here.[86] Even in that book, Tyson possesses a desire to push on the boundaries of the actual material and make novel interpretations, although, admittedly, he is tidy enough to clearly tell the reader when he is making subjective statements.[87] The most significant point he brings to the material is the reconstruction of an "eighteen-day working," which, in Tyson's opinion, is to be performed to make contact with the spirits of the Great Table in the first place,[88] together with his firm belief that there is a dark secret to Enochian magic. According to Tyson, Enochian carries within its corpus the magical key to set off the Apocalypse as described in *Revelations.*[89]

The argument of this more spectacular idea is that there exists at the core of the Enochian system a hitherto unpronounced "Apocalypse Working," which especially relate to the use of the Angelic calls. Tyson first expressed his views on the angelic apocalyptic agenda in his book *Tetragrammaton* (1995), which was more recently republished as *Power*

of the Word (2004). The same idea was expressed in his much-discussed 1996 article in *Gnosis Magazine*, entitled "The Enochian Apocalypse."[90] In *Enochian Magic for Beginners*, the idea is found several places, such as the following:

> [I]t is also my opinion that the forty-eight expressed Keys. . . .are intended by the angels to be used in a great working, probably of fifty days duration, designed to initiate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels of the Great Table[91]. . . .or it may be a separate working.[92]

Still, Tyson's book is certainly *influenced* by the purist turn. It is written with the expressed intention of making available all aspects of Dee's original system, and does indeed give a very systematic treatment of both the Heptarchic system, the Great Table material, the Aires, and the *Claves Angelicae*, all based on research of original sources. It also includes a precise and accurate debunking of the Golden Dawn and Crowley syntheses in light of what is actually present in the primary sources.[93] The idiosyncrasies of Tyson's work stem rather from his reconstructions, which are far more spectacular and imaginative than that of the earlier purists, such as Robert Turner and Geoffrey James.

Tyson's ambivalence toward the sources is further indicated by his other projects. For instance, over the years he has collaborated with the Schuelers in their work. Most significantly, he wrote a foreword to the Schuelers' book *Angels' Message to Humanity*, published in 1996. Here it is revealed that it was actually Tyson who came up with the idea of making an inverted version of the "Tablet of Union" of the Great Table—named the "Tablet of Chaos"—to construct the "Enochian Cube" cosmology mentioned above.[94] According to Tyson, it was the collaboration on this project that eventually turned him toward the apocalyptic interpretations of Enochian which he incorporated in his *Tetragrammaton* and *Enochian Magic for Beginners*.[95]

Although he does not seem to involve himself much with the contemporary community of Enochian magicians, the publication of *Tetragrammaton* and *Enochian Magic for Beginners* has acquired for Tyson a position in it, and, as we will see in the last chapter, his work is often discussed by magicians.

8
Enochiana without Borders

The core publications of the purist turn have greatly influenced the reception and conceptualization of Enochian magic in the last two decades. However, while the purist current has remained very much alive in the 1990s and the new millennium, there is a variety of interpretations on the market. The Golden Dawn interpretation still has wide currency, Crowley's use of the Aethyrs is taken as exemplum by Thelemites and non-Thelemites alike, while some seek to build further on these occultist classics, and others even claim new revelations from Dee's and Kelley's angels. With the mass-popularization of esoteric discourse of the late twentieth century, the Enochian discourse has been imported to other countries as well, including non-English speaking countries such as France and Norway.[1]

Meanwhile, the full-blown emergence of the Internet by the mid-1990s has provided for a rapidly growing occult community online, spawning new occult fascination with Enochian in what seems an exponential growth curve. The massive migration of occultism online toward the end of the previous century resulted in a radically democratized situation, marked more by endless discussions and negotiations between individual practitioners with unlike views, than by asserted, normative positions. While I have indeed sought to emphasize these flexible, dialogical, and discursive features in earlier periods as well, moving the discussion into the contested spaces of the World Wide Web has made the subject matter of Enochian magic even more contested. Also, with the blurred boundaries between private and public knowledge that follows online publication, the many debates, uncertainties, and polemics have become even more open and apparent. Competing for survival in the marketplace is not as easy as it was before, given the omnipresence of differing views and products. This has laid strains on practitioners making claims about

Enochian, leading to the flourishing of interesting discussions on the basis for legitimacy in Enochian matters.

The present chapter will emphasize the major trends in argumentation to be found in the contemporary Enochian discourse community online. As the online/offline distinction does not refer to entirely distinct realms or worlds, there will, however, obviously be overlaps. Especially, we shall see that the literary production discussed in the previous chapter has provided a framework which much of the online debates revolve around. In addition to tracing and analyzing these discussions, I will have a closer look at the perspectives of a couple of prominent Enochian magicians who emerged solely from this online occult community, and have continued to have influence in the new millennium.

The Internet, Contemporary Occulture, and International Enochian Networks

The 1990s saw the full-blown emergence of the Internet, and the explosive growth of the World Wide Web. Probably the most revolutionary development in information technology since the printing press, this change in the conditions and means of communication and publishing had far-reaching consequences for the development of contemporary religiosity.[2] As a part of this broader development, occultism has been equally influenced by the new technology, finding new ground for recruitment and dissemination of information online.[3] As Christopher Partridge noted in his discussion of the contemporary occulture, the advent of the Internet "has facilitated and accelerated the emergence of mystical networks and organizations."[4] Following the work of sociologist Colin Campbell on the "cultic milieu," the proliferation of ideas through such networks is at the core of "mystical religion," or, in Partridge's terminology, of occulture itself. The Internet laid the foundation for an explosive growth of such networks, by largely sidestepping geographical boundaries.[5]

The significance of the Internet in providing a way of efficient communication has had a considerable impact on Enochiana. The new routes of communication provided by the Net have facilitated the growth of a worldwide network of Enochian magicians, through various e-mail lists and discussion forums. Generally, it seems, occultists were early birds in taking advantage of the new technology, as the Enochian magicians illustrate. It was only in 1995–96 that the Internet entered a period of explosive growth; during that period the Internet gained the full attention of the general public, and we also saw the distribution of user-friendly software, resulting in millions of new users.[6] Although occultism had already gone online through earlier successful networks

such as Usenet, it was in this period of growth, toward the end of 1996, that a number of occultists established the "Enochian-L" mailing list.[7] This would become the basis for thriving discussions and networking between Enochian magicians in years to come. In fact, most of the notable scholars, authors, and magicians currently working with Enochian participated in this list, including such names as Benjamin Rowe, David R. Jones, Al Billings, Clay Holden, Darcy Küntz, Chris Feldman (a.k.a. Christeos Pir), Runar Karlsen, and others. The Internet, shortly put, empowered and gave a voice to a new class of Enochian specialists, previously without the means of uttering their ideas to a broader public of likeminded individuals.

As e-lists became increasingly outdated at the turn of the millennium, the center of gravity for online occult discussions switched toward discussion groups and forums. For the Enochian community, the most notable one is the Yahoo! group "Enochian," established in January 2002 and still growing rapidly.[8] This was the forum to which the Enochian-L subscribers migrated and kept the discussions going. As discussion groups are much more easily available than e-lists to a broader public, the membership rapidly grew. As of spring 2008 the group has more than 550 members, who have published more than 5,200 posts in total.

In addition to facilitating the emergence of communication networks the Internet has also provided a cheap, easy, and decentralized way for individuals to publish material. Also on this front, the occult community has been quite prolific. The resource portal hermetic.com, established by Al Billings in 1996, holds much Enochian material. Here we find both original sources and the essays of modern and contemporary magicians.[9] Another important site is "Norton's Imperium," which was run by the late Benjamin Rowe. Now relocated to hermetic.com, this site still contains Rowe's collected works on Enochian, which have been much discussed by the online Enochianites.[10] In addition, original source documents have been made available in various forms. Perhaps most notable is the online *Magickal Review,* run by Ian Rons, which has secured rights from collections in order to publish electronic scans of the original Sloane and Cotton manuscripts, in addition to more essays and contemporary theories on the practice of Enochian magic.[11]

Also on the material side, the Internet has opened new possibilities. As marketing and distribution of goods has become more and more common online as well, there now exists a Web site making and selling ritual equipment for Enochian magic. A wooden Great Table, a "ring of Solomon" in gold, or a Sigillum Emeth carved in beeswax can all be obtained online and shipped to magicians who have a few hundred U.S. dollars to spend.[12]

It is safe to say that the growth of the Internet has provided a whole new infrastructure for the production and distribution of knowledge on Enochiana, as in other domains. Perhaps one of the most important aspects is that it has provided an arena for a whole class of people who did not already have a voice in the form of being contracted and published authors. It should be remarked that before the Internet revolution, what existed of Enochian material and discussions of it came out of a small handful of publishers. Llewellyn was certainly the main actor, publishing Regardie and the Golden Dawn material, as well as the works of Tyson and the Schuelers. The alternatives, especially the vanguard publications of the purist turn, came out of smaller publishing houses, mostly in Britain, such as Adam McLean's Magnum Opus Hermetic Sourcework series, Askin Publishers, Element, and Aquarian Press.[13] In the 1990s, Weiser Books and New Falcon also entered the scene, most notably representing the Thelemic school of Enochian magic.[14] With the advent of the Internet, and the means of networking and publication that it provided, the access to both production and consumption of Enochian lore was largely decentralized. Consequently, a host of new voices was empowered. What did they have to say?

Discussing the Angels Online

The amount of information available online—material spanning, at the time of writing, fourteen years of running discussions—is far too vast to be considered in its entirety. However, the information accumulated in discussion forums and e-lists has an advantage that will be explored here, namely its "Q&A" quality. This makes it possible to browse for specific topics that are discussed and analyzed by the main participants of the forum or e-list. In the present section, therefore, I will look specifically at discussions related to the points raised in chapter 4, concerning the authenticity problem and the legitimacy of magic.

Discussing Authenticity

When the Enochian e-list was established in 1996, the anonymous author of one of the very first posts addressed "the esteemed Benjamin Rowe," who had also subscribed to the list.[15]

Rowe was already a respected Enochian magician, operating in California, who had written several (unpublished) essays and articles on the topic, now published online. He had been experimenting with Enochian magic since 1985, when he engaged in what he termed extensive "tourism" of the tablet of Earth according to the Golden Dawn attribu-

tions.[16] Rowe's various articles reveal an innovative and practical take on Enochian magic, operating primarily from the basis of Golden Dawn and Crowley systems, but also with a sensibility tuned toward the attitude of the purists. This is especially evident from his "Enochian Magick Reference," a document detailing to some extent the different parts of the original system, a brief "history of use," and an annotated bibliography of the existing Enochian literature.[17] His other works include reports on practical experiments, newly composed rituals, and theoretical pieces on the Enochian system.

Rowe was one of the most emphatic and defining voices on the Enochian-L e-list. Although he does not qualify as a strict purist himself, he was highly critical of the eclectic approach of Gerald Schueler, and also to the more imaginative aspects of Donald Tyson's work.[18] This seems to have been a quite widespread opinion on Enochian-L; just after Tyson had published *Tetragrammaton* and his contested 1996 article in *Gnosis,* there appeared a thread discussing his system. At first, Rowe wanted to know if anybody had tried practicing Tyson's method of combining the angelic calls with the Great Table. After a short while, however, the thread focused entirely on his apocalyptic ideas. When Rowe learned that Tyson had collaborated with Schueler on *Angels' Message,* he headshakingly commented that "Between Jerry's theosophy and Tyson's apocalyptics, there's gonna be some mighty confused readers out there."[19] Meanwhile, two others, Michael Lynch and Charla Williams, proposed featuring Tyson in the humor section.[20] Clearly, his position did not have much credibility in the forum, which is perhaps also indicated by Rowe's judgment of his books in the "Enochian Magick Reference" document, where he is included together with Schueler in the "Hall of Shame":

> Tyson combines the Enochian material with Fundamentalist millennialism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended."[21]

But Rowe's "Hall of Shame" was nevertheless dominated by the works of Gerald Schueler. One of the highlights of the Enochian-L discussions occurred when Schueler himself joined the list, and engaged in a polemical exchange with Rowe.[22] Before he entered the discussion, Rowe had been criticizing Schueler's books, especially what he saw as unaccredited borrowing from other sources, overly imaginative changes to

the system, and a low standard of scholarship.[23] As Rowe quickly pointed out to Schueler on the list, he had an "extreme bias" against his books: "This bias started to build with *Enochian Magick*, and that marvelous piece of semantic nullity, *Enochian Physics*, drove a spike through the heart of my few remaining doubts about my judgment."[24]

The "semantic nullity" of *Enochian Physics* referred especially to what Rowe identified as a rhetorical, inconsistent, and nonsensical use of scientific-sounding terminology. Schueler had defended his eclectic take on magical theory by saying that his work was intended to "put the Enochian material into a framework that is (1) useful and practical, and (2) founded on a solid theoretical basis."[25] Rowe responded by pointing to *Enochian Physics*, hastily deconstructing and debunking some of its scientizing language, before concluding that

> [i]t would take me at least a couple of months to catalog and explain all the errors of logic, undefined and multiply-defined terms, contradictory statements and other messes I found in the book. Doing so would be as tedious as finding all the logical fallacies in Aquinas, and would take us far from the purpose of this e-list.[26]

Rowe intended to show how the whole work was useless as a theoretical fundament, since it was massively inconsistent and contradictory. In his view, Schueler's paralleling of Einstein's famous mass-energy equation of special relativity, $E = mc^2$, with his own "equation of Enochian physics," $S = Fv^2$ (where S is "Spirit," F is "Form," and v is "the speed of thought"),[27] constitutes "a sort of "authority by propinquity," giving the aura of meaningfulness to nonsense by mentioning it in the same breath as something that is meaningful."[28] Schueler's response to the claims that his theoretical expounding qualifies as gibberish is summed up in his statement: "Not for me it doesn't. It actually makes a whole lot of sense."[29] The argumentation seemed to stop there.

Schueler's latter statement is perhaps illustrative of a subjective and relativistic argumentative strategy that goes well with his approach generally. Faced with Rowe's resentful criticism, Schueler further tries to explain that he does not accept any definite and universal mode of interpretation of the Enochian system—even though Rowe surely criticizes him for doing exactly this with his theosophical, scientizing model presented by definite and absolutist figures of speech (e.g., "Enochian magic teaches," "Enochian physics teaches," etc.). Instead, Schueler insisted on being fully aware that "[t]hose whom I would label 'Dee purists' are never going to accept my interpretations, nor did I ever expect them to. I assume that you are a 'Dee purist' and that is fine."[30]

Interestingly, Rowe did not consider himself to be a purist, as he stated explicitly in his response. However, he added, he did "believe in maintaining a sharp distinction between information that comes from the original material, and information that comes by other means."[31] The reason for this, Rowe makes clear, is that he agrees with one central point Schueler makes, namely that Dee's diaries and magical manuscripts have significant gaps, such that they do not present a fully functional magical system: "A certain amount of improvisation has always been necessary, and the angels took this into account in their (admittedly brief) instructions on how to use them."[32] Adding to this, with another clear sting against Schueler, Rowe expressed being "not at all certain that an 'overall theoretical foundation' [of Enochian magic] is in any way necessary, or even possible."[33]

The discussion between Rowe and Schueler is intriguing in connection with the problem of authenticity. It bears witness to an interesting nuance, which deserves to be addressed in some detail. In his criticism, Rowe to a considerable extent makes use of the *language* of purism, although when confronted with it, he denies being a purist. On a broad level of analysis, both Rowe and Schueler have a *pragmatic* approach to Enochian magic; they are both opposed to the strict perennialism, or appeal to tradition, of previous occultist syntheses, and at the same time aware of the operational flaws of the strictly original Dee material. Both arrive at the conclusion that a certain amount of creativity is necessary.

Their main difference is, rather, found on a somewhat deeper level of analysis, where it stems from a differing choice of discursive strategies. For this analysis, I refer again to the three strategies identified in modern esoteric discourses by Olav Hammer, namely "(terminological) scientism," "appeal to tradition," and "appeal to experience."[34] With reference to this, Rowe was an experimentalist, and his language of choice in legitimizing his claims on Enochian magic is found in an appeal to *experience*. His final word in objection to Schueler is not actually purist, but rather experiential. As Rowe put it, to prove his innovations were legitimate, Schueler would "have to publish a hell of a lot of his own magickal records to convince me he got his stuff from actually using the magick."[35] In the course of his own work, Rowe published extensive amounts of personal experiences and dealings with the Enochian entities, from the angels of the Great Table, to scrying of the Aethyrs and the ninety-one parts of the earth presented therein.[36] With the basis in such experiments he went on to (re)construct rituals and methods for working with the Enochian entities, based mostly on known ritual structures from the Golden Dawn and Crowley, such as the rituals of the hexagram, which was revised and "Enochianized" by Rowe.[37]

While an appeal to experience seems to be the main discursive strategy taken by Rowe, the polemical exchange surrounding Schueler's *Enochian Physics* illustrates a clash with what can be discerned as "terminological scientism." Rowe's suspicions about the use of scientific nomenclature constructing an "authority by propinquity" does not seem totally off target; certainly, Schueler himself seems to argue that he is merely "updating" Enochiana by making "a synthesis of Blavatsky, Crowley, Dee, and modern science."[38] Meanwhile, the experiential dimension is not as emphatic in his writing; although when confronted, Schueler had to defend himself on experiential terms as well, by affirming that he had undertaken practical work. But his final word, contrary to that of Rowe, was that a "theoretical framework" explaining how Enochian magic might work is necessary "if you want a worldview that accepts Enochian material as fact. . . . Else it all rests on faith, and you may as well go to church."[39]

Discussing the Nature of Angels

While the previous section illustrates the continued and increasing contestation of legitimacy that has followed Enochiana's migration to Cyberspace, there is now need for a brief discussion as well of the question of interpreting the nature of the Enochian *entities*. Together with the question of "who decides the right way" in Enochiana, this very question seems to attract most interest, at least from newcomers that join the online e-lists or discussion groups. Again, the plurality of views and positions is considerable. As one commentator online put it in 2005, "The two opposing schools of thought is [*sic!*]: spirit contact is either a psychological manifestation, or . . . spirits are real and have their own external abodes."[40] This broad divide frequently shows up in discussions on the reality of the angels; certainly the psychologized version does not have monopoly.[41] For the sake of brevity I will focus my discussion here on one thread of posts on Enochian-L where the local champion Ben Rowe is put to the test by fellow debaters.

After discussing a technical point concerning occult attributions in the Enochian Great Table, Rowe was asked by an eager student, signing interchangeably as "V. H." and "Tim," whether he believed that Enochian was, in fact, delivered by angels, and if he perceived validity (i.e., legitimacy) in Enochian matters to hinge on reconstructing the motivations of the angels.[42] It is well worth quoting Rowe's response at some length, as it reveals an attitude that seems quite pervasive among the more eloquent and articulate segments of the contemporary occultural

milieu. First, Rowe responded that for a long time he had adopted a practice in which he

> put the word "angels" in quotes, to show that I was using it as a convenience rather than as a statement of belief about the nature of the phenomena observed. I haven't the faintest idea as to the "real" nature of the source of these recorded words.[43]

Such seemingly agnostic, or rather conventionalist, expressions seem to be quite widespread among present day magicians. I also encountered it in my previous research on contemporary ritual magic in Norway.[44] In addition, it seems to be a part of the structure of "psychologized magic" as understood by Hanegraaff, and the "suspension of disbelief" noticed by Luhrmann in her study of contemporary British witches.[45] Revisited from the viewpoint of a discursive analysis, this seems to be a *strategic* agnosticism; a convenient way for magicians to remain ontologically noncommittal, suspending their judgment when confronted by critical or skeptical voices, while still being able to retain the basic point that there is "something going on." However, the magicians' evaluation seldom stops there, and Rowe is no exception. After asserting this initial bracketing of the ontological question, Rowe claims that the evidence of Dee's diaries provides a picture of independent, sapient beings: "In the absence of strong evidence to the contrary," he goes on to write, "it is simplest to deal with the material in the terms in which it presents itself, and to see where that leads."[46] Rowe invents an analogy to argue his point:

> The evidence I have for the existence of these "angels" as separate beings is of *exactly* the same sort as I have for the existence of "V. H." [i.e., the person he is responding to]. In some ways the evidence in their favor is a bit stronger; the angels I contact using the Calls frequently surprise me, while "Tim" is fairly predictable. Perhaps "Tim" is just a clever AI program running on a MacIntosh somewhere in the bowels of Apple Corp; or perhaps "Tim" is a bit of online theater, maintained over the years by a group of scriptwriters. ;-) Still, most of the time it is simpler to act as if Tim is an intelligent, individual being. The same for these "angels."

The essence of the argument, then, is in one sense "pragmatic," but in another sense "realistic"; given the way things *seem*, the *reality* of the angels may be perceived as an *inference to the best explanation*. In other words, Rowe claims for himself an argument based on abductive reasoning which,

although not logically valid from a formal perspective, is widely considered an important cornerstone of the scientific method.[47] Interestingly, the noncommittal, agnostic position seems to be merely an early stage in a broader argument which goes in the direction of asserting the reality of the angels in some more-than-mundane sense.

If, as I have suggested, this position is widespread, it is still far from uncontested. In the thread mentioned, Rowe quickly got a response from someone signing as "nigris (333),"[48] apparently a Satanist, opening most of his posts with "Hail Satan!"[49] Nigris's response is interesting in that it puts the seemingly rational basis of Rowe's evaluation to the test—which eventually pushes Rowe into giving even more of what he considers evidence for the reality of the angels. First of all, Nigris contests Rowe's alleged agnosticism, or bracketing, which is at the basis of his argument, by saying that taking alternative models than those presented in the diaries themselves into account actually *is* relevant from the beginning, as he puts it, "if one is attempting to discover precisely what is going on in the process of communication (as reflective or investigative inquiry during or prior to engagement of the art/science)."[50] In a later post Nigris advocates a psychologized interpretation instead, and, when actually working the magic, employing a quite conscious suspension of disbelief.[51] In addition Nigris attacks the validity of Rowe's abductive inference: the analogy he constructed is not really analogous, Nigris claims, since the inference that "Tim is real" is based on the knowledge that Rowe himself appears in the same manner (i.e., as words on a screen) via the medium of computer and Internet, whereas he has presumably no such experience of ever having appeared to someone as an angel in visions.[52] The point made is that the inference of the reality of the angels is not grounded in the same type of trivial experience; the inference of Tim's existence is based on a background knowledge of how humans generally behave, a trivial, tacit knowledge which he does not have of angels. In the end, Nigris proclaims that "I'm not sure I understand what is being called 'real' and would bypass the question of 'reality' for an analysis of possibilities as regards what it is that is *happening* in the Calls and what or who it might be that becomes involved with them."[53]

As an effect of these criticisms, Rowe defends his position by bringing in more of what he considers evidence supporting the hypothesis that the angels are real and independent beings. He especially points to the Dee diaries themselves, and some of the more mysterious features revealed by a close reading of them. For instance, Rowe points to the somewhat perplexing fact that the names of the "91 parts of the earth" in *Liber scientiae*, and the sigils belonging to each of the ninety-one

spirits, are extracted from the letter squares of the Great Table, but that the Table itself actually appears to have been constructed or received only a month *later* than the former.[54] He acknowledges that skeptics have suggested, for this and other reasons, that Kelley must have been something of "a con-man with an IQ above genius level and an eidetic memory, who planned the whole thing out ahead of time, memorized all the data, and leaked it out through the 'visions' over the course of four years."[55] However, Rowe added, "I personally do not find this alternative credible."[56]

Finally, Rowe also indicates that he is conscious of the seemingly fluctuating "nature" of the angels as they present themselves to different people:

> If you read over the available records of people's contacts with these beings, it is clear that the way in which they appear depends a lot on the nature of the magician they are contacting. To Dee and Kelly they appeared as imperious Christian angels; to Crowley they were theatrical thelemites; to the Aurum Solis they were bands of goetia-like spirits; and to me they are friendly, laid-back metaphysicians.[57]

Although this could have been taken straight out of scholarly discussions of the historical and cultural contingency of "mystical experience," as discussed by, for instance, Steven Katz and Wayne Proudfoot,[58] Rowe goes on to assert that the one stable and universal feature, in his opinion, is that the angels act in all cases as "initiators *par excellence*, who aren't restricted by any human religion or world-view."[59] Here we see again the theme initiated by Crowley.

It seems fairly unambiguous in the end that Benjamin Rowe, for one, considered the angels to be real in a more than psychological sense. To close this section, I will quote the opening statement of Rowe's perhaps most influential tract on Enochian magic, "Godzilla meets E.T.":

> What most distinguishes the Enochian magickal system is that it is an artifact, a made thing. . . . It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections.

> Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.[60]

New Revelations

Through the course of this book we have seen how painstakingly preoccupied modern occultists have been with negotiating the authority of Dee's original documents, possessing an air of ancient legitimacy, with new and sometimes quite modern frameworks of interpretation. In recent years, however, the field of Enochian magic has also seen an attempt to move beyond this whole complex of interpretation and reinterpretation of something that happened in Elizabethan times. At the turn of the new millennium we find an Enochian milieu that places emphasis on *new* revelation. Roughly coinciding with Benjamin Rowe's illness and death, the focus of the online discussions shifted from being centered on technical points of interpreting original data and evaluating the Golden Dawn and Aurum Solis, to extensive comparison of notes, reports on newly discovered Enochian words, or entire verses and newly received letter tablets. In Cyberspace, the angels spoke again.

A Latter-Day Edward Kelley?

The most central, or at least the most illustrative, figure of this movement is Runar Karlsen. Karlsen (b. 1963) is a Norwegian magician based in Oslo, where he graduated at the Academy of Fine Arts. He has a firm background in Thelema, having run one of the competing thelmeic groups, "Balt Oasis" of the Caliphate O.T.O., in Oslo in the early 1990s.[61] There is also evidence that he had at some point read the literature concerning Michael Aquino and the revelation of his *Book of Coming Forth by Night*.[62] This seems a relevant fact considering Karlsen's own Enochian endeavors.

When he joined the Enochian-L mailing list in September 1997, Karlsen testified of having been interested in Enochiana since 1988, when he had become absorbed by the Enochian keys.[63] Subsequently he had introduced Enochian workshops and rituals into his O.T.O. group. The name of that group itself betrays an interest in Enochian magic, as "Balt" is the Angelic for "Justice"; associated in the Enochian calls with "Iad Balt": "God of Justice."

When he joined Enochian-L in 1997 Karlsen for a long time held a relatively low profile, making the occasional comment to queries, and posting some of his own experiences with Enochian scrying. After a while he started posting material that revealed more idiosyncrasies. His first contribution was a post on "The Elements," which argued that the elemental attributions assigned to pentagrams used in the Golden Dawn did not make sense, and had to be revised, especially by incorporating certain Enochian spirit names into the equation.[64] This sparked some minor debate in the forum.

But his posts would become more intriguing still. Responding to a discussion on certain unexplained numbers that appear in the text of the nineteen Enochian calls, Karlsen revealed for the first time his quite novel interpretation. In Karlsen's view, "The numbers in the calls refer to independent spirits; a pantheon within the system."[65] He immediately followed up by giving the names of twenty-eight spirits from "the table of NI."[66] "NI" is an Enochian word appearing in the seventh call, where it is rendered as the number 28.[67] The spirit names that Karlsen lists, however, are not to be found anywhere in the original Enochian corpus. In fact, it soon surfaces that "the table of NI" is an entirely new letter table communicated to Karlsen, as some latter-day Edward Kelley, together with several other new calls and spirit names.

Karlsen's main work, it seems, had been to chart out the spirits allegedly "masked" behind mysterious numbers in the Enochian calls and devise methods to call them forth. According to his own statement, Karlsen's first encounter with these uncharted Enochian entities was not a product of any deliberate effort on his part. As he explained, he had been performing some elemental magical work unrelated to Enochian, when nine spirits intruded into his visionary experience. The spirits started speaking in "soft voices at a very loud volume," dictating a book to him in a language he would later identify as Enochian.[68] The book would become known as *Dor OS zol ma thil,* which Karlsen later translated as "The falling seats of the twelve black hands." [69] It contained three chapters that "explained" the works of "the nine fire spirits of EM" (a word meaning "nine" in Enochian, appearing in the sixth call) and revealed their names.[70] This event took place in January 1991.

This was not the only "received work" Karlsen got. Over the years to come, he tried to communicate with the angels in order to have the *Dor OS zol ma thil* translated, but with only partial success.[71] In addition, however, another series of Enochian texts were revealed to him from 1992 and onward.[72] This corpus, consisting of verses in Enochian and a series of new letter tablets, bears the name *I Ged* (translated as "Is falling").

The corpus has later been described as "an Enochian grimoire," in that it tabulates entirely new letter squares and spirit names for the groups of spirits that Karlsen has discovered behind the numbers in the original calls. It also gives entirely new Enochian calls to be used for working with them.[73] Together with the *Dor OS zol ma thil* this new material makes up a whole new subsection of Enochian magic; or, as Karlsen described it to Enochian-L subscribers in 1998, "a pantheon within the system."

Despite the somewhat extraordinary-sounding character of his work, Karlsen was not given too much attention on Enochian-L at first. His early posts gave the impression of a slightly unpredictable character, with unusual and strange ideas, often formulated in less than waterproof English. During his first months at Enochian-L, there was really just one other person, Dean Hildebrandt, who seemed genuinely intrigued by Karlsen's work, and encouraged him by asking clearly interested questions.[74] But as time progressed, Karlsen's presence on the Internet facilitated a growing interest in his work. In Spring 2001 several people posted reports on Enochian-L about their attempts to work with Karlsen's spirits and calls.[75] In the summer of 2002, Paul Joseph Rovelli (writing under the name Zephyros93) uploaded his analysis of Karlsen's transmission as a Thelemic prophetic work to the Enochian Yahoo! group, connecting it with Crowley's *Liber Legis*.[76] When the discussions moved into the Yahoo! group, it seems that Karlsen's revelations were gradually incorporated and recognized as a new part of the Enochian system.

The previously mentioned Dean Hildebrandt played a significant role in this development. He was the first to seriously embrace Karlsen's ideas, and started collaborating with him. In 1997 they started e-mailing and comparing notes as Hildebrandt begun exploring Karlsen's newly received material.[77] Around 1999 they created a Web site together, entitled *Ored Dhagia—The Infinite Ways*, which is dedicated to exploring Karlsen's system.[78] The site features all the newly received material, indexed and commented on by both Karlsen and Hildebrandt, and also a collection of various essays (and links to external essays) written by others who have become associated with this current. Especially worthy of mention are Patricia Shaffer and Marid Audran. Shaffer's claim to fame in contemporary Enochiana was her theory of "letter essences," which she published in its first form on the Enochian-L list in 1998.[79] Operating from a theory that each letter and its corresponding sound expresses some meaning that is universal (although hidden) "to the mind of man," Shaffer constructed a list of such essences for the Enochian letters.[80] Thus she got, for instance

O: Root of Being-Becoming: being, becoming; existence
L: Root of Primacy: first, primary, one; providence
S: Root of Possession: have, acquire, gather; together
N: Root of Interiority: within, inside, self-hood.[81]

Already after Shaffer's initial posting of it on Enochian-L Karlsen showed great interest in the theory, which he found resonant with his own ideas.[82] His positive response led to an exchange of ideas between the two. In his later work Karlsen frequently incorporates Shaffer's method of letter analysis in order to translate new Enochian words.

Marid Audran is another magician who has followed up on Karlsen's track, and has received more material in the same way. A section of Audran's work is included on Karlsen's Web site; this work combines Karlsen's revelations and Shaffer's letter essence theory, while exploring new and uncharted territories, such as the entity Caosgo—an Enochian name allegedly belonging to "the spirit of the Earth."[83]

"The New Flow"

In 2006 someone asked the Enochian Yahoo! group whether or not it was true that Enochiana consisted of several, rather than one, magical systems. The response given by a member calling himself Ima Pseudonym is quite illustrative of what seems to have happened in contemporary Enochiana after Runar Karlsen's entry:

> [O]n a gross level, there are at least three official systems: Watchtower, Heptarchy, and Loagaeth. Patricia [Shaffer]'s Letter Essences are perhaps best seen as an expansion of Loagaeth material, but can be considered on their own. Dean [Hildebrandt] and Runar [Karlsen] have added the I Ged material. Others have added smaller, but still relevant, works.[84]

At the turn of the millennium we find an Enochian milieu that places a much greater emphasis on new revelations. As the quote above suggests, some of these have been more or less canonized as parts of the Enochian literature, adding to the original revelations of Dee and Kelley. At least in the minds of some Enochian magicians, there is no definite distinction of authority or legitimacy between the revelations of Kelley and those of the latter-day spirit seer Runar Karlsen. After all, the real authors of the material are the Enochian angels—or so it is claimed. In recent years there has been a growing understanding in the milieu that what has happened

during the last decade or so, starting with Enochian-L and Benjamin Rowe, onward to the Yahoo! group and Karlsen, Hildebrandt, Shaffer, Audran et al., is in fact the emergence of a "New Flow" of Enochian material. The term "New Flow" was first used by Karlsen, but was soon picked up by others.[85] That the tendency was reified by being given its own term is not without significance. It signifies that legitimacy can now rightly reside in claims to a specific sort of revelatory experience; such experiential claims are intersubjectively validated by participants in the Enochian discourse.

In a sense, this development may be seen as a product of the dynamics of the online discussion community itself, starting with the Enochian-L discussions largely revolving around the person of Benjamin Rowe. In summer 2004 this was recognized in an announcement on the Enochian Yahoo! group of a proposed book project,

> that will present what Runar once referred to as "the New Flow" of Enochian work, starting most likely with Ben Rowe and continuing, with permission of course, with the stupendous amount of work accomplished by Runar and Dean, et. al. The emphasis will be on Enochiana as a spiritual practice path, rather than on scholarship per se.[86]

The book has yet to appear. Meanwhile, it is my hope that the present work, although certainly a work of scholarship and not of practice, may have made a contribution toward presenting this interesting new development in a way that does justice to its position within the modern history of Enochian angel magic.

Conclusions

Enochiana as a Contested Field of Discourse

Through the course of this book we have seen how Enochian magic became a center of controversy for post–Golden Dawn occultists. This is in part a result of the kind of religious innovation that was present in *fin de siècle* occultism: with the dawning of a more complete historical consciousness some modern occultists reached the conclusion that the Golden Dawn system was an innovative synthesis, and not necessarily a legitimate one. In the aftermath of the Golden Dawn we saw a developing contest for the legitimate interpretation of the Order's heritage between various competing groups. As is particularly evident in the case of Paul Foster Case's B.O.T.A., the Enochian factor played an important part of this. According to Case the use of Enochiana *delegitimized* the competing Golden Dawn groups, since it had nothing to do with Rosicrucianism. For others who placed importance on Enochiana, however, it was mostly the other way around: Regardie could refer to Enochian as proof that the Order was really arcane, whether stemming from Atlantis or the heavenly angels, while Crowley could appeal to the system of the Aethyrs and his exploration of those entities as confirmation of his prophetic quest. The same theme showed up again in the context of Satanism, where Crowley's strategy was taken over and imitated by Aquino.

Until the dawn of LaVey's "Age of Satan," occultists nevertheless largely stayed within the G.D. framework of interpretation. With LaVey, a breach with the "occultism of the past" was attempted, resulting in further strategies to delegitimize the Golden Dawn's perennial and esoteric conceptions, and instead construct other frameworks for understanding the legitimacy and efficacy of Enochian magic. Here we see a full-blown appeal to pragmatic groundings: Enochian *works* because it is a particularly sonorous and evocative language, not because it is "divine."

These developments coincide with the emergence of a culture in the West of questioning all authority, questioning all claims to truth, questioning all master narratives. In this respect, LaVeyian Satanism represents the emergence of the postmodern condition in occultism, a development that would become most felt in Chaos Magic. Enochian, which has been associated with "High Magic" in the most ritualized and ceremonial sense, does not seem to have caught too much serious attention in that current. However, I do suggest that the "postmodern condition" had a different impact on the development of Enochian magic considered by itself, a kind of influence that is not stereotypically attributed to postmodernism, but which nevertheless belongs to it. By questioning the occultist master narrative of the Golden Dawn one was in need of new foundations for legitimate practice. As more students started exploring Enochiana from the available textbooks, some, such as Robert Turner and Geoffrey James, took to the original sources. The strategy of using the original Dee manuscripts to both attack and delegitimize prior positions, and to pose a positive framework for doing Enochian magic "correctly" became a central feature of what I have termed the purist turn of the Enochian discourse.

The late 1980s and early 1990s witnessed an explosion of interest in Enochiana. In addition to the new standard works of the purist turn Llewellyn signed Gerald and Betty Schueler, whose books contributed to the popularization of the system. These went in a direction quite opposite from that of the purists. As suggested, they tended to cloth their discourse in the scientizing language of a "rhetoric of rationality," while continuing the synthesizing trend, adding new elements including Theosophy and transpersonal psychology. The coexistence of these two approaches to Enochian has given rise to a persistent field of conflict and polemical exchange, especially after the migration of Enochiana online. The vast criticism Gerald Schueler received on the Enochian-L list, and his attempt to defend himself, is indicative of the hardening competition faced especially by those wishing to do something more eclectic with Enochian after the purist turn.

In Cyberspace the Enochian milieu took another turn as well, with the "New Flow" associated with the circle around Runar Karlsen. Adding to the multiplicity of views and approaches, and the contested issue of "What is Enochian?" the last decade has seen an increasing interest in and acceptance of new revealed Enochian material. I believe this to be a development that was facilitated by the way knowledge is produced, disseminated, and consumed after the emergence of the Internet. As discussion forums and online networks of likeminded people complement and to a certain extent even replace the centrality of published books, a picture of Enochian magic as being less stable and fixed seems to have emerged. There has

been a growing emphasis on the comparison of notes and discussions of ritual methods, results, and metaphysical issues. When some of the results include entirely new calls, letter tablets, and instructions from the angels, this has presented a picture of Enochian magic that is more dynamic, fluctuating, and in continual development. When this picture is established, the purist criticism is no longer seen as threatening.

The Legitimacy of Magic Revisited

The close attention to individual claims and counterclaims among modern magicians in this book also provides an opportunity to make some remarks on the conceptions of magic more generally. As with the question of the nature of Enochiana the tendency is not toward a broad consensus on all points of interpretation of what magic is, how it works, and what the reality of its entities consists of. Rather we do see a great variety, from LaVey's notion that the angels "are only 'angels' because occultists to this day have lain ill with metaphysical constipation," to theories depending on the collective unconscious, the more "traditional" understandings present in parts of the purist movement, and "realistic" understandings reinforced with (purportedly) rational arguments, such as the abductive inference of Benjamin Rowe and others. There is a wealth of positions, a wealth of argumentative strategies to defend them, and a wealth of reasons to produce them. One should especially remember LaVey's polemical stance toward traditional esotericists—a clear example of how a position and the line of argumentation it is presented in is embedded in a social context.

With this I will recall the debates on the transformations of magic in light of a (possibly) disenchanted modern culture. Especially one should revisit briefly the "psychologization of magic" thesis postulated perhaps most forcefully by Wouter Hanegraaff. While it seems to me that it does not hold in its strongest formulation, there are still other observations that seem to point to a more stable phenomenon. On an *ontological* level, that is, understood as "internalization" of entities such as "demons" and "angels," or the evacuation of magic to the psyche as described by Hanegraaff, psychologization seems to be not a rule, but rather *one* strategy, sometimes employed, among several others. But Hanegraaff also observed something else, which I think is a tendency with some more permanence: the prevailing conception that magic is ultimately about personal spiritual development.[1] This seems to have been a lasting inheritance from the Golden Dawn, with its focus on the "higher self," through Crowley's "True Will" of Thelema, and further reinforced by the self-religionists of the 1960s counterculture. In Enochian magic this focus on spiritual development manifests in interesting ways, such as Regardie's exclusion of the Golden Dawn *Book "H"*, which consisted of an

interpretation of the Enochian Great Table that was close to that of Dee and Kelley. The use of angels and demons to procure precious metals, heal or cause wounds, and transporting people from country to country, although the function clearly stated in the original sources, was deemed "mediaeval, and definitely unsound from a spiritual viewpoint."[2] A similar remark was found in the contemporary writings of Schueler, this time with reference to the Heptarchic system. In both cases, it seems, there is a view of magic as more spiritually sublime than what a close reading of the early modern sources they base themselves on allows for. Interestingly, when it comes to modern Enochian discourse, it seems that the only current that really *does* allow a return to the less lofty motivations of magic is found among the purists. At large, however, the Aethyrs remain initiatory astral spheres and sources for prophecy instead of geographical entities and a magical system for geopolitical manipulation, while the Great Table remains a tool for exploring subtle aspects of the astral world and the four elements, instead of a system for evocation of angels and cacodaemons for practical purposes.

There is still a question of whether this could be labeled a psychologization of magic. There is an obvious emphasis on individual development, but it could just as well be framed as an aspect of a modern culture more generally, where individualism, personal expression, and development continue to be ideological focal points. This is in keeping with trends observed for emerging forms of religiosity in the West more generally. In the end, modern magicians tend to have a more *spiritualized* understanding of magic than their medieval and early modern predecessors. Magic has lost some of its utility, and gained instead in religious or even mystical validation.

APPENDIX

Author's note

This appendix contains the most central text alleged to have been received from the Enochian angels by the Norwegian magician Runar Karlsen in 1991. The three chapters, which are given here both in Enochian and Karlsen's own English translations, purport to introduce the names and functions of the nine "Spirits of EM." These are spirit entities that have not appeared in the earlier Enochian corpus. With regard to the language of these new calls, it consists of a combination of "old" Enochian words and new ones, which, again, appear for the first time in Karlsen's work. As Karlsen states in his introduction below, the translations are sometimes quite rough. They appear to include several grammatical errors; however, I have decided to leave the translation pretty much in its original form.

I have also included an introductory note provided by Karlsen himself, kindly supplied for the occasion of this publication. In it, he gives some glimpses of his own interpretation of the work and its significance. Readers who have read the whole book should now have little difficulty placing the interpretations in the proper context of speculations that have occupied the Enochian segment of the occulture for decades. For the ease of reference, I have added notes of my own pointing toward relevant sections in this book.

An Introductory Note to *Dor OS zol ma thil*

Runar Karlsen

This text is dictated by the three first spirits of the EM, the Nine Fire spirits, who speak out on their nature, how things look from their perspective and how the spirits may be used. The EM are a group of spirits among many

other groups that are mentioned by numbers in the Calls received by Dee and Kelly.[1]

The title *Dor OS zol ma thil..* connects it with the grimoire *. . I ged.* Combined and translated, they read: "The twelve black hands [and their] falling seats . . . are falling." From this we can understand that it is in *. . I ged* ("are falling") that the processes spoken of are carried out.[2] The *. . I ged* does contain calls for the other groups of spirits mentioned by numbers in Dee and Kelly's Calls. The whole work is therefore elaborating the system already laid out by Dee and Kelly. We see now that there are both global and galactic implications of this work which could not have been understood properly back in the 16th century, as common knowledge was limited (with an incomplete world map, and assuming our solar system to be of only seven planets).

The three chapters reveal the spirits as transcendent, the creator's newborn flame, and the lethal destroyer, or the karmic avenger. These themes are not unfamiliar to imperial religions, so I find it fair to say that the mighty powers of heaven do really want a refreshing if not an outright reset of an outdated or neglected formula.

John Dee was known as a Rosycrucian, and the central glyph of his *Monas Hieroglyphica* is also found in the main Rosycrucian books of his time.[3] The themes of the *Book of the Em* and also certain parts of *. . I ged* are relevant to Rosycrucianism, and may become part of its development into a more independent religion, more in tune with Hermetic philosophy and its traditions.

I finished the translation in 1993 and there have only been a few minor corrections since. I have also written a note to say that my translation is not perfect and should not be relied on in the particulars, just in the general. The translation is "raw" and word by word, little if anything has been done to recreate English sentence structure. There are still a few things remaining to complete the *. . I ged*, as there is much still waiting to be understood of its internal structure and functions. As of spring 2011, the old *Ored Dhagia* website is to be re-launched at http://www.infiniteways.net, where this work should be completed. Among other things, it will provide an outline or manual to the work spoken of by the EM.

Runar Karlsen, January 2011

14:53 Friday 25. January 1991

DOR OS ZOL MA THIL . . .

The 12 black hands and the falling seats.

Chapter one:

1) *Ma pratisi kolia navadigi, selig quanisi gon. Hua na vetha seg GOVENTAZ dol po.*

1. The fallen virgins are creating the stones on the path, the faithful and handless olives. I that sembles the evil spirit goventaz (saying neither here) am wholly divided.

2) *Beria merkrth, so i rana, vetha keisa leta meru. Kolemn. Kethar sefi roni, Quesar lothi na veit kolia.*

2. I am sleeping beyond, the visit is cold and to assimilate is finding torment. The creator herein. The bridge is to carry out the sunset. The destruction quenches the weaknesses that comes from the created.

3) *Betha re i vah ma the zon, ke it do le. Gavana, dire kiti meg le sik kore; Na vai. Thero saka setia le paia seki sathajia.*

3. Talking cunning is like falling as forms, therefore is it in the first. Arise, dismantle the 12 whose good intension was looking at the trinity's first mystery number, nr 2, Therefore mine provided oneness always shall be my openness.

4) *Mer doi na van sej keti, beria vethi. Ramzakal no i a sevi late zar. PERIO da sajin sekun. Doria da sai vethik lama ran methik coi Necun. Per sak sal.*

4. The torment-snake that is neither good nor bad, sleep comes from. The regrets within 456 becomes, and is the 2nd finding ways. PERIO is the black brother of mine. The black and fallen (brothers) illusionary path of regret are in continuance and (they) rather holy servants. Burning is my house.

5) *Boru metha goii me tha la ke varunn, metha fetha keiin sel na va KATI re vaunn set.*

5. The hurricane is blind, saying around in the excesses, therefore seeing. To the blinding visit within the hands of the good brother, cunning seeing is needed.

6) *Therkes da vei nala Zax periodon. Thata rami, keta sa sek vetha quati zel berathi keiin. Do rati ve nonta ri ve ogg sa vekti lavi Ni Ni me onto rama i sevi kesar ka del o seki norotauni. Pe o ka za Ni vethi ra ta quasar. Te i pe ona terio la KETI. Thedit PeNi, raki o ve lasa.*

6. The 2nd ladder which crosses Zax is the brothers fight. The cycle accelerates, they are within me, it is like having the creator's hands within. In hardening like the earths mercy-like chamber and letting the mute cry invoke the 28 28 (NI NI) for the pouring of regret, the feelings of destruction are the fighters named my defaced sons. Being called within are the 28 making regret as their pleasure. It is your making and shall be the good brother. Work the PeNI and weeping is called forth like riches.

7) *Pena, reti keon tara leane sefi keta ra te ti. Peja naka theri ve naki theja mopolosa theri. Tik tan-tika lef ti ra netika. Sa i on. Pe rati fek karjja seg olon. Fetik sevia na heria fek tarja ketholon teria kothon sak krajin.*
PERIAK

7. The furs; (as much as) the hard creation shall be (as) the branches feeling the regret as it is. Your life shall be like life when your extinguishing becomes. The man of balance; the unique man. Its regrettable being without nothing, the within is so made. The slave in the noisy oven pouring awfulness. Don't visit feelings which split matter noisy, The creatures steady waves shall be the fence of mine disappearing in spirals. PERIAK.

17:15 Saturday 26. 1991

DOR OS ZOL MA THIL . . .

Chapter Two

1) *Sa-Kala kherat; zner PA-I-ON, Ne vaktarim. Pe voojim zakre ta sejion te vani la peres-tak el mana-kire.*

1. And 456 spoke, swore that being is made; the Holy living essence of breath, for your mighty movements in the temple invoked the fiery feet of the One which bids you vitality.

2) *Pe o sa ja ki le ma perest ta veii. Pe la ki teresa karisèo taii. Pe tajo talasa kai nepa, neki o parastia tajo-no-i.*

2. Being called within, truth grants the Ones fall, fiery as the second. Your One grants becoming and let it be lit. For your excesses of the freedom sword, Life calls the Fire of comfort, which lights, becomes and is.

3) *Ven-tora tajik pejitar kavana sel tar tijo, Vekto ram-kaal najise sejio tarkes. Plostra keni-ja-kes meriva tejo pekitar. Fes taji qanos t traja.*

3. Neither sustains and doesn't light but stretches out, the arising hands

goes forth and lights. The mute and cold cry from 456 wills the black brother as the ladder. The variety is truly bound in torment as you are stretching out. Carry out your olive and its seed.

4) *Om NI, Talajo pejina saki tal, vet-toro. PeNI PaNI terio keso. PARAMA terejo tarke lanoviel. Peres saji pent.*
4. Understand the 28 (NI), the creatures stretches out mine excess and makes it sustain. PeNI PaNI, becomes and are. PARAMA shall he the ladder and map of the 2nd and the One. The Fire awfully stinging.

5) *Leta zar veiio kanatroja perestoka levani quat trokij sevi ona spav. Perenu vasti kerestinu, veijia kelastikal quato Ra-Maz-Kil.*
5. Finding the ways perfected and fixed, the fire-mountain invokes the creators mind and feelings that makes one cry in utter joy. The Fire in truth demands union with the 2nd, the born and appearing by the creator's regrettable pact of the bolt.

6) *Fe Ne za vetika quanis sekio, Pereji savina queto rakajita dol. Fetika sekit terejo natika teren sav kel.*
6. Visit the holiness within the not-made olive of mine. The Fire enters the whole weeping creation. Visit the man of mine become that man, go forth and feel born.

7) *Perji-on ta vethik quan tares ke lati seji. Qoulemanu vet tranu sak, i ta fen savji qued saki net. Tol dezi quat setina.*
7. Fire made thee the not-made creations becoming, and is found as the black brother. The creator is herein, making the marrow of mine,(and) is as a follower, feeling our shrinking creation by mine emptiness. All heads the creator's temple.

Sunday 16:00 January 27. 1991.

DOR OS ZOL MA THIL . . .

Chapter Three—Part One

1) *Gohusali ta nat ho raki-sela, methari kati na veiiti sekio fet. Thari ket naria tala veiita. Meri ketholo peti Zax nethik vetio thari ma-sala.*
1. I say thee as the child of zeros weeping hands: follow out the good intention that comes from my visit that is their deadly expansion. Torments steady waves is going to Zax, wearing full equipment, the making shall be fallen wonders.

2) *Fet-io tari KETI na za lo karia, te rati fek quati selig KETI ranousli, pei natir kevi jetolo quanis teri ja moloso.*
2. Eternal visit shall be for the good brother (KETI), that is within the One's oven. The hard noise from the creator's handless white brothers home, for the child does not care, out of him olives shall be the truth spitting out.

3) *Peria KETI sak quati leojo. Peri uat tenik quato, leta vet sakia. PERIO pa leijo ma saki uet davani keniquat.*
3. The Flaming white brother of mine is the wheel of creation. Fire made a wild creator that made or found me. PERIO is the fallen wheel of mine making the arising from the bound creation.

4) *Pel-i-va ta riga za li na huati ta reiji pen pon ta moto sagi ta roi-na. Uet ta raki seii huat da huen na huat ti raki-solo. Tejo hua do rati tejo huat di naro-kolasi-pejon-ton.*
4. The stiff Fire is like thee Core, within the first that hails as the wand destroys the furs of the awful's robes ; the sunrise of the Trinity. Do as the weeping black brother, worship the worshipper that worships its weeping hands. Light the worshipper in the slave, light the worship of the killing of the creators riches for the whole-making.

5) *PERIO dalina uatij seki doro zan. Huat pei dogi la nesi-qurasti-quan. Tekil doro huati seki pa-las-teri naki dogno pejontolosa PERIKO. na huet i GA perjei.*
5. PERIO is the fighter, making mine black finger. Worship for the howling of the walking maidens creation. The unknown blackness for mine adorer shall be the divided life howling in PERIKO's heavenly riches. That worshipper is the Fire of the 31.

6) *Kel-ika sek quato dor-onto pajina huet Berika la maasi doro pejonorak. PeNI PaNI: DO.*
6. Unborn is mine created blackness pouring and stretching over the worshipper of the sleeping (PERIAK) and laid up black heavenly no-son PeNI PaNI: IN.

7) *Keli soko ra, beti dejona fet likavi sejionor Znati gei. Pelika savani ront ka jagile sejona pari KALA mitari konoto sek quati dor-onto.*
7. Born is the reigner's regret, he is talking about resigning, and visits then the earthly sons wandering spirit. The stiff Fire arises upon the mountains sunset and are the reason why the earthly burns, the 456 follows and perfects my creators black pouring.

8) *Pei doro sak quetina, pejina dor teliko sak KETI no.Poi seki darak, ket naji metholo.*
8. For black is my rottenness, stretching out the black death for mine white brothers song. Divide my self-lessness, they will continue.

9) *PARAMAON saki nalati doro. Pei saki Na reti pejolo noraki seg so selig. Keloto sak perijo na veti Periodonto.*
9. PARAMAON mine black cross. For mine Trinity hardens the weeping sickle, and the awful visits handless. Born is the Fire that comes from the brothers full fight.

10) *QUELI !!! Znorzulgi quati na huet tejo norim. KATI?. Tejo Zax Salim. Peti reti nara-timolum-sak. Quati derinu cum pei doromiona.*
10. Disappear from earth!!! (I) bring terrible curses on creation that worships and lights the sons (brothers). The good intention? Lit in the house of Zax! Going to harden the killing wooden work of mine, Creation shall be a united frame for solid gathered shapes.

11) *Pekil sekil darim-ma-thil terio KETIL sekio. Pejonto ra-maz-tok quani, saii peli nerimo-qlzrt.*
11. The apprentice to mine gathered falling seats shall be the first white brother of mine (PA-I-ON) (This is) the heavenly and regrettable pact of the mountain and the olives, the black and stiff fire of the torment-knowing maidens.

Chapter Three—Part Two

1) *Golaqin tuari sek quan. Peii snar tolo quan deri meth faki, tel sono ta meti dol quati neres.*
1. Stainless and pure shall my creation be. The sickles absolute motion unites with creation in a blinding noise, All forms as a blinding whole, to the creators true pity.

2) *Pejonorapethivetsaiionohuetnalekira.Petsakihuetnalimiatiperionasekdolomi.*
2. Heavenly regrets is going to make the temple for the worshipper of the Ones vitality. For mine worshipper, crosses of fire makes mine ALLPOWER.

3) *Perio do sani peji huet na kai talà dorina ka huati nek ki lasa. Perio ke nati sek ki naltamire do neji kel.*

3. PERIO in parts rests, worships that freedom, all is then black, thereby is the worshipper's life's riches granted. PERIO is granting the torment of the cross in willing my child's birth.

4) *Peontorama ketinanu sak keti darum. Peli sak dolomani, ket dire paj sek ki quati nor dol EM.*
4. For the pouring of coldness to the white brothers stone, my w.b.'s [white brotherhood] self the whole offer is my stiff Fire, but for them whom dismantles the 12, by my guaranteeing the creators son of all 9.

Chapter Three—Part Three

1) *Pejiqstra donoki satia mejnokila pejonora pesita quenti la seki hua. Pet nara pei nokila meri Na trajo.*
1. The sickle's release in the servant demands looking for the servant's consumption, for the becoming regrets of the weak fire is a rotten one like mine I. Going to kill. (it) for the servants consumption of torment, to the trinity's becoming.

2) *Terio pen soko la meriona peti KALA tej dores taj netika, poj berijo toj peregi la huati na pei doro sa kila, Pei no thila perejo kani-KAL-me sek doront.*
2. Shall the furs of the reigning one become the made torment, go to 456, light blackness, light emptiness, divide the sleeper and light the Fire of the worshipper of the Trinity, for blackness is what I consume. As for the following falling seats of fire; they are falling with 456 and my black pouring.

3) *Huati nek kien sak letina pejodo tei doronto petalen cors doje. Hua lata kolia dor napi sekil dol terien dal Keti ra.*
3. The worshipper of life is restricted, I find the trinity opened by my sickle, and is against the black pouring of our common fire such howls. Where I find the black creation, that place of mine shall wholly be unto the white brothers regret.

4) *Pereti koi go lati seki la sa dol petina huati gel tojo. Peria cors da LA.*
4. The light rather says my riches goes wholly unto the trinity, and the worshipper is enlightened, (by) FIRE, such of the FIRST.

Chapter Three—Part Four

1) *Doloka—Quasinor,—torona peii dazi; ket ! La marasina huet da kalina doi pe ra si; ket!*
1. Death, o son of pleasure, shall sustain for that head, THEIRS. The hopeless worship of the blood-serpent, your regret ends, THEIRS.

2) *Però kol no basi, la huani ket dor OS. Pei no huati dol geri-sal-qina hua si noro da fiò pei nò.*
2. PERIos creating becomes (like)a cup, the worshipper; and they are the black twelve. For being the worshippers whole killing of the created man. I finished the sons with the union, for the song of it.

3) *Plati gei sati per doii nothora, pel da pej, cor sa qina laviò-sak pereijo.*
3. The partaker herein providing PERDOI (the fire snake) and makes him sustain. The stiff fire there unto such concentration, invoking my FIRE.

Chapter Three—Part Five

1) *Dolomi na terejo kati-sna pa rogo lavio-na-kile sak PeNI PeNA dol parajo nok di savjon.*
1. The All-power that becomes the good brothers motion is being coated. Invoking the bolt, my PeNI furs wholly the fire of the temple.

2) *Pel-on-toki poj dari, quen di na uja qoria sek olon da miorakistal, delio pen da-ra-mikalz corz snav pejilo por da huati saii.*
2. The stiff fire makes a mountain, divide, unite, the creation there, the made trinity. The oven pours awfulness for the mighty release of tears. The fighter's furs of the mighty regret such makes the knife move and lust for the worshipper of awfulness.

3) *Keni ma-prathisi sekio sna loi doromina del quati sekia tel doroma, pejona dol peno sem da reti Qooloimo—TORIA!*
3. The bound and falling virgins of mine moves and kisses the solid gathered shapes of the fighters of mine creator, the black seats falls, The sickle all furs overruns, the hard understanding of the creators kiss—SUSTAINS!

4) *Petik derio na veit sak peri dol ka seki tel napa-ra-kise, Fejo la ki ti sek quati nor tajo fen.*
4. Not going to unite with what comes from my Fire? All are then my seats and the sword of regret, encircling the one and guaranties it to be my creator's son, the light follower.

5) *Pelia doros saki ses sna per-odo doki la merital quati sonors. Godinal pei soninal dogorathi pei sic le.*
5. The stiff fire of the black 12, my axe moves opens the fire, fulfils the One's all-torment. The creator swore: the speed of matter for the entities of' earth, the mystery of the howling slaves.

6) *Perio sna vethi neiNa koti seg lo ponamira go huasi taj na, Vet sami na rami do kaanistra pei doqola mi senid da ronto.*
6. PERIO's motion is coming from the will of the trinity, and is the cover of the awful one, destroying torment or saying I end it by lighting the trinity making war to the power of regret in olives release, for in the creator power laments and pours blackness.

7) *Quen tagi meii dore, fet guatina le poji sek da retina, kenti malasa ko nori-ma.*
7. The creation lights and looks around the blackness and visits rottenness. Mine hard sickle divides. Rotten fallen riches covers fallen sons.

8) *Feii sek do lami-na-na del kenti sek poroto nomistral. Pejonor dol po.*
8. I am whirling in the stones path, the fighters rottenness; my fiery lust. End and release, sickle son your wholly divided.

9) *KETI sna ve rathi no; QO! Snati qe rathi re-mi-sa-na goro la mana ke saki sovi.*
9. The white brother is acting like a slave, GARMENTS! The move is only the slaves cunning power finger. Desiring the offer are mine feelings.

10) *Pei sek sa lima pei dorok ken ta de ra, peti sna veti vapelionara da ketira quana seqi sel na huati na huati dol po.*
10. The stiff Fire mine house, for darkness is bound of regret. going to move, do as the stiff Fire, kill the white brothers regrettable olive. Mine hand that worshipper wholly divides.

11) *Dolio cors da hueti ro saki sez snarza PERÒ.*
11. Everything, such as the worshipper is gone by my axe, swore PERÒ.

NOTES

Introduction

1. This episode, its context, significance and aftermath is discussed in the last chapter of this book.
2. E.g., in order of appearance, Peter French, *John Dee*; Frances Yates, *The Occult Philosophy in the Elizabethan Age*; Christopher Whitby, *John Dee's Actions with Spirits*, two volumes; Clulee, *John Dee's Natural Philosophy*; Deborah Harkness, *John Dee's Conversations with Angels*; Håkan Håkansson, *Seeing the Word: John Dee and Renaissance Occultism*; György E. Szőnyi, *John Dee's Occultism: Magical Exaltation through Powerful Signs*; Stephen Clucas, ed., *John Dee: Interdisciplinary Studies in English Renaissance Thought*. The literature of recent John Dee research is discussed in chapter 1 of this book.
3. Partridge, *The Re-Enchantment of the West*, Vol. 1., 41, 69, 77, citation on 200, n. 53.
4. Owen, *Place of Enchantment: British Occultism and the Culture of the Modern*, 186–220.
5. Ibid., 196.
6. E.g., Boaz Huss, "Authorized Guardians"; cf. Egil Asprem, *"Kabbalah Recreata,"* 132–33, 142–43.
7. Pasi and Rabaté, *"Langue angélique, langue magique, l'énochien."*
8. For this interpretation, see especially Adam McLean, "Dr. Rudd's Treatise"; idem, "Introduction," 11; Stephen Skinner and David Rankine, *Practical Angel Magic*, 38–43. It was also briefly reiterated by Pasi and Rabate, *"Langue angélique, langue magique,"* 107.
9. For parts of this argument, see Asprem, "False, Lying Spirits or Angels of Light."
10. Idel, "Prisca Theologia in Marsilio Ficino and in Some Jewish Treatments," 138–39; cf. von Stuckrad, *Locations of Knowledge*, chapter 2.
11. Partridge, *The Re-Enchantment of the West*, Vol. 1, 62–86, quotation on page 84; cf. Partridge, "Occulture is Ordinary." The term itself appears to have been coined around the early 1980s by the artist, musician, and punk-occultist Genesis P-Orridge (born Neil Andrew Megson, 1950). As Partridge relates, P-Orridge had noted in the late 1970s "how a small number of fanatical individuals could have a disproportionate impact on culture." This acknowledgment lies behind Partridge's theory of occulture as well: while occulture is becoming mainstream, reaching an enormous amount of people and ultimately changing their plausibility structures, the core milieus in which occultural ideas and discourse are produced in the first place are indeed very limited. The same goes, of course, for the occultural field of Enochiana. Whereas a relatively small group of occultists actively work with Enochian magic, drops and pieces occasionally make it into the broader culture through, e.g., literature, film, TV,

and music. See Partridge, "Occulture is Ordinary." See also my discussion in chapter 4 of the present book.

12. Partridge, "Occulture is Ordinary"; Jesper Aagaard Petersen, "From Book to Bit." For a panoramic view of crucial changes in esoteric discourse of the late twentieth and early twenty-first centuries, see the other essays in Asprem and Kennet Granholm, eds., *Contemporary Esotericism*.
13. Von Stuckrad, "Discursive Study of Religion," 266–67. For the concept of "discourse" and its import to Religious Studies, see Tim Murphy, "Discourse."
14. See, e.g., Hanegraaff, "Forbidden Knowledge"; Hammer and von Stuckrad, eds., *Polemical Encounters*.
15. E.g., Hanegraaff, "Western Esotericism in Enlightenment Historiography."
16. Hammer, *Claiming Knowledge*.

Chapter 1. The Magus and the Seer

1. Harkness, *John Dee's Conversations with Angels*, 16–17; cf. Nicholas Clulee, *John Dee's Natural Philosophy*, 140–41.
2. Harkness, *Conversations with Angels*, 16; Whitby, "John Dee and Renaissance Scrying"; Thomas, *Religion and the Decline of Magic*, 255–56, 272–74; Delatte, *La Catoptromancie Grecque et ses derives*; Lang, "Angels around the Crystal"; Fanger, "Virgin Territory."
3. Yates, *The Occult Philosophy in the Elizabethan Age*, 96.
4. Clulee, *John Dee's Natural Philosophy*, 203.
5. Ibid., 203–41.
6. Harkness, *John Dee's Conversations with Angels*. The following presentation of Dee's intellectual trajectory is deeply indebted to Harkness's and Clulee's books.
7. See especially Clulee, *John Dee's Natural Philosophy*, and Harkness, *John Dee's Conversations with Angels*.
8. See, e.g., Foucault, *The Order of Things*; Rummel, *The Humanist-Scholastic Debate*; Copenhaver, "Natural Magic, Hermetism, and Occultism in Early Modern Science."
9. Harkness, *John Dee's Conversations with Angels*, 64–65.
10. In the sense outlined and described by, e.g., Ashworth, "Natural History and the Emblematic Worldview."
11. Harkness, *John Dee's Conversations with Angels*, 71–77.
12. Ibid., 77.
13. See Josten, "A Translation of John Dee's 'Monas Hieroglyphica'"; cf. Clulee, *John Dee's Natural Philosophy*, 77–115; Harkness, *John Dee's Conversations with Angels*, 77–90; Szőnyi, *John Dee's Occultism*, 161–74; Forshaw, "The Early Alchemical Reception of John Dee's *Monas Hieroglyphica*."
14. See Clulee, *John Dee's Natural Philosophy*, 143–76; Harkness, *John Dee's Conversations with Angels*, 91–97.
15. Cf. Clulee, "At the Crossroads of Magic and Science."
16. Harkness, *John Dee's Conversations with Angels*, 96.
17. Ibid.
18. See Whitby, ed., *John Dee's Actions with Spirits*, volume II, 341; cf. Harkness, *John Dee's Conversations with Angels*, 99.
19. I.e., Yates, *Giordano Bruno and the Hermetic Tradition*; idem, *The Rosicrucian Enlightenment*; idem, *The Occult in the Elizabethan Age*; French, *John Dee*.

20. E.g., Clulee, "Dee's Natural Philosophy Revisited."
21. In order of publication the most significant works shedding light on the angel diaries are the following: Christopher Whitby, *John Dee's Actions with Spirits*, two volumes; Clulee, *John Dee's Natural Philosophy*; Harkness, "Shews in the Shewstone"; idem, *John Dee's Conversations with Angels*.
22. Clucas, ed., *John Dee: Interdisciplinary Studies*.
23. Harkness, *John Dee's Conversations with Angels*, 98.
24. Ibid., 98–130.
25. E.g., Eco, *The Search for the Perfect Langauge*.
26. Szőnyi, "Paracelsus, Scrying and the *Lingua Adamica*," 215.
27. Harkness, *Conversations with Angels*, 160. For more on the authors mentioned and their ideas on this issue, see Francois Secret, *Les Kabbalistes chrétiens*; M. L. Kuntz, *Guillaume Postel*; Claes-Christian Elert, "Andreas Kempe (1622–1689)."
28. E.g., Whitby, "John Dee and Renaissance Scrying."
29. Clucas, "'Non est legendum;'" idem, "John Dee's Angelic Conversations and the Ars Notoria."
30. For a concise biography of Kelley, see Michael Wilding, "A Biography of Edward Kelly, the English Alchemist and Associate of Dr. John Dee."
31. Yates, *Giordano Bruno and the Hermetic Tradition*, 167; French, *John Dee*, 114.
32. Sledge, "Between 'Loagaeth' and 'Cosening.'"
33. For this point, see, e.g., Susan Bassnett, "Absent Presences," 285.
34. James, *The Enochian Magic of Dr. John Dee*, xxv.
35. Cf. Harkness, *John Dee's Conversations with Angels*, 23–24.
36. Luhrmann, *Persuasions of the Witch's Craft*.
37. See e.g. Nicholas P. Spanos, *Multiple Personalities & False Memories: A Sociocognitive Perspective*. This book serves as an excellent introduction to the approach, which provides thorough discussions of research and further references.
38. Bassnett, "Absent Presences," 287.
39. Ibid.; Jan Bäcklund, "In the Footsteps of Edward Kelley."
40. Bassnett, "Absent Presences," 292.
41. See Cotton Appendix XLVI (detailing the angel conversations from May 28, 1583, to May 23, 1587, plus March 20, to September 7, 1607); MS Sloane 3188 (the diary for December 22, 1581-May 23, 1583); MS Sloane 3189 (the "received book" *Liber Loagaeth*); and MS Sloane 3191 (including the four "received books" *48 Claves Angelica*; *Liber scientiae, auxilii, et victoriae Terrestris*; *De heptarchia mystica*; *Tabula bonorum angelorum*). All these have been made available in high resolution electronic facsimile copies by Ian Rons, at "The Magickal Review" Web site: http://www.themagickalreview.org/enochian/mss/.
42. Szőnyi, "Paracelsus, Scrying, and the *Lingua Adamica*," 216–18.
43. See Peterson, ed., *John Dee's Five Books of Mystery*, 66-73. This book is a transcription of MS Sloane 3188, which contains the earliest angel conversations we have records of. It should be noted that these were not among the material published by Meric Casaubon in 1659.
44. This is preserved in MS Sloane 3189. The title page says "Liber Mysteriorum Sixtus et Sanctus" ("The Sixth and Holy Book of the Mysteries"), which is another name sometimes used for it. At any rate "Logaeth" seems to be a misspelling stemming from Casaubon's edition of the manuscripts now in the Cotton Appendix. Cotton Appendix MS XLVI f. 15b shows Dee spelling it "Loagaeth," which is the form that will be adopted here.

45. For the diary entries of these conversations, see Peterson, ed., *Five Books of Mystery*, 257–359.
46. See MS Sloane 3189. This book is written in Kelley's handwriting. See also Harkness, *Dee's Conversations with Angels*, 41. For closer examinations of the method of receiving the Angelic language, and critical linguistic evaluation of its claim to be a authentic natural language, see Donald C. Laycock, "Angelic language or mortal folly?" and also my own evaluation, Asprem, "'Enochian' Language: A Proof of the Existence of Angels?"
47. Reeds, "John Dee and the Magic Tables in the *Book of Soyga*." His thorough and penetrating mathematical and statistical analysis of the tables of *Soyga* and those of *Loagaeth* is also a valuable cross-disciplinary contribution.
48. Harkness, *Dee's Conversations with Angels*, 41.
49. E.g., as an angel answered Dee on April 18: "God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therefore Seke not to know the mysteries of this boke, tyll the very howre that he shall call thee," Peterson, ed., *Five Books of Mystery*, 351.
50. Ibid. The manuscript is now in Sloane MS 3191, f. 32–51.
51. See especially Sloane MS 3191, f. 45b-51a.
52. See the modern reprint in Stephen Skinner, ed., *The Fourth Book of Occult Philosophy*, 59–96.
53. This is in MS Sloane 3191, f. 1a-14b.
54. MS Sloane 3191, f. 14a-31b.
55. See MS Sloane 3191, f. 16a.
56. Harkness, *John Dee's Conversations with Angels*, 187–92.
57. MS Sloane 3191, f. 52b-80b. See Table 1.1 for a reproduction.
58. The conversations as they unfolded are printed in Casaubon, ed., *True & Faithful Relation*, 172–83.
59. Ibid., 179. Italics in original.
60. Considering the fact that the letter squares of the Great Table appeared a month later than the names that appear to have been extracted from it, this constitutes one of the more puzzling aspects of the angelic communications. It seems to suggest that the table must have been already produced long before Kelley "scryed" it in sessions with Dee.
61. Clucas, "'Non est legendum." For the Ars Notoria sigil, see Gösta Hedegård, ed., *Liber Iuratus Honorii: A Critical Edition*, 70. This and more links between Dee's work and earlier medieval sources and practices are explored in Clucas, "John Dee's Angelic Conversations and the Ars Notoria"; Claire Fanger, "Virgin Territory." For a highly relevant contribution to the more general discussion of medieval sources' continued importance in renaissance magic, see Frank Klaassen, "Medieval Ritual Magic in the Renaissance."
62. Peterson, ed., *Five Books of Mystery*, 445–46.
63. Donald C. Laycock, "Angelic language or mortal folly?"
64. Claire Fanger, "Virgin Territory," 203.
65. E.g., Klaassen, "Medieval Ritual Magic in the Renaissance."
66. See Bassnett, "Abesent Presences," 286.
67. The way they worked was rather through prayer and petition addressed to God for sending the angels, and not evocations of specific spirits, as is taught in the material they received. Refer again to my initial distinction between the "magic" they worked through and the "magics" that resulted from the actions. See also Harkness, *Dee's Conversations with Angels*, 41.

Chapter 2. Whispers of Secret Manuscripts

1. Harkness, *John Dee's Conversations with Angels*, 217.
2. Cited in ibid., 223.
3. The title of this section is taken from Samuel Butler's satirical poem *Hudibras* (1664), figuring the Rosicrucian adept Sidrophel, obsessed with Dee's angel conversations. In the course of the poem, Kelley's "shewstone" is referred to as "the devil's looking-glass." For a brief discussion, see Harkness, *John Dee's Conversations with Angels*, 224.
4. In the following referred to as *T&FR*.
5. E.g., Frances Yates, *Giordano Bruno and the Hermetic Tradition*, 433–70.
6. Casaubon, "The Preface," unpaginated.
7. Cf. Serjeantsen, "Casaubon, (Florence Estienne) Meric (1599–1671)."
8. Cf. Richard Kieckhefer, *Magic in the Middle Ages*, 37–42; Norman Cohn, *Europe's Inner Demons*, 22–23.
9. Cohn, *Europe's Inner Demons*, 24–29; Stuart Clark, *Thinking with Demons*, 166–67.
10. E.g., Serjeantsen, "Casaubon," unpaginated.
11. The diaries are in MSS Sloane 3624–3628. See also Harkness, *John Dee's Conversations with Angels*, 222–23.
12. See the entry for that date in Sloane 3624.Also note that the spelling "Logaeth" is a misprint on the part of Casaubon—the original diaries had "Loagaeth." Thus, we can know that the magicians were probably working from Casaubon's text.
13. Harkness, *John Dee's Conversations with Angels*, 223.
14. Additionally, Rankine and Skinner found portions of the text copied in two documents in the Bodleian, namely MS Rawlinson D.1067 and Rawlinson D.1363. These are of a later date, and are not complete copies. See Rankine and Skinner, *John Dee's Enochian Tables*.
15. The first two are in Harley MS 6485, the *Chymical Wedding* in 6486, the "Rosicrucian Chymical medicines" in 6481, and the defense of Orientals in 6479.
16. Harley MS 6483. This grimoire was recently published in Skinner and Rankine, eds., *The Goetia of Dr. Rudd*.
17. For a detailed critical analysis of this manuscript, see Asprem, "False, Lying Spirits or Angels of Light."
18. See McLean, ed., *Treatise*, 30–31; cf. Peterson ed., *John Dee's Five Books of Mystery*, 399.
19. This has notably been the opinion of Adam McLean, "Dr. Rudd's Treatise"; and idem, "Introduction," 11. The contention has also been reiterated by academic scholars. See for instance Pasi and Rabaté, "Langue angélique, langue magique," 107.
20. Yates, *The Rosicrucian Enlightenment*, 257–58.
21. As far as I am aware, the first refutation of this attribution in the scholarly literature was made in my 2008 article, "False Lying Spirits," on which the present discussion builds.
22. I.e., McLean, "Introduction," 11–12; Skinner and Rankine, *The Practical Angel Magic of Dr. John Dee's Enochian Tables*.
23. McLean, "Introduction," 15–16.
24. See for instance the overview presented in Harkness, *John Dee's Conversations with Angels*, 117–20.

25. Harkness, *John Dee's Conversations with Angels*, 218–19.
26. Ibid., 219. These documents are now to be found in Cotton Appendix XLVI, detailing the angel conversations with Kelley from May 28, 1583, to May 23, 1587, plus a couple with Hickman from March 20 to September 7, 1607.
27. Cf. Owen Davies, "Angels in Elite and Popular Magic, 1650–1790," 298–99.
28. In Christopher Whitby, *John Dee's Actions with Spirits*.
29. Appleby, "Woodall, John."
30. Harkness, *John Dee's Conversations with Angels*, 220.
31. Ibid., 2, 220.
32. Michael Hunter, ed., *Elias Ashmole 1617–1692*, 41–42. See also the indispensable volumes of original Ashmolian documents, with historical introduction by C. H. Josten, ed., *Elias Ashmole (1617–1692)*.
33. Pasi and Rabaté, *"Langue angélique, langue magique,"* 108. Ashmole's copies are preserved in the Ashmole collection of the Bodleian Library, Oxford, as MSS Ashmole 422, Ashmole 580, and Ashmole 1790. See Josten, ed., *Elias Ashmole (1617–1692)*, vol. III, 1272, and vol. IV, 1335–36, 1843.
34. Where they comprise MS Sloane 3188 (the diary for December 22, 1581-May 23, 1583), MS Sloane 3189 (the "received book," *Liber Loagaeth*), and MS Sloane 3191 (including the four "received books," *48 Claves Angelica; Liber scientiae, auxilii, et victoriae Terrestris; De heptarchia mystica; Tabula bonorum angelorum*).
35. As Casaubon tells us in his preface.
36. This was first noted in Turner, *Elizabethan Magic*, 155.
37. See Table 1.2. Dee's version in Sloane 3188 f. 94b is originally in Latin characters, while the two others displayed Enochian letters. For ease of comparison I have translated all tables to their Latin equivalents.
38. It should be noted that Waite was quite convinced that Peter Smart was a forger. In Waite's opinion, Smart had forged MS Harley 6485, appearing to be a Rosicrucian text by John Dee. See Waite, *Brotherhood of the Rosy Cross*, 401. For a discussion of that manuscript, and of the Smart/Rudd connection, see the introduction to E. J. Langford Garstin, ed., *Rosie Crucian Secrets*. The latter also finds Thomas Rudd to be an unlikely candidate for the identity of "Dr. Rudd," while being more hesitant about dismissing that there was somebody behind Smart.
39. This argument is put in full in Asprem, "False, Lying Spirits."
40. See for instance McLean, ed., *Treatise*, 173–82.
41. McLean, ed., *Treatise*, 179–80.
42. Ibid., 175–76.
43. McLean, ed., *Treatise*, 33; emphasis mine.
44. Ibid., 36.
45. With the exception of Ebriah, who nevertheless may be connected to "Ebriel," the name of the ninth unholy sefirah according to Isaac ha-Cohen of Soria. See Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels*, 101.
46. See *The Goetia*, 31, 41.
47. See Skinner and Rankine, *Practical Angel Magic*, 38–43.
48. Ibid., 42.
49. Ibid., 41.
50. Ibid.
51. Saunders, "Rudd, Thomas (1583/4–1656)."
52. Rons, "Review: *The Practical Angel Magic of Dr. John Dee's Enochian Tables*." This particular corruption is interesting, since it would have great impact later, notably on Aleister Crowley, through the central position Sloane 307 acquired

in the Golden Dawn. See also Rons's heavily detailed updated review, which does not come across any more positive than the original one. Rons, *"Practical Angel Magic:* An Updated Review."

53. I.e., as the official instruction *Book "H"*, prepared by W. W. Westcott.
54. We know that Crowley studied the document carefully. One major merit of Skinner and Rankine's otherwise problematic edition of Sloane 307 is the inclusion of Golden Dawn students' notes on the MS, including the notes of F. L. Gardner and Allan Bennett.

Chapter 3. Victorian Occultism and the Invention of Modern Enochiana

1. See Randall Styers, *Making Magic*, 3; cf. Hanegraaff, *Esotericism and the Academy*, chapter 3.
2. Granger, *A Supplement, Consisting of Corrections and Large Additions, to a Biographical History of England*, 94–95.
3. Burke, *The Annual Register*, "Characters" section, 51–52.
4. Cf. Hanegraaff, *Esotericism and the Academy*, chapter 3; idem, "Western Esotericism in Enlightenment Historiography."
5. Godwin, *Lives of the Necromancers*, 373–98; citation on 389.
6. Ibid., 390.
7. Ibid., 379.
8. The best way to form a picture of Hockley is by reading the material collected and commented in R. A. Gilbert and John Hamill, eds., *The Rosicrucian Seer*. See also Alex Sumner, "Angelic Invocations." Sumner compares Hockley's practices with those of other occult angelologies, including that of John Dee's conversations.
9. Ellic Howe, *Fringe Freemasonry*, 15.
10. See Francis King, "Introduction," 17; Barrett, *The Magus*. It is significant that *The Magus* contained no references to Enochian magic. This is a clear indication that Dee's magic was largely forgotten and/or neglected by practitioners in the eighteenth century.
11. This was his statement given to the London Dialectical Society, when speaking for their special Committee of Spiritualism on June 8, 1869. See Gilbert and Hamill, eds., *The Rosicrucian Seer*, 96.
12. Ibid., xxi.
13. See for instance Joscelyn Godwin, *The Theosophical Enlightenment*, ch. 9. I am also grateful to Daniel Kline, who let me read his unpublished paper on crystal gazing in early occultism.
14. Gilbert, "Secret Writing: The Magical Manuscripts of Frederick Hockley," 32.
15. See especially the excerpts from Hockley's "Crystal manuscripts," in Gilbert and Hamill, eds., *Rosicrucian Seer*, 109–28.
16. Godwin, *Theosophical Enlightenment*, 185.
17. King, "Introduction," 19.
18. For concise overviews of the history and significance of the Order, see Gilbert, "The Hermetic Order of the Golden Dawn"; cf. Asprem, "The Golden Dawn and the O.T.O."
19. See Joscelyn Godwin, *The Theosophical Enlightenment*, 333–79.
20. Former members of the original order were the first to speculate. Among these we find men such as the authors W. B. Yeats and Arthur Machen, and the occult

scholar A. E. Waite; all of whom touched upon the subject in their respective autobiographies. The standard scholarly discussion remains Howe, *Magicians of the Golden Dawn*, 1–25.

21. See Darcy Küntz, ed., *The Complete Golden Dawn Cipher Manuscript*. An online reproduction has also been made available. See: http://www.hermetic.com/gdlibrary/cipher/ (last accessed 09/06/2009).
22. See Gilbert, "Provenance Unknown"; idem, "Supplement to 'Provenance Unknown.'"
23. Talking about emic historiographies I refer to the uses of history and mythmaking in the process of constructing esoteric traditions, for example by delineating chains of transmission from mythical times through significant sages down to one's own group, presented as the current guardian of a "legitimate" esoteric "lineage." Cf. the detailed discussion in Hammer, *Claiming Knowledge*, 155–81.
24. The details of this episode are laid out in Howe, *Magicians of the Golden Dawn*, 1–25.
25. The most relevant evaluations of these issues are in Robert A. Gilbert, *The Golden Dawn;* idem, *The Golden Dawn Companion;* Ellic Howe, *The Magicians of the Golden Dawn;* R. A. Gilbert, "Provenance Unknown." I will mostly be following Gilbert, "Provenance Unknown," and Howe, *Magicians of the Golden Dawn* (especially pp. 1–25).
26. Several attempts to locate any traces of a German Rosicrucian Order at the indicated place and time, both by occultist and writer Gustav Meyrink, and by the scholar Ellic Howe, have proved unsuccessful. See Howe, *Magicians of the Golden Dawn*, 10. It is also well known that Westcott most probably forged a series of letters to make it appear as if the MS had come from this alleged German Order and their chief, "soror S.D.A." a.k.a. "Anna Sprengel." See ibid., 5–25.
27. See Lévi, *Transcendental Magic*, 99–103, 378–411; Howe, *Magicians of the Golden Dawn*, 2–3.
28. Howe, *Magicians of the Golden Dawn*, 2.
29. This position is convincingly argued for in Gilbert, "Provenance Unknown."
30. For a discussion and account of their meeting, see Christopher McIntosh, *Eliphas Lévi*, 117–23.
31. For my discussion of this form of creativity, its context and implication in the Golden Dawn and other occultist contexts, see Asprem, *"Kabbalah Recreata,"* esp. 133–37, 144–47.
32. On the place of "concordances" in Western esotericism generally, cf. Faivre, *Access to Western Esotericism*, 10–15.
33. See for example Anupassana [Suzan Wilson], "Introduction to the Elemental Grade Ceremonies," 135.
34. Asprem, *"Kabbalah Recreata,"* 144–47.
35. Cipher MS, f. 13.
36. Dee's final version of this being, as we have seen, in the *Tabula bonorum angelorum* of Sloane 3191.
37. Casaubon, ed., *True & Faithful Relation*, 173.
38. Ibid., 181.
39. Ibid.; cf. Sloane 3191, f. 52b-80b.
40. See Cipher MS f. 21 (Theoricus and "tablet of air"), f. 22, 26 (Practicus and "Great Western Quadrangle of water"), f. 34, 41 (Philosophus and "fire tablet").

41. This is relevant also because Mathers has often been blamed for the radical syncretism of the Order. See for instance King, "Introduction," 20.
42. See the reproduction of Westcott's letter to Mathers in Howe, *Magicians of the Golden Dawn*, 12.
43. See Howe, *Magicians of the Golden Dawn*, 75–90.
44. Cipher MS, folio 13.
45. See "Ceremony of the Zelator 1° = 10° Grade" in Regardie, ed., *The Golden Dawn*, 147–48.
46. See Regardie, ed., *The Golden Dawn*, 141, 156, 167–68, 182–83.
47. Darcy Küntz notes that it is part of a series of folios that were written and added later, probably forged by Westcott. See Küntz, ed., *The Complete Golden Dawn Cipher Manuscript*, 35. The folio itself is reproduced in ibid., 162–63.
48. See Casaubon, ed., *A True and Faithful Relation*, 179. The four tables are shown in a fourfold arrangement only in Casaubon, ed., "Actio Tertiæ," in *A True and Faithful Relation*, 15. However, here the Black Cross is not included. The arrangement of the tables shown on these pages (rearranged by Raphael in 1587) is nevertheless the one used in the Cipher MS and thus in the G.D. For manuscripts that show Dee's actual configuration of the Black Cross, see MS Sloane 3191, f. 52b-80b (*Tabula bonorum angelorum*).
49. The latter interpretation is not unreasonable, considering the novelty in the interpretation of the system generally. It would not be hard at all to find what the angels and Dee and Kelley thought about for instance the Great Table's use, as this is quite clearly stated even in Casaubon. In other words, it is not only possible but *likely* that the author knew, but did not care/had other plans.
50. See Casaubon, ed., *True and Faithful Relation*, 175–76, "Actio Tertia," in ibid., 15; Sloane 3191 f. 52b-558a; Cotton appendix XLVI f. 198b-201a.
51. See "The Book of the Concourse of the Forces," 630–58 in Regardie, ed., *The Golden Dawn*, 631–34. This document was circulated in the Inner Order of the Golden Dawn, and was probably written by Westcott. It is assumed, however, that the actual research was made by Mathers, who indeed is invoked and quoted several places in the document.
52. I have argued before that this syncretistic and progressive aspect of the Golden Dawn's frame of mind shows the Order as resonant with main aspects of Victorian Modernity. See Asprem, *"Kabbalah Recreata."*
53. "Ceremony of the Grade of Adeptus Minor," in Regardie, ed., *The Golden Dawn*, 231.
54. Ibid.
55. Ibid.
56. The five documents, or "books," are *Book "H": Clavicula Tabularum Enochi; Book "S": The Book of the Concourse of Forces; Book "T": The Book of the Angelical Calls; Book "X": The Keys of the Governance and Combinations of the Squares of the Tablets;* and *Book "Y": Rosicrucian Chess*. All but the first one were published by Regardie. See Regardie, ed., *Golden Dawn*. The significance of Regardie's exclusion will be thoroughly discussed in chapter 6.
57. See the whole list in, e.g., King, "Introduction," 28–29.
58. Regardie, "Introduction," 1–48 in idem, ed., *The Golden Dawn*, 43–44.
59. Regardie, *Golden Dawn*, 658.
60. Regardie's approach to questions of legitimacy and authenticity will be discussed more closely in chapter 6.
61. This manuscript, together with Sloane 3188, which was one of Elias Ashmole's documents on Enochian, was quite recently reproduced and published in

Rankine and Skinner, *The Practical Angel Magic of Dr. John Dee's Enochian Tablets: Tabularum Bonorum Angelorum Invocationes as Used by Wynn Westcott, Alan Bennett, Reverend Ayton*. However, as was discussed in chapter 2, there are several serious problems with the interpretative frame imposed on the material by the editors. Another edition of the *Book "H"* is available online at http://www.angelfire.com/ab6/imuhtuk/gdmans/rith.htm (retrieved 09/09/2007).

62. MS Sloane 3191, f. 52b-80b.
63. Casaubon, ed., *True and Faithful Relation*, 179.
64. As a matter of comparison, we may mention the notion of a purely "spiritual alchemy," which appeared in the middle of the nineteenth century with Mary Ann Atwood's *Suggestive Inquiry into the Hermetic Mystery* (1850). This book popularized a conception of medieval and early modern alchemists as talking entirely allegorically about the transmutation of metals, while in reality guarding a deep and very ancient spiritual insight. The conception, which has been remarkably resilient even in academic quarters, is now typically dismissed by serious scholars of alchemy as a nineteenth-century presentist projection. See, e.g., Lawrence Principe and William R. Newman, "Some Problems with the Historiography of Alchemy."
65. Most notably in another short piece by Westcott, "Further Rules for Practice," 669–70 in Regardie, ed., *The Golden Dawn*. Here he seems to keep the information of the different skills of the spirits, but blends it in with the elemental attributions to each table. More will be said about this short piece later.
66. Skinner and Rankine, *John Dee's Enochian Tables*, 49–50, 269–70.
67. "The Book of the Concourse of the Forces," 630–58 in Regardie, ed., *The Golden Dawn*.
68. Ibid., 638–42.
69. Ibid., 646–55.
70. Ibid., 655–56.
71. See "The Keys of the Governance and Combinations of the Squares of the Tablets," in Regardie, ed., *The Golden Dawn*, 659–62.
72. Ibid., 660.
73. Ibid., 661–62.
74. Casaubon, ed., *True and Faithful Relation*, 145.
75. This is elaborated in ibid., 153ff.
76. Sloane 3191.
77. "The Fourty-Eight Angelical Keys or Calls," in Regardie, ed., *The Golden Dawn*, 672–73.
78. One could add here that the former Golden Dawn magician Aleister Crowley went on to experiment with these "Aethyrs," first in 1901 and then again in 1909. See Crowley, Victor B. Neuburg, and Mary Desti, *The Vision & The Voice with Commentary*.
79. See the part "Enochian or Rosicrucian Chess," 683–96 in Regardie, ed., *The Golden Dawn*. This includes a lengthy commentary by Regardie, and original documents by Mathers.
80. For a history and introduction to the various Tarot games before it became an esoteric divinatory system, see Michael Dummet and Sylvia Mann, *The Game of Tarot*.
81. See for example Regardie, ed., *Golden Dawn*, 456–78.
82. The Adepts in question are Mrs. Helen Rand (Vigilate), Ms. Annie Horniman (Fortiter et Recte), Dr. H. Pullen-Berry (Anima Pura Sit), Dr. E. Berridge

(Resurgam), and Pamela Bullock (Shemeber). The Flying Roll is partially published two places. One half is in Regardie, ed., *The Golden Dawn*, 662–68, the other in King, ed., *Astral Projection, Magic, and Alchemy*, 81–87.

83. In King, ed., *Astral Projection*, 86–87.
84. Ibid, 87.
85. Moina Mathers, "Of Skrying and Travelling in the Spirit-Vision," reprinted in Regardie, *Golden Dawn*, 467–73.
86. Ibid, 470.
87. For a very rich and thoughtful elaboration on the role of scrying in Victorian occultism, see Alex Owen, *The Place of Enchantment*, especially chapter 5.
88. Regardie, *The Golden Dawn*, 683.
89. Howe, *Magicians of the Golden Dawn*, 228.
90. See Mary Greer, *Women of the Golden Dawn*, 141–42.
91. Ibid., 141.
92. Cited in ibid., 142.
93. Westcott, "Further Rules for Practice," 669–70 in Regardie, ed., *The Golden Dawn*.
94. Ibid., 668.
95. Ibid.
96. Ibid., 669.
97. Ibid., 699–70.
98. Ibid., 670.
99. Ibid.
100. See for instance the ritual written by Allan Bennett, performed with three other adepts, aimed at the evocation of the spirit Taphthartharath: Bennett, "Ritual for the Evocation unto Visible Appearance of the Great Spirit Taphthartharath."
101. Yeats cited in Greer, *Women of the Golden Dawn*, 141.
102. See Gnothi Seauton, Manuscript notebook, in the Gerald Yorke Collection, The Warburg Institute, "New Listing," 60, 66, 100. For a modern reproduction, see Küntz, ed., *The Enochian Experiments of the Golden Dawn*.
103. This group is an interesting chapter in the history of the Golden Dawn. For more on its workings, see, e.g., Greer, *Women of the Golden Dawn*, esp. chapters 21–24; Owen, *The Place of Enchantment*, 82, 129–30, 222.
104. This material is briefly discussed in Owen, *The Place of Enchantment*, 150, 291n.4.
105. See Küntz, ed., *The Enochian Experiments of the Golden Dawn*.
106. I am thinking here of the term as used by Olav Hammer, signifying the tendency in modern esoteric discourse to avoid citing originators of ideas, concepts, or themes. This can often be seen to give the presentation of the idea an aura of stability, sanctity, endurance, or even eternity. See Hammer, *Claiming Knowledge*, 180–81.

Chapter 4. The Authenticity Problem and the Legitimacy of Magic

1. For details, see Howe, *Magicians of the Golden Dawn*, 239–40.
2. Owen, *The Place of Enchantment*.
3. Luhrmann, *Persuasions of the Witch's Craft*.
4. Pasi, *La notion de magie*.
5. E.g., Wouter J. Hanegraaff, *New Age Religion and Western Culture;* Olav Hammer,

Claiming Knowledge; Christopher Partridge, *The Re-Enchantment of the West,* two volumes; Asprem and Granholm, eds., *Contemporary Esotericism.*

6. I.e., Hanegraaff, "How Magic Survived"; Asprem, "Thelema og ritualmagi." See also Hanegraaff's entry "Magic V" in the *Dictionary of Gnosis and Western Esotericism.*
7. There are indeed important magical currents that do not spring directly from the Golden Dawn synthesis, particularly those developed in continenteal Europe, particularly Germany, France, and Italy, at the *fin de siècle* and during the early decades of the twentieth century. Any list of important names and groups should include, e.g., Papus (Gerard Encausse), Giuliano Kremmerz (Ciro Formisano), Arturo Reghini, Julius Evola and the UR group, Gregor A. Gregorius (Eugen Grosche) and the Fraternitas Saturni, Maria de Naglowska, Franz Bardon, etc. For cursory overviews of some of these figures, see, e.g., Hans Thomas Hakl, "The Theory and Practice of Sexual Magic"; Massimo Introvigne, *Il Cappello del Mago;* Stephen Flowers, *Fire & Ice;* relevant entries in Hanegraaff et al., eds., *Dictionary of Gnosis and Western Esotericism.*
8. Webb, *The Flight from Reason.*
9. I.e., Hanegraaff, "The New Age Movement and the Esoteric Tradition"; idem, "How Magic Survived"; Owen, *Place of Enchantment;* Richard Noakes, "Spiritualism, Science and the Supernatural in mid-Victorian Britain."
10. For the former, see Godwin, Chanel, and Deveney, eds., *The Hermetic Brotherhood of Luxor.*
11. Regardie, ed., *The Golden Dawn.*
12. Such as Crowley, *Magick: Liber ABA.*
13. Colin Campbell, "The Secret Religion of the Educated Classes."
14. Peter Berger, ed., *The Desecularization of the World.*
15. Paul Heelas, *The New Age Movement;* Christopher Partridge, *The Re-Enchantment of the West,* two volumes.
16. Bruce, *God Is Dead,* 1–44.
17. E.g., Steve Bruce, "The New Age and Secularization"; Campbell, "The Cult, the Cultic Milieu, and Secularization."
18. Campbell, "The Secret Religion of the Educated Classes."
19. E.g., Hanegraaff, *New Age Religion and Western Culture.*
20. E.g., Luhrmann, *Persuasions,* 10–11.
21. See James R. Lewis, "New Religion Adherents: An Overview of Anglophone Census and Survey Data."
22. Hanegraaff, "How Magic Survived."
23. Ibid., 361–264.
24. Ibid., 366–267.
25. Ibid., 366ff. For a more detailed criticism of the "psychologization thesis", see Asprem, "'Magic Naturalized'?"
26. Ibid., 370.
27. Hanegraaff, "Magic V," 740.
28. Partridge, *The Re-Enchantment of the West,* Vol. 1, 40–41.
29. Ibid., 41; italics added. Quotes in text taken from Luhrmann, *Persuasions,* 164, 177–78.
30. I.e., Partridge, *Re-Enchantment of the West,* Vol. 1, 38–46.
31. Ibid., 84.
32. See especially Partridge, "Occulture Is Ordinary."
33. Ibid., 68, 70.

34. See for instance the articles in John Storey, ed., *Cultural Studies and the Study of Popular Culture*.
35. Cf. Asprem, "'Magic Naturalized'?"
36. LaVey, *The Satanic Bible*, 119.
37. LaVey, "Satanism," 440.
38. E.g., LaVey, "On Occultism of the Past."
39. Dyrendal, "Satan and the Beast"; LaVey, *The Compleat Witch*.
40. Asprem, "Thelema og ritualmagi," 122–24.
41. Ibid., 124.
42. Ibid., 124, 132–33.
43. See, e.g., Howe, *The Magicians of the Golden Dawn;* Gilbert, *The Golden Dawn;* Gilbert, *The Golden Dawn Companion*. For the aftermath and formation of new branches across the world, see Francis King, *Ritual Magic in England;* King, *Modern Ritual Magic*.
44. For instance, A. E. Waite, *Shadows of Life and Thought;* Arthur Machen, *Things Near and Far*.
45. Crowley, *Confessions*, 612–13.
46. Ibid.
47. Hammer, *Claiming Knowledge*.
48. E.g., ibid., 22–25, 42–46. The latter is not to be confused with the common philosophical meaning of "scientism."
49. For the polemical aspects of Scholem and other Kabbalah specialists, see esp. Huss, "Authorized Guardians." For the implications of Scholem's approach to the (neglect of) the study of modern occultism, see Asprem, *"Kabbalah Recreata,"* 132–33, 142–43.

Chapter 5. The Angels and the Beast

1. For a good survey of the literature, see Pasi, *Versuchung der Politik*, 23–32; cf. idem, "The Neverendingly Told Story."
2. See especially Lawrence Sutin, *Do What Thou Wilt;* Richard Kaczynski, *Perdurabo* for the most up-to-date biographical accounts.
3. Hugh Urban, "Unleashing the Beast;" idem, *Magia Sexualis*.
4. Pasi, *Aleister Crowley und die Versuchung der Politik*.
5. Alex Owen, "The Sorcerer and His Apprentice;" idem, *The Place of Enchantment*, 186–220.
6. E.g., Lon Milo DuQuette, *The Magick of Aleister Crowley;* Christopher Hyatt and DuQuette, *The Enochian World of Aleister Crowley;* Rodney Orpheus, *Abrahadabra*.
7. Some notable exceptions include Pasi, *La notion de magie;* Asprem, "Magic Naturalized?"; idem, *"Kabbalah Recreata"*; Urban, *Magia Sexualis*, 109–39.
8. Owen, *The Place of Enchantment*, 186–220.
9. Ibid., 196.
10. For the details of this incident, see Howe, *Magicians of the Golden Dawn*, 219–32.
11. Sutin, *Do What Thou Wilt*, 80–117.
12. Ibid., 119.
13. On Allan Bennett, see John L. Crow, *The White Knight in the Yellow Robe*.
14. Ibid., 95. Cf. Pasi, "Lo yoga in Aleister Crowley."
15. For the relevance of this book to the interpretation and use of Kabbalah in

modern occultism, see Asprem, *"Kabbalah Recreata."* For Crowley's idea of these tabulations as a form of science, see Asprem, "Magic Naturalized?"

16. For these events, see Crowley, *Magick*, 405–43; idem, *Confessions*, 391–403; but cf. Sutin, *Do What Thou Wilt*, 115ff.
17. Sutin, *Do What Thou Wilt*, 120.
18. Ibid., 121.
19. Crowley's Thelemic revisions of these rituals are known respectably as "the Star Ruby" and "the Star Saphire" rituals. Both were published for the first time in Crowley's playful *Book of Lies*, as chapters 25 (5 x 5) and 36 (6 x 6). Among the main differences from the Golden Dawn rituals are that Hebrew god-names are exchanged for Thelemic ones, and that the new version of the hexagram ritual has been given more explicit sexual references.
20. For the most important commentaries on the Law of Thelema, see Crowley, *The Law is for;* idem, *Liber Aleph.*
21. E.g., Crowley, "Liber II."
22. McGregor Mathers had translated this ritual instruction from manuscripts in the Bibliothéque de l'Arsenal and published it in 1898. See Mathers, ed., *The Book of the Sacred Magic of Abramelin the Mage.*
23. Crowley, *Magick*, 494.
24. Ibid., 126.
25. Cf. Asprem, "Thelema og ritualmagi."
26. The Greek Αστρον Αργον has a double connotation, giving the English translation "the Still and Shiny Star." This is hinted at in Crowley's esoteric poem "One Star in Sight," where we read: "One star can summon them to wake / To self—star-souls serene that gleam / On life's calm lake."
27. Crowley, "Editorial," 2. For a thorough discussion of the meaning of science in the context of Crowley and the A.·.A.·.'s "Scientific Illuminism," see Asprem, "Magic Naturalized?"
28. For a concise overview of these events, see Asprem, "The Golden Dawn and the O.T.O."; cf. Pasi, "Ordo Templi Orientis."
29. The essence of Crowley's views on the Order in this respect was published already in 1919, in the so-called "Blue Equinox," being the first issue of the third volume of *The Equinox.*
30. The best studies of the O.T.O.'s institutional legacy—a largely underresearched field—are Martin P. Starr, *The Unknown God;* idem, "Chaos from Order."
31. Crowley, *Confessions*, 192; italics in original.
32. For Bennett's copy, see Rankine and Skinner, *John Dee's Enochian Tables*, 271–77. The editors note that Bennett must have made his copy between 1892 and 1894. Crowley's note to Bennett's copy is a technical suggestion for how to evoke Enochian spirits letter by letter, through the use of the "keys." See ibid., 277.
33. Ibid., 612–13; cf. Kaczynski, *Perdurabo*, 71.
34. For Crowley's claim that the event had been entirely unanticipated, see *Confessions*, 613.
35. Ibid.
36. Kaczynski, *Perdurabo*, 71.
37. Crowley, *Vision and the Voice*, 41–42.
38. Crowley, *Confessions*, 611.
39. See Crowley, ed., *The Goetia*, 95–124.
40. See Pasi and Rabaté, "Langue angélique, langue magique," 117, n82.
41. Crowley, *Confessions*, 611.
42. Cf. Kaczynski, *Perdurabo*, 151, 155.

43. Crowley and Neuburg, "Liber XXX Aerum" (1911); Crowley, "Liber LXXXIV vel Chanokh," parts I and II (1912).
44. Crowley would have access to Ashmole MS 422, Ashmole MS 580, and Ashmole MS 1790. See my overview of the transmission of Dee's manuscripts in chapter 2.
45. Ibid., 612–13.
46. See "Liber LXXXIV vel Chanokh," parts one and two.
47. Crowley, "Liber Chanokh," part one, 239.
48. Crowley, "Liber Chanokh," part two, 125.
49. Crowley, *Confessions,* 616. For a recent discussion of the event, see Owen, *Place of Enchantment,* 186–220.
50. Crowley and Neuburg, "Liber XXX Aereum."
51. Kaczynski, *Perdurabo,* 155.
52. Crowley, *Confessions,* 616.
53. Ibid.; Kaczynski, *Perdurabo,* 155.
54. Crowley et al., *The Vision and The Voice,* 86.
55. Ibid., 87n. For the role of this recreated kabbalistic hermeneutic, see Asprem, *"Kabbalah Recreata."*
56. Crowley et al., *The Vision and the Voice,* 170.
57. Sutin, *Do What Thou Wilt,* 202–204.
58. See Sutin, *Do What Thou Wilt,* 204–205.
59. Crowley et al., *Vision and the Voice,* 156–57.
60. See Crowley, ed., *The Goetia.*
61. Kaczynski, *Perdurabo,* 159–60.
62. Ibid.
63. Ibid., 161–63.
64. Ibid., 162–63; Crowley et al., *The Vision and The Voice,* 168.
65. Crowley et al., *The Vision and The Voice,* 168–69.
66. Sutin, *Do What Thou Wilt,* 204.
67. Owen, *Place of Enchantment,* 211.
68. Crowley, *Confessions,* 628. See also Sutin, *Do What Thou Wilt,* 204–205.
69. Letter to J. F. C. Fuller, cited in Sutin, *Do What Thou Wilt,* 204.
70. This was written for the first time in 1911, but only published two years later, for the final issue of the first volume of *The Equinox.* Crowley, "A Syllabus of the Official Instructions of the A.·.A.·." See also Richard Kaczynski, *Perdurabo,* 189.
71. Crowley, "A Syllabus of the Official Instructions," 46.
72. Ibid.
73. For instance, important god-like entities in Thelemic cosmology are not to be found in *Liber Legis,* but are introduced properly for the first time in these Enochian visions. This is notably the case with "Chaos" (mentioned in the visions pertaining to Aethyrs 14, 4, 3, and 2) and "Babalon" (speculations on this Thelemic goddess occupies much of the content of Aethyrs 12 through 2). See Crowley et al., *The Vision and the Voice.*
74. See, e.g., Kaczynski, *Perdurabo,* 210–11.
75. E.g., ibid., 211.
76. For the liturgy, see Crowley, "Liber XV, O.T.O. Ecclesiæ Gnosticæ Catholicæ Canon Missæ."
77. Chaos is described in the visions pertaining to Aethyrs 14, 4, 3, and 2, while the Thelemic goddess Babalon plays a central role in all the visions from Aethyrs 12 through 2. See Crowley et al., *The Vision and the Voice.*

78. Crowley et al., *The Vision and the Voice*, 206–11.
79. Crowley, "Liber XV, O.T.O. Ecclesiæ Gnosticæ Catholicæ Canon Missæ," 585. For solar-phallic religion and occultism, see Godwin, *The Theosophical Enlightenment*, 1–48. For a brief discussion of solar-phallicism in the O.T.O., see, e.g., Asprem, "The Golden Dawn and the O.T.O."
80. See especially Crowley et al., *Vision and the Voice*, 137–42.
81. Crowley, *Liber ABA*, 187.
82. Ibid.
83. Crowley et al., *The Vision and the Voice*, 116.
84. DuQuette, *The Magick of Aleister Crowley;* Orpheus, *Abrahadabra;* Gunther, *Initiation in the Aeon of the Child.*
85. See, e.g., Crowley et al., *The Vision and the Voice*, 36, 254–56.
86. E.g., DuQuette, *The Magick of Aleister Crowley*, 246, n2.
87. Detailed examples of how path-workings may function are described in the anthropological standard work on contemporary ritual magic: Luhrmann, *Persuasions of the Witch's Craft.*
88. Frater W.I.T., *Enochian Initiation.*

Chapter 6. Angels of Satan

1. See Anton Szandor LaVey, *The Satanic Bible*, 159–272. Compare with the version in Crowley, "Liber Chanokh," part two, 99–128. The spelling of the calls here are identical, while at the same time differing from those of the Golden Dawn papers published by Regardie, *Golden Dawn*, 673–82.
2. King, *Ritual Magic in England*, 110–11.
3. But see King, *Ritual Magic in England*, 94–191; cf. Howe, *The Magicians of the Golden Dawn*, 233–83.
4. Ibid., 95–96.
5. Regardie, ed., *Golden Dawn*, 683.
6. King, *Ritual Magic in England*, 107.
7. Zalewski, *Enochian Chess of the Golden Dawn.*
8. As is the opinion of Mary K. Greer: *Women of the Golden Dawn*, 251.
9. See, e.g., Greer, *Women of the Golden Dawn*, 348–58.
10. See Moina Mathers in Greer, *Women of the Golden Dawn*, 352.
11. Greer, *Women of the Golden Dawn*, 352–53.
12. Ibid., 353.
13. Perseverantia [P.F. Case], letter to Regardie, January 15, 1933; letter to Regardie, August 10, 1933.
14. Regardie, *The Garden of Pomegranates.* For the reception, cf. King, *Ritual Magic in England*, 153–54.
15. Case authored a book on the Tarot: see Case, *The Tarot.*
16. Case, letter to Regardie, January 1933.
17. Ibid.
18. "Ceremony of the Grade of Adeptus Minor" in Regardie, ed., *The Golden Dawn*, 231.
19. E.g., Asprem, *"Kabbalah Recreata."*
20. Case, letter to Regardie, August 10, 1933.
21. Cf. my discussion of Alex Owen's work on Crowley in chapter 5.
22. Ibid.
23. Case, letter to Regardie, January 15, 1933; emphasis added.

24. Ibid.; emphasis added.
25. See for instance their international Web site for more information: http://www.bota.org/.
26. Regardie, *The Golden Dawn*, 626. Unfortunately, Regardie does not reveal who these clairvoyants were, or when the experiments were conducted. It does not seem unreasonable, however, to suspect that it was in the Stella Matutina period.
27. Ibid.
28. It is nevertheless intriguing to note, as we did at the beginning of chapter 3, that the idea of Dee as an initiate of a Rosicrucian brotherhood was being spread in the Enlightenment historiography of the late eighteenth century.
29. Ibid.
30. Partially reproduced in Regardie, ed., *The Golden Dawn*, 627–28. Again, it is not stated when or where this was actually used. However, as the position has become influential also in a later period when defense against purists had become relevant, it is nevertheless an important document.
31. Ibid.
32. Ibid.
33. Ibid., 627–28.
34. Ibid., 628. The three names are Mor, Dial, Hctga.
35. Crowley, *Confessions*, 612.
36. Regardie, *The Golden Dawn*, 628–29.
37. Ibid.
38. Modern Satanism has started to receive more attention from scholars in later years, with the first international academic conference dedicated to the topic being held in Trondheim, Norway, in the fall of 2009. The same year saw the publication of the hitherto most complete anthology of modern religious Satanism, i.e., Jesper Aagaard Petersen, ed., *Contemporary Religious Satanism*. The first work to place it in the context of earlier religious and intellectual discourses on Satan and Satanism was Massimo Introvigne, *Enquête sur le satanisme*. It remains to this day the most complete treatment of the historical background, although Introvigne's discussion of modern Satanism has been rendered outdated by more recent research. Other works that touch upon the history of modern Satanism—some scholarly, some coming from emic perspectives—include Arthur Lyons, *The Second Coming;* Joachim Schmidt, *Satanismus;* Philip Stevens, "Satan and Satanism"; Jean LaFontaine, "Satanism and Satanic Mythology"; Gavin Baddeley, *Lucifer Rising;* James R. Lewis, *Satanism Today;* Jesper Aagaard Petersen, "Modern Satanism"; Petersen and Lewis, eds., *Encyclopedic Sourcebook of Satanism*.
39. See, e.g., Asbjørn Dyrendal, "Satan and the Beast." Introvigne also discusses the influence of earlier occult trends, especially the Californian Thelemic circle around Jack Parsons, on LaVey. See, e.g., Introvigne, *Enquête sur le satanisme*, 260ff. Cf. Pasi, "Dieu du désir, Dieu de la raison."
40. The now classic discussion of this process is Hanegraaff, *New Age Religion and Western Culture*.
41. Cf. the discussion in chapter 4.
42. E.g., Petersen, "Modern Satanism," 424–25; Partridge, *Re-Enchantment of the West*.
43. E.g., LaVey, "Satanism"; idem, "On Occultism of the Past."
44. Pasi, "Dieu du désir, Dieu de la raison" gives a discussion of the differences between LaVey and Aquino concerning the interpretation of the devil.

Although he does not explicitly use the dichotomy adopted here, it gives a good example of one of its main manifestations. See also the section on Aquino in this chapter.

45. Petersen, "Modern Satanism." One should however also note that applying the label "Satanism" to Aquino's position is not without its problems. For a discussion, see Kennet Granholm, "Embracing Others than Satan." Petersen's distinction is similar to an earlier fourfold typology made by Introvigne, which distinguished between "Rationalist Satanism" (Church of Satan), "Occultist Satanism" (Temple of Set), "Acid Satanism" (informal, youth oriented), and "Luciferian Satanism" (Gnostic). See Introvigne, *Auf den Spuren des Satanismus*. In the following I will be adhering to Petersen's dichotomy, which bases itself on Introvigne's "Rationalist"/"Occultist" distinction.
46. Petersen, "Modern Satanism," 444.
47. Ibid. Thus, it is "esoteric" in ways more similar to those movements, spokespersons, and texts defined and circumscribed by Antoine Faivre, e.g., *Access to Western Esotericism*. However, I do not here enter into the web of debate on the definition (or description) of "esotericism." See, however, Hanegraaff, *Esotericism and the Academy;* cf. von Stuckrad, *Was ist Esoterik?;* idem, "Western Esotericism."
48. It has been suggested, notably by Kennet Granholm, that referring to the Temple of Set as "Satanic" is misleading. The figure and symbolism of Satan is largely changed for other expressions (e.g., Set), and it would be more accurate to refer to the position by the more generic "Left-Hand Path." This also holds true for a range of later groups often denoted "Satanists" because of their heritage and links to LaVey and/or Aquino. See Granholm, "Embracing Others than Satan."
49. See Aquino, *The Church of Satan*, chapter 3.
50. Ibid, 52.
51. See LaVey, "Satanism," Appendix 1 to *The Church of Satan*, Aquino, 436–45.
52. Ibid, 444.
53. Lewis, "Diabolical Authority," 8.
54. Ibid; Aquino, *Church of Satan*, 65.
55. Crowley, "Liber LXXXIV vel Chanokh. A Brief Abstract Description of the Symbolic Representation of the Universe Derived by Doctor John Dee through the Skrying of Sir Edward Kelly," *The Equinox* I, nos VII and VIII (1912). Compare those in "A Brief Abstract...," *Equinox* VIII (1912): 99–128, with LaVey's in *The Satanic Bible*, 159–272. The spellings of the keys here are identical, while at the same time differing from those of the Golden Dawn published in Regardie, *Golden Dawn*, 673–82.
56. Aquino, *Church of Satan*, 65. See also Crowley, Victor B. Neuburg, and Mary Desti, *The Vision and The Voice*.
57. Aquino, *Church of Satan*, 52.
58. Although it should be made clear that it was not known at the time that Redbeard's tract was in fact the source of this part of the *Satanic Bible;* it was only named "The Book of Satan" and references to Redbeard were not included. Rather, the content was seen as compatible with the rest of the content of the satanic philosophy of life.
59. E.g., Campbell, "The Cult, the Cultic Milieu, and Secularization"; Olav Hammer, *Claiming Knowledge;* Partridge, *The Re-Enchantment of the West*, Vol. I.
60. Dyrendal's forthcoming "Satan and the Beast" gives a more thorough treatment

of this subject by comparing the notion of magic in Crowley, LaVey, and Aquino, their affinities and differences.

61. LaVey, *The Satanic Bible*, 111.
62. Dyrendal, "Satan and the Beast"; LaVey, *The Compleat Witch*. This book is really a sort of handbook for women in how to attract and manipulate men through various more or less mundane tricks.
63. LaVey, "Satanism," 439.
64. Ibid.
65. LaVey, *The Satanic Bible*, 110.
66. Ibid.
67. E.g., LaVey, "Enochian Pronunciation Guide"; idem, "Suggested Enochian Keys for Various Rituals and Ceremonies." Both reproduced on the CoS Web site: http://www.churchofsatan.com/Pages/EnochianGuide.html.
68. *The Satanic Bible*, 155.
69. Ibid. Also in LaVey, "Satanism," 442.
70. LaVey, "Enochian Pronunciation Guide."
71. Regardie cited in Aquino, *Church of Satan*, 65.
72. Ibid.
73. Ibid., 66. LaVey considered Regardie a personal friend, and it seems likely that his disappointment was due to this rather than any hope to be recognized by the established esoteric community.
74. Ibid. I have not succeeded in locating a copy of this article. However, Mr. Aquino has kindly told me that the article "was fairly brief, just making the point that Anton LaVey's modification of the Enochian Keys was only the latest in several successive modifications through the Golden Dawn and Crowley periods." Later on, however, Aquino would do more research into the original sources, acquiring a microfilm of the Dee material in the Ashmolean collection at the Bodleian Library. These studies were incorporated into his own position, which developed later. Aquino, e-mail to the author, February 20, 2008. More on Aquino's position follows below.
75. Aquino, *Church of Satan*, 66.
76. Aquino, e-mail to the author, February 20, 2008.
77. Lewis, "Diabolical Authority."
78. See Weber, *Wirtschaft und Gesellschaft*, Chapter III, §10.
79. Aquino, *Temple of Set*, 6–7.
80. See LaVey, "Phase IV message," appendix no. 116 in Aquino, *Church of Satan*.
81. Lewis, "Diabolical Authority," 5.
82. Aquino, *Temple of Set*, 7; emphasis added.
83. Aquino, *Temple of Set*, 9; emphases added.
84. Ibid., 7–8. This was Stephen Skinner's edition of Casaubon's *A True and Faithful Relation*, published as *John Dee's Action with Spirits*. It was a hardcover facsimile copy in a limited edition of 350 copies.
85. Aquino, *The Temple of Set*, 8. Aquino's engagement with U.S. military PSYOP, and the battalion's coterie of strange and unusual men is further outlined in his *Church of Satan*, 535–36.
86. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 104–105.
87. Aquino, diary entry of March 9, 1974, cited in *The Temple of Set*, 8.
88. Aquino, *Temple of Set*, 9.
89. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 105. For the full text of the result (which, amusingly, is in dialogue form

between the two mythological creatures mentioned in the title), see Aquino, "The Sphinx and the Chimera."
90. Ibid.
91. Aquino, *Temple of Set*, 9.
92. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 105.
93. The current version of these translations is available as appendix 4 to Aquino's *Temple of Set*, 129–35.
94. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 103; emphasis added.
95. LaVey, *The Satanic Rituals*, 173–202.
96. Aquino, "The Book of Coming Forth By Night—Analysis and Commentary," 104.
97. Ibid., 105.
98. The other seventeen were done much later, the whole composition being ready by 1981.
99. Aquino, *Word of Set*, 129.
100. Ibid.
101. Aquino, *Temple of Set*, 9.
102. Ibid.
103. For details, see Aquino, *The Book of Coming Forth by Night;* idem, "The Book of Coming Forth By Night—Analysis and Commentary."

Chapter 7. The Purist Turn

1. E.g., Dave Evans, *History of British Magic after Crowley*, 374–75.
2. Jean-François Lyotard, *The Postmodern Condition*.
3. Ibid., xxiv.
4. Ibid., xxv.
5. It may be interesting to compare this project with other attempts to preserve, save or even recreate "uniqueness." The theme has clear parallels to postcolonial discourse, the struggle against Western acculturation of natives, and the recovery of "subaltern" identities and voices. This of course impacted the Western religious landscape as well, notably perhaps with the flowering of neo-pagan currents, some of them at least attempting to reconstruct lost or repressed identities.
6. Pasi and Rabaté, "Langue angélique, langue magique," 120. It might be added that the perception that a "purist" tendency has gained ground over this period was recognized by Enochian magicians themselves, sometimes by that precise term (see, e.g., Gerald Schueler, "Re: Schueler's 'translations,'" Enochian-L, 13.10.1997; cf. the discussion in chapter 8). Incidentally then, I already developed a category of Enochian purism for my working hypothesis, before encountering it independently developed in Pasi and Rabaté's article.
7. *The Satanic Bible* is likely to have been one of the most popular occult books ever. In 1991 it had already sold more than 600,000 copies worldwide. In addition there have been illegal translations distributed in Spanish and Russian, and since the 1991 figures, other legal translations into Swedish, German, and French have been made. See Lewis, "Diabolical Authority," 9.
8. Skinner, ed., *John Dee's Action with Spirits*.
9. Aquino, e-mail to the author, February 20, 2008.

10. Vinci, *Gmicalzoma!*
11. See Pasi and Rabaté, "Langue angélique, langue magique," 119; Vinci, *Gmicalzoma!*, 12.
12. Laycock, *The Complete Enochian Dictionary*. Reprinted in 1994 by Weiser Books.
13. I.e., Laycock, "Angelic language or mortal folly?"
14. Skinner, "Preface to the Revised Edition," no page numbers.
15. It seems a promising vista for new research to chart out the extent to which something like the "purist turn" makes itself present more generally in the world of ritual magic from the 1970s and 1980s onward. Certainly, a considerable number of sourcebooks were published in this period. Some examples would include Skinner, ed., *The Fourth Book of occult Philosophy* (1978), the various editions by Adam McLean's Magnum Opus Hermetic Sourcework series, and editions of grimoires, such as Daniel Driscoll, *Sworn Book of Honorius* (1977).
16. King, *Ritual Magic in England*, 187.
17. Ibid.
18. Cited in King, *Ritual Magic in England*, 190.
19. For the reproduced self-initiation ritual, originally titled "The Magical Ladder of Frater L.Z.I., the 4 = 7 to 5 = 6 Workings," see King, *Ritual Magic in England*, 187–89. For Crowley's "Mass of the Phoenix," see Crowley, *The Book of Lies*, chapter 44.
20. Edwards, *Dare to Make Magic*.
21. Pasi and Rabaté do not treat this Order in their article, although Turner is mentioned in connection with the "*Necronomicon* scam," discussed below. See "Langue angélique, langue magique," 105–106.
22. Ashe, e-mail to the author, March 2, 2008. Steven Ashe was a member of the O.C.S. from 1979 to the early 1980s. Later he has acquired a name within contemporary occultism for his publications on occultist Kabbalah. See, e.g., his recent *Qabalah—The Complete Golden Dawn Initiate*.
23. Ashe, e-mail to the author, March 2, 2008.
24. Turner, ed., *The Heptarchia Mystica of John Dee*. First published in the Magnum Opus Hermetic Sourceworks series in 1983, reprinted with new introduction and additional material by Aquarian Press, 1986. Turner, *Elizabethan Magic*.
25. Turner, *The Heptarchia Mystica of John Dee*, xxii.
26. Ashe, e-mail to the author, March 2, 2008.
27. Ibid.
28. George Hay, ed., introduced by Colin Wilson, *The Necronomicon: Book of Dead Names*.
29. A full-length treatment of this phenomenon is available in Harms and Gonce, *Necronomicon Files*. For a scholarly analysis of Lovecraft's place in modern and contemporary esotericism, see Hanegraaff, "Fiction in the Desert of the Real."
30. H. P. Lovecraft, "A History of the *Necronomicon*."
31. Ibid.
32. Ibid., 49.
33. In Sloane MS 3189.
34. For this account, see Harms, "The *Necronomicon* Made Flesh," 50.
35. Gonce, "A Plague of *Necronomicons*," 129.
36. Ashe, e-mail to the author, March 2, 2008.
37. In Ashe's words, the success "went to Mr. Turner's head somewhat." Ibid.
38. See http://www.staffordtown.co.uk/tlodge.html (accessed Match 2, 2008).
39. Ashe, e-mail to the author, March 2, 2008. Forman's magical papers are in the

British Library, Add. MS 36674, ff. 47–56, f. 56. For more on Forman, see A. L. Rowse, *Simon Forman;* Barbara Traister, *The Notorious Astrological Physician of London;* Lauren Kassel, *Medicine and Magic in Elizabethan London.*

40. Turner, *The Heptarchia Mystica of John Dee,* 12.
41. This constructed tradition is set forth by Denning and Philips, *Robe and Ring,* xxx–xxxv.
42. Denning and Phillips, *The Magical Philosophy,* Book I, *Robe and Ring,* was published in 1974 by Llewellyn. Books II and III followed in 1975 (*The Appeal of High Magic* and *The Sword and the Serpent*), number IV in 1978 (*The Triumph of Light*), and number V in 1981 (*Mysteria Magica*). Hereafter I will refer to the volumes by their second titles.
43. According to a well-informed previous member, Al Billings, the few searches that have been done into the roots of the order have failed to find any trace of the turn of the century antiquarian society it claims to stem from, the Societas Rotae Fulgentis. The claimed lineage still seems to have wide currency among present members. Billings, e-mail to the author, March 10, 2008.
44. Dennings and Phillips, "The Heptarchical Doctrine." Although I have not been able to acquire a first edition of this book, there are strong indications that this material was not present when it was first published in 1974. *Vide infra.*
45. Ibid., 150.
46. Ibid., 149.
47. Ibid., 150–52.
48. Denning and Phillips, *The Apparel of High Magick.*
49. Idem, *The Sword and the Serpent,* esp. 139–41.
50. Idem, *The Triumph of Light.*
51. Idem, *Mysteria Magica,* 174–212, 213–54, 431–52.
52. Ibid., 184–208, 209–12.
53. Ibid., 232–44.
54. Ibid., 174–79.
55. James, *Enochian Evocation,* 194.
56. Ibid., 1–15.
57. Ibid., xxiv.
58. Ibid., xxii.
59. James, *The Enochian Magick of Dr. John Dee,* xii.
60. See, e.g., Hanegraaff, *New Age Culture,* 482–514.
61. Ibid., 179–91.
62. Pasi and Rabaté, "Langue angélique, langue magique," 120–21.
63. DuQuette and Hyatt, *Enochian World of Aleister Crowley,* 19–59 (exegesis/instructions), 61–102 *(Liber Chanokh).*
64. Ibid., 103–22.
65. DuQuette, "Instruction," in *Enochian World of Aleister Crowley,* 17; emphasis added.
66. Ibid.
67. For an intriguing personal account of DuQuette's magical biography, see his book *My Life with the Spirits.* Here, he also writes about his experiments with Enochian magic, which has been a long-term pursuit. DuQuette also mentions that he ran a study group called the Guild of Enochian Studies (G.O.E.S.). The group apparently met twice a week for three years, studying the available Crowley and Golden Dawn material on Enochian magic. Unfortunately, DuQuette does not provide us with an exact dating, but this seems to have taken place in the early 1980s. See *My Life With the Spirits,* 133–55.

68. Gerald Schueler has a background in the latter, being a member of the Association for Transpersonal Psychology (ATP). For his and Betty's *curriculum vitae*, see http://www.schuelers.com/bio.htm.
69. Especially "Liber Chanokh" and "The Vision and the Voice," published in Regardie, ed., *Gems from the Equinox*, 385–430, 431–591. Regardie's compilation was published for the first time in 1974.
70. Both these models are succinctly laid out on the Schuelers' Web site: see "Universe," http://www.schuelers.com/enochian/map.htm.
71. http://www.schuelers.com/enochian/index.htm.
72. See "Liber scientiae," "De Hep Mystica," and "Language" subsections at http://www.schuelers.com/enochian/index.htm. The Enochian language is also treated in G. and B. Schueler, *Enochian Magick*, predominantly from a G.D. and Crowley perspective.
73. G. Schueler, "Comments on the Heptarchia Mystica," linked to http://www.schuelers.com/enochian/index.htm.
74. Regardie, *The Golden Dawn*, 44.
75. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
76. Ibid.
77. "Enochian healing," linked to http://www.schuelers.com/enochian/index.htm.
78. Ibid. This was first spelled out in G. and B. Scueler, *Advanced Guide to Enochian Magick*.
79. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
80. G. and B. Schueler, *Angels' Message to Humanity*, acknowledgments page.
81. "Schueler's Enochian Magic," javascript pop-up at http://www.schuelers.com/enochian/index.htm.
82. This cosmology, which is succinctly explained on the Schueler Web site, borrows heavily from Blavatsky. The "higher" planes are, in order, the etheric, astral, lower and higher mental, and the divine plane. See also G. Schueler, *Enochian Physics*.
83. Cf. Hanegraaff's observation in "Magic V," 743.
84. Agrippa, *Three Books of Occult Philosophy*.
85. For a list and discription of his prolific production, see Tyson's Web site: http://www.donaldtyson.com/books.html.
86. It should nevertheless be noted that for Pasi and Rabaté the distinction between "purists" and "revisionists" is meant to indicate whether or not an author accepts the particular revisions done by the G.D. and Crowley (Pasi and Rabaté, "Langue angélique, langue magique," 119). In this sense, Tyson too is certainly a critic of the G.D. synthesis. With reference to the discursive strategies discussed in chapter 3, however, this is not the end of the story, since he also has a highly innovative side which is explored further here.
87. E.g., Tyson, *Enochian Magic for Beginners*, 35–47, 212, 220–25, 269, 271–74, 308, 309–51.
88. Ibid., 309–51.
89. E.g., ibid., 35–47, 225, 274–76.
90. Tyson, "The Enochian Apocalypse."
91. Tyson's other main innovation.
92. Ibid., 274. This seems to be the main criterion for Pasi and Rabaté. See note 26 above.

93. Ibid., 245ff, 283–308.
94. Tyson, "Foreword," xxiii–xxvi.
95. Tyson, *Power of the Word*, 170. Here he refers to the book as *Enochian Mandalas*, which seems to have been the working title of *Angels' Message*.

Chapter 8. Enochiana without Borders

1. The French context is briefly discussed by Pasi and Rabaté, "Langue angélique, langue magique," 121–23. Content-wise the Enochian material published in French is unremarkable, being mostly based on the G.D. material. See, e.g., Jean-Pascal Ruggiu, *La Magie Hénokéenne;* Étienne Morgant, *La magie enochienne*. The Norwegian context will be treated somewhat more in detail later, as it has had a greater influence on the recent development of Enochiana internationally as well.
2. The study of the Internet's impact on religion is rapidly developing. Some recent key studies include Douglas E. Cowan and Jeffrey K. Hadden, "Virtually Religious"; Lorne L. Dawson and D. E. Cowan, eds., *Religion Online;* Heidi Campbell, *Exploring Religious Community Online;* D. E. Cowan, *Cyberhenge;* Morten T. Højsgaard and Margrit Warburg, eds., *Religion and Cyberspace*. A good overview of the state of research is available in Doris R. Jakobsh, "Understanding Religion and Cyberspace."
3. Studies that focus more specifically on occult and related currents online include Dawson and Jenna Hennebry, "New Religions and the Internet"; Cowan and Hadden, "Virtually Religious"; and Cowan, *Cyberhenge*. For a thorough discussion on *how* and how *not* the Internet has affected modern religious groups (represented by pagan communities), see especially Cowan, *Cyberhenge*, 51–58. Cowan argues that there is nothing radically new about religion online (i.e., it does not become "virtual" per usage of "virtual reality"), but rather has given somewhat new patterns to old phenomena. For a discussion of methodological challenges related to studying online religion (and esotericism), see Petersen, "From Book to Bit."
4. Partridge, *Re-Enchantment of the West*, Vol. 1, 66.
5. Although it should be noted that researchers for a long time have pointed to a new global class divide along the lines of Internet access and information technology "haves and have-nots." See, e.g., Castells, *Internet Galaxy;* Lenhart, "The Ever-Shifting Internet Population."
6. K. G. Coffman and A. M. Odlyzko, "The Size and Growth Rate of the Internet," 13.
7. All the posts of this list are archived and accessible at http://www.hollyfeld.org/heaven/Email/Enochian-l/.
8. http://groups.yahoo.com/group/enochian/. Founded and moderated by "Frater Amoris" from Sidney. See his profile: http://profiles.yahoo.com/amoris313. Amoris also runs the group "Realmagick," a more general occult discussion forum which currently has more than 1,250 members. http://groups.yahoo.com/group/realmagick/.
9. http://hermetic.com/enochia/index.html.
10. http://hermetic.com/browe-archive/.
11. http://themagickalreview.org/.
12. http://www.enochian.org/new/enochiantools.shtml. The site has been

operative since 2006, and is run by a person writing under the name "Athena" in the Enochian Yahoo! group.

13. *Vide* the publications of Turner, Skinner, and Laycock in the bibliography.
14. E.g., DuQuette and Hyatt, *Enochian World of Aleister Crowley;* Crowley et al., *Vision and the Voice.*
15. "on line enochian resources?" Enochian-L, November 11, 1996. When citing posts from e-mail lists and online discussion forums, I will refer to the author, the subject title, name of list/forum, and date of posting. In the bibliography I give URLs to the archives of the forums and e-lists used (see the "Web sites and online sources" section), so that the reader can easily find the reference without it being necessary to litter the footnotes with URL addresses. The exact URL to online documents and essays can also be found in the bibliography.
16. Rowe, "Enochian Temples."
17. Rowe, "Enochian Magick Reference."
18. The first post in which he openly attacks the Schuelers' books on Enochian is "Re: Scheuler and context," Enochian-L, November 17, 1996.
19. Rowe, "Re: Tyson's system," Enochian-L, November 20, 1996.
20. E.g., Charla Williams, "Re: Tyson's system," Enochian-L, November 20, 1996.
21. Rowe, "Enochian Magick Reference," 52.
22. "Jerry" Schueler wrote his first post on October 12, 1997.
23. E.g., Rowe, "Schueler's \'translations'\," Enochian-L, October 9, 1997.
24. Rowe, "Re: Schueler's 'translations,'" Enochian-L, October 12, 1997. When quoting online posts I will generally leave the language and system of punctuation unedited. Since the language styles in discussion forums online tend to be rather liberal, the result is that several of the quotations will have odd punctuation and abundant spelling errors. For ease of reading I have chosen not to interfere with *sic!* in the most extreme cases, but rather let the texts stand as they are. As an exception, I have inserted italics where authors have indicated it through the use of underscores. For a discussion of styles and genres online, see Petersen, "From Book to Bit."
25. Schueler, "Re: Schueler's 'translations,'" Enochian-L, October 13, 1997.
26. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
27. For Schueler's equation, see *Enochian Physics,* 156–57.
28. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
29. Schueler, "Re: 'Enochian physics,' mostly," Enochian-L, October 14, 1997.
30. Schueler, "Re: Schueler's 'translations,'" Enochian-L, October 13, 1997.
31. Rowe, "'Enochian physics,' mostly," Enochian-L, October 14, 1997.
32. Ibid.
33. Ibid.
34. E.g., Hammer, *Claiming Knowledge,* 22–25, 44–45. See also my discussion in chapter 4.
35. Rowe, "Schueler's \'translations'\," Enochian-L, October 09, 1997.
36. See for instance the papers: Rowe, "The 91 Parts of the Earth"; idem, "The Lotus of the Enochian Temple: Sample Visions"; idem, "Experiments with the Second Enochian Key."
37. I.e., Rowe, "A Modified Hexagram Ritual for Enochian Workings"; idem, "A Ritual of the Heptagram." Rowe's most complete manifesto on Enochian magic is his "Godzilla meets E.T." (two parts).
38. Schueler, "Re: 'Enochian physics,' mostly," Enochian-L, October 14, 1997.
39. Ibid.

40. Frater_tommy, "enochian electrical field," Enochian Yahoo! group, August 26, 2005.
41. As is testified by for instance the fairly recent discussion on the Enochian Yahoo! group entitled "ritualistic enochian vs. spoken enochian," especially from the post by Dean Hildebrandt posted January 18, 2007, and onward.
42. Tim a.k.a. V. H., "Re: The Tablet of God," Enochian-L, November 14, 1996.
43. Rowe, "Are the Angels Real?" Enochian-L, November 15, 1996.
44. I.e., Asprem, "Thelema og ritualmagi."
45. Hanegraaff, "How Magic Survived"; Luhrmann, *Persuasions of the Witch's Craft*.
46. Rowe, "Are the Angels Real?" Enochian-L, November 15, 1996.
47. For a recent and thorough (philosophical) discussion, see Lipton, *Inference to the Best Explanation*. It should be noted that I found the same abductive line of argumentation in my study of ritual magicians in Norway. See Asprem, "Thelema og ritualmagi," 124.
48. In the following, I will normalize the spelling of his name, to read "Nigris" with a capital "N."
49. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 15, 1996.
50. Ibid.
51. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 23, 1996.
52. Nigris (333), "Re: Are the Angels Real?" Enochian-L, November 15, 1996.
53. Ibid.
54. Rowe, "Re: Are the Angels Real?" Enochian-L, November 16, 1996. The Aethyrs with geographical attributions, names, and sigils were given in Krakow, May 21–23, 1584, while the Great Table was revealed on June 25 the same year. Cf. Casaubon, *True and Faithful Relation*, 140ff, 172–81.
55. Rowe, "Re: Are the angels real?" Enochian-L, November 16, 1996.
56. Ibid.
57. Ibid.
58. E.g., Katz, ed., *Mysticism and Philosophical Analysis;* idem, ed., *Mysticism and Religious Traditions;* idem, ed., *Mysticism and Language;* Proudfoot, *Religious Experience.*
59. Rowe, "Re: Are the angels real?" Enochian-L, November 16, 1996.
60. Rowe, "Godzilla meets E.T."
61. Balt camp, and later oasis (from 1994), was founded in 1992, and was the third attempt to start an O.T.O. group in Oslo. The Balt group arose as a response to a conflict in the previous camp, Yggdrasil, which was run by Simen Berntsen. According to informed sources, the circle surrounding Karlsen's Balt group consisted of around twenty people, of which half were more or less stable and actively participating members. The group had a distinct emphasis on magical practice, including Enochian work. It was disbanded by its leader in 1997, due to what Karlsen experienced as homophobic discrimination embedded in the O.T.O. structure. This especially related to Karlsen's dissatisfaction with the Gnostic Mass, which he wanted to rewrite in order to incorporate two male priests instead of a priest and a priestess. During its period of existence, two other more or less competing O.T.O. camps were in existence in Oslo: Heimdall, and Aurora Borealis. While Balt focused extensively on ritual magic and Enochiana, Heimdall focused on the revival of Ásatrú (the group was run by Egil Stenseth, who played a pivotal role in establishing organized Ásatrú in Norway in the 1990s), while Aurora Borealis was preoccupied with Masonry. After the demise of Balt oasis, Heimdall largely took over as the main O.T.O.

body in Oslo. This continues to be the case, although with renewed leadership and somewhat weakened ties to the Ásatrú community. For references, see Karlsen, "A Recollection by Runar Karlsen"; for the O.T.O. in Norway, see O.T.O. Norway's official Web site, http://www.oto.no/; for reconstructionist Ásatrú in Norway and internal and external polemics, see Asprem, "Heathens Up North."

62. See Karlsen, "EM: The 9 Fire spirits," Enochian-L, January 4, 1998.
63. Karlsen, "Re: Intro & New Questions—Paraoan," Enochian-L, September 22, 1997.
64. Karlsen, "The Elements," Enochian-L, December 13, 1997.
65. Karlsen, "Re: Thoughts on the calls," Enochian-L, January 2, 1999.
66. Ibid.
67. To exemplify, the strophe in question reads "they are become 28 living dwellings, in whom the strength of man rejoices" (Enochian: "i noas *ni* paradial, casarmg ugear chirlan").
68. Karlsen, "EM: The nine Fire spirits," Enochian-L, January 4, 1998. One should note, however, that Karlsen, by his own statement, had already developed a great interest in Enochian, and especially the calls and its language.
69. Ibid.
70. This text, with Karlsen's translation, is found as an appendix to this book.
71. The translation he finally ended up with (by 1993) is claimed to be partially "received," but mostly his own. Looking closer at Karlsen's calls shows that some words are identical or very similar to those found, with translations, in the original calls (and later tabulated in the various Enochian dictionaries), while others do not resemble anything known.
72. See Karlsen, "About the I Ged Calls," http://home.no.net/karl24/aboutCalls.htm.
73. See the section of Karlsen's Web site where the *I Ged* is published, with all the squares and new calls: http://home.no.net/karl24/IgedIndx-rel.htm.
74. E.g., Hildebrandt, "Re: Thoughts on the calls," Enochian-L, January 2, 1999.
75. E.g., Hildebrandt, "Precession of the Equinoxes essay revisited," Enochian-L, April 23, 2001; W. P., "I GED Godname prayers," Enochian-L, May 27, 2001.
76. Zephyros93 [P. J. Rovelli], "New file uploaded to enochian," Enochian Yahoo! group, August 29, 2002. For the document, see Rovelli, "The DOzmt Index vel Dor OS zol ma thil: Commentary on the Runar Transmissions."
77. Hildebrandt, e-mail to the author, dated April 28, 2008.
78. http://home.no.net/karl24/. The Web site was taken down around 2009, but is expected to reappear at a new domain shortly: http://www.infinite-ways.net.
79. Shaffer, "Letter Essences of the Angelic Language," Enochian-L, June 4, 1998.
80. Ibid.
81. Ibid. Shaffer's theory has later been published online in a more condensed form. See http://members.aol.com/AJRoberti/enochale.htm.
82. Karlsen, "Re: Letter Essences of the Angelic Language," Enochian-L, June 5, 1998.
83. See http://home.no.net/karl24/audMindex.htm.
84. Ima Pseudonym, "Enochian and Gnosticism," Enochian Yahoo! Group, May 12, 2006.
85. I.e., Karlsen, "Re: Meta Re [enochian]: Re: Worldsoul of the Sun," Enochian Yahoo! group, June 7, 2004; Frater S.S.N.S., "A Modest Proposal," Enochian Yahoo! group, July 23, 2004.
86. Frater S.S.N.S., "A Modest Proposal," Enochian Yahoo! group, July 23, 2004.

Conclusion

1. See Hanegraaff, "Magic V," 743.
2. Regardie, *Golden Dawn*, 44.

Appendix

1. The introduction of this group of spirits is discussed in chapter 8 of the present book—E. A.
2. According to Karlsen, the awkward translation is an effect of a general lack of congruence between English and Enochian grammar. Karlsen's translations (those in the document given below included) follow a direct word-by-word approach, which tend to ignore aspects of grammar and syntax which remain unclear. The words added in brackets qualify merely as a best guess at the "correct" grammatical relation—E. A.
3. But see the discussions of Dee, Enochiana, and the construction of Rosicrucian lineage elsewhere in this book, particularly chapters 3 and 6. From the perspective of the academic historian, there is no evidence that Rosicrucianism existed before the early seventeenth century, i.e., after Dee's death—E. A.

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JOHN DEE'S ACTIONS WITH SPIRITS:
22 DECEMBER 1581 TO 23 MAY 1583

in 2 volumes

by

Christopher Lionel Whitby

VOLUME II

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Conventions and Usages in the Transcription

1. Foliation and blank pages. The transcription follows the folio numeration made in pencil in the top right corner of each recto side of the manuscript by the Manuscript Department of the British Library. For ease of reference the recto and verso sides of each folio have been designated 'a' and 'b' in the transcription and the folio number with its side designation has been noted in square brackets in the top right corner of each page of the transcription. Where a page of the transcription contains text which proceeds from one folio side to another, both folio sides are noted (e.g. [62a-62b]). Except in the case where a folio side has no marginal notes and the text of that side ends with a happy coincidence at the bottom of a page of the transcription, the end of each folio side is designated by a continuous line across the page, after which follow the marginal notes, separated from the next folio side by another continuous line. Blank pages are indicated by the word 'blank' within slanting brackets between the continuous lines that mark the beginning and end of a folio side.

2. Lineation. The transcription provides a line by line reproduction of the original text and every fifth line of each folio side has been numbered down the right hand side of each page of the transcription. I have attempted as far as possible to maintain the relative indentations of the lines. Where a complete line cannot be contained in one line of transcription, the text of that line is continued below the beginning of that line, but separated by single spacing in contrast to the double spacing between each line.

3. Marginal entries. These are reproduced between the continuous lines which mark the end of one folio side and the beginning of another and are prefixed by the letters 'MN' together with the number of the line by which they are to be found. Where an Action ends in the middle of a folio, the marginal notes to that Action are reproduced at the end of the Action rather than at the end of the folio and are separated from the main text by dotted lines across the page. Unless otherwise noted, marginal entries occur in the left hand margin. Where they occur elsewhere their location is either noted in full, or else by the abbreviation 'RH' for right hand margin (e.g. MN30RH signals a right hand marginal note to line 30). On occasions a multiplicity of marginal notes to one line has led to the use of 'LH' to designate a location in the left hand margin.

4. Interlineations. Some interlineations which constitute later corrections are reproduced in the marginal notes at the end of each folio side, but most are reproduced in the relevant line of the text. Superscriptions are noted by the signs /‾ ‾7 and interlineations that occur below the line by the signs /_ _/. The use of a caret is shown by a superscribed 'c' (e.g. a superscription of the word 'and' using a caret is marked /$\overset{c}{\text{and}}$7).

5. Rules, underlinings and flourishes. Rules and underlinings have been reproduced in pen. Dee frequently ends an Action with a large flourish and this has been noted by the word 'flourish' within slanting brackets.

6. Lines joining words and phrases. Dee quite frequently joins words and phrases on different lines of a folio side by freehand lines when he considers that there is some significance in comparing the parts of the text. This has been noted at the end of the marginal notes to each folio side.

7. Deletions and erasures. These are marked within square brackets. An illegible deletion or an erasure is marked by dots between the brackets.

8. Brackets. Dee's use of ordinary brackets and square brackets has been reproduced in the text, but in order to differentiate Dee's square brackets from those I have used to signify deletions and erasures, I have lengthened Dee's (e.g. ⌈ ⌉ in contrast to [ ]).

9. Minuscules and majuscules. It is often difficult to distinguish Dee's minuscules and majuscules, particularly with the letters S, L, V, W and Y. In the case of the first two letters I have made a decision according to relative size only, but in the case of the other three letters I have taken only the forms ⅂, ⅄, and ⅄ as opposed to V, W, and Y, to be majuscules irrespective of their size.

10. Use of I and J and long s. In the transcription I have changed Dee's form ſ for both 'I' and 'J', when it occurs, to either 'I' or 'J' according to whether the sound is a vowel or a consonant. I have consistently changed long 's' to short 's'.

11. Contractions and abbreviations. I have reproduced the contractions and abbreviations used by Dee, noting the full form in the Commentary when difficulty might arise. An exception is ϒ which I have always transcribed in full as 'the'. The most common contractions and abbreviations are listed below:

a) a line over a vowel, usually 'e', for a missing 'n' or 'm' (e.g. saeculorū for saeculorum).

b) a line over a word indicating a contraction (e.g. o͞im for omnium).

c) ꝑ for 'per' (ꝑceyue for perceyue), ꝓ for 'pro' (ꝓpose for propose) and ꝑ for 'pre' (ꝑsent for present).

d) m̃ for 'ner' (e.g. mañ for manner).

f) qꝝ for 'que' (e.g. expertiqꝝ for expertique).

12. Ampersands and ligatures. Dee uses three forms of ampersand, &, ⅋ and ⅋, and I have transcribed them all as '&'. I have used the transcription '&c' for the form &c and 'etc' for the form ⅋. Dee consistently uses ligatures on 'oe' and 'ae' and I have ignored these when they are minisculas. I have also ignored the ligatured long 's' and 't' which Dee sometimes uses. Consequently the only ligature which is noted is capital 'Æ',

13. Marginal and textual crosses and asterisks. These have been reproduced as in the original.

14. Diagrams. I have reproduced all diagrams as close to their original size as possible, but dimensions are also noted in the Commentary. When a marginal note is accompanied by a

small diagram of a hand with the finger pointing to the relevant line, I have noted 'with hand' in slanting brackets at the end of the marginal note.

15. Inks. The manuscript is written in black ink and I have noted the occasional use of red ink in the Commentary.

16. Readings from elsewhere. Where a word is illegible or the manuscript has suffered damage, I have turned to Ashmole's transcript (Sloane MS 3677). Where this has proved fruitful, readings of words or parts of words taken from Ashmole's transcript have been placed within pointed brackets (e.g. <the>). Where Ashmole's transcript has failed to provide the answer because the original had suffered damage even by the time that it came into his hands, I have reproduced within pointed brackets the line of dots that he has used for illegible or missing text, thus indicating that his transcript does not provide any further information (e.g. <....>). Where it has been possible to turn to another source, as when a quotation from a printed work has suffered damage, the missing words or letters are contained within slanting brackets. I have also used slanting brackets when I have made a conjecture over a word, either because it is illegible and Ashmole's transcript does not help, or because the word is missing but may reasonably be guessed.

17. Hands in the manuscript. The manuscript is in Dee's hand with the exception of certain words and inserted leaves in

Ashmole's hand and fol. 99, which apart from a marginal note by Dee, is in Kelly's hand. Ashmole's hand is indicated by a wavy underlining (e.g. the), except in the case of fols 2-3 (his preface to the MS) where it is noted in the Commentary only. Kelly's hand is noted in the Commentary and in the transcription of fol. 99b, where there is a marginal note by Kelly and a marginal note by Dee, the authors being noted in slanting brackets after each marginal entry.

THE TRANSCRIPTION

Be it remembred, That the 20:th of Augu.. 1672.
I received by the hands of my Servant Samuell
Story, a parcell of D:r Dee's Manuscripts, all
written with his owne hand; vizt: his Conference
with Angells, wch first began the 22th of Dec: an:o
1581. & continued to the end of May an:o 1583.
where the printed Booke of the remaining
Conferences (published by D:r Cawsabon) begins,
& /[..]7 are bound vp in this Volume.

Beside these, the Booke intituled, the 48 Claves
Angelicae, also Liber Scientia Terrestris
Auxilij & Victoria (These two being those very
individuall Bookes, wch the Angells comanded
to be burnt, & [af] were after restored by them,
as appeares by the printed Relation of D:r Dee's
Actions with Spirits pag: 418. & 419.) The
Booke intituled De Heptarchia Mystica
Collectaneorum Lib: primus, and a Booke of
Invocations or Calls, begining with the Squares
[Letters] filled with Letters, about the Black Cross.
These 4 Bookes I haue bound vp in another volume.

All w,^ch were a few daies before delivered to
my said Servant, for my pervsall (I being
then at M:r William Lillies house at Horsham
in Surrey) by my good frend M:r Thomas
Wale, one of his Ma:^ties Warders in the
Tower of London.

Marginal note:

line 14: + 10. Apr. } 1586
30. Apr: }

[2b]

The 5^{t}: of Sept: following M^{r}: Wale (having heard of my retourne to Towne) came to /my Office in^{c}/ the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, vizt: The Institution, Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, wch I sent him fairly bound, & gilt on the Back.

On the 10th: of the s^{d}: Sept; M^{r}: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, vizt: That her former Husband was one M^{r}: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the

shop told them it had ben parcell of the Goods of
M^{r}: John Woodall Chirurgeon (father to M^{r}: Tho:
Woodall late Serjant Chirurgeon to his now Ma:^{tie}
King Charles the 2^{d}: [&] (my intimate freind) and
tis very probabble he bought it after D^{r}: Dee's
death, when his goods wer exposed to Sale.

Marginal note:

line 7: As a further Testimo= / ny of the Sence of M^{r}: / Wales kindnes; shortly / after his death, I sent / for his Son, & bestowed / on him, one of my depu= / ties places in the Excise, / with an allowance / of 80^{l}: p Anum.

[3a]

Twenty yeares after this (& about 4 yeares before
the fatall Fire of London) she & her s^{d} husband
occasionally removing this Chest out of its vsuall
place, thought they heard some loose thing ratle
in it, toward the right hand and, vnder the Box or
Till thereof, & by shaking it, were fully satisfied
it was so: Herevpon her Husband thrust a peece
of Iron into a small Crevice at the bottome of
the Chest, & therevpon appeared a private drawer,
wch being drawne out, therein were found divers
Bookes in Manuscript, & Papers, together with a
little Box & therein a Chaplet of Olive Beades, &

a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they vnderstood them not, wch occasioned their Servant Maide to wast about one halfe of them under Pyes & other like vses, wch when [they] discovered, they kept the rest more safe.

About two yeares after the[se] discovery of these Bookes, Mr Jones died, & when the fire of London hapned, /$\overline{\text{though}}^{c}$/ the Chest perished in the Flames, because not easily to be removed, [but] /$\overline{\text{yet}}^{c}$/ the Bookes were taken out & carried with the rest of Mrs Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the fores^{d} Mr Wale, he came to the knowledge of them, & therevpon, with her consent, sent them to me, as I haue before set downe.

E Ashmole.

/$\overline{\text{blank}}$/ [3b]

[4a]

ANNO 1581 : 1582

Mysteriorum

Liber Primus.

Mortlaci

+ 1 +

/blank/ [4b]

[5a]

Praeter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec vna, maximè Vsitata fuit.

Oro mea Matutina, Vespertinaq; : pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, [spir] et spiritui Sancto: Sicut erat in principio, et nunc, et semp : et in saecula saeculorū: Amen.

Recte sapere, et intellegere doceto me (ô rerum oim Creator,) Nam Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo, ô rerum oim Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia Vera es, aeterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij Sapientis expertiq; Philosophi auxilium, ad illa plenissimè intelligenda perficiendaq; , quae maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium

assignatus fuerit: Tunc equidem humilimè, ardentissimè et constan=
tissimè a tua Diuina Maiestate requiro, vt ad me de caelis mittere
digneris bonos tuos Spirituales Ministros, Angelosq$_R$, Videlicet Mi=
chaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo
fauore) quoscunq$_R$ alios, veros, fidelesq$_R$ tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, intelligentiaq$_R$'
vera et exacta, Arcanorum et Magnalium tuorū (Creaturas omnes
tuas, illarumq$_R$' naturas proprietates, et optimos vsus, concernentium)
et nobis Mortalibus Scitu necessariorum; ad tui nōis laudem,
honorem, et gloriam; et ad solidam meam, aliorumq$_R$, (per me)
plurimorum
tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem,
et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) [petititione] petitionem
hanc, modo tali, qui tibi maximè placebit.

Amen

/flourish/

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa
annū 1569
alio et peculiari, particulari modo: interdum pro Raphaële,
interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: [et]
[est.] Mirrabilem in me faciat Deus Misericordiā suam

Amen.

/flourish/

/blank/ [5b]

John Dee his Note

Angelus siue Intelligentia nunc toti Mundo praedominans ——— ANNAEL ——— Etymologia: Gratiosa, Afflicta } Dei Misericors

4. Angeli praesidētes
4. Cardinibus Caeli:
vt Agrippa notat
in scala Quaternarij ——— Michael ——— Gabriel ——— Raphael ——— Vriel

Etymologiae ——— Fortitudo Dei ——— Prevalescentia siue praepotentia siue Fortitudo praevalescens } Dei ——— Medicina Dei ——— Lux Dei.

——— אנה et אנא Anna, et Annah, obsecrātis et confitentis particula est. hac c̄oe, non absurdè innuëre videtur, orantem et confitentem Deum.

7

[6a]

/blank/ [6b]

[7a]

<.....i> censia

<.....rig >

Ad Deum Omnipotentem Protestatio fidelis:

ad perpetuam rei memoriam A°. 1582:

O God Almighty, thow knowest, /c & 7 art my director, and witnes herein, That I haue from my youth vp, desyred & prayed vnto the for pure and sownd wisdome and vnderstanding of /c some of7 thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the [whorld] world might be browght, in some bowntifull measure vnder the Talent of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern and Sistern, in, & by thy Christ o Saviour:

And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole-doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob,

Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets:

And furdermore Considering, the Shew stone, which the high preists did vse, by thy owne ordering: wherein they had lights and Judgements in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things aeronomicall, as Samuel, for Saul, seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt in /some[c] thy/ waightier affayres: And thinking wth my self, the lack of /thy[c]/ wisdome, to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what god cownsayle thy Apostle James giveth, saying, Si quis autem vestrûm indiget sapientia, postulet a Deo &c And that Salomon the Wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome: Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (Ô God) mediately or immediately)

And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate and consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of

darknes, forgers & patrons of lies & vntruthes: I did fly vnto the by harty prayer, full oft, & in sundry mann⁾s: sometymes Crying vnto the,

Mittas lucem tuam et veritatem tuam, que me ducant &c sometymes Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c sometymes, Da verbum tuum in ore meo et sapientiam, tuam in

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[7b]

tuam in corde meo fige, &c. And having perceyued by sōme sligh<t> experience with two diuerse persons, that thow hadst a speciall care <to> give me thy light, and truth, by thy holy and true Ministers Ang<elic> and Spirituall: and at length hearing of one, (A Master of Art<s,> a preacher of thy word admitted) accownted as a good Seer, and skryer of Spirituall apparitions, in Christalline receptacles, or in open ayre, by his practise, procured: and trusting to frame him, by my ernest & faithfull prayers vnto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable provydence, send me sōme [better] apter man or means thereto. Therevppon trying him and vsing him, I fownd great diuersity betwene his /private/ usuall mann⁾, and intents of practise, and my pure, sincere, devowte, & faithfull prayer vnto the onely. And therefore often & fervently I exhorted him [& rebuked him] to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner vnhard of) didst pitch thy holy tents to my defence, and cumfort, in conflict most

terrible: as thow best knowest O God, and I willed him /therevppon/ to preach
thy Mercyes, & the verity of the kingly prophet his testimony
Castra metatur Angelus Domini, in Circuitu timentiū eum.
And out of Roger Bachon his boke written De mirabili potestate Artis
et Naturae, [I warned] (where he writeth against the wycked Diuel
Callers) I noted vnto him that sentence, Facilius (sine comparatione
a * Deo impetrandum foret, vel a bonis spiritibus, quicquid hom/o/
vtile reputare &c which my cownsayle he promised me to
follow, as thow art witnes, ô our true & almighty God.
And [albeit] /as/ thy good Spirituall Creatures neyther had delight
in the man, neyther wold so playnely & preistly give me theyr
answers or informations by him, that he might be hable to ꝑceyve
the pith therof: So was he at length very vnwilling to
here him self rebuked for his nawghtynes, and to be barred from
the Mysteries of /thy/ [Gods] truthes vnderstanding; which were
the onely things that I desyred, throwgh thy grace, o our
most mercifull God. Therfore, as well for a Memoriall,
answerable to the premisses, as for the better warrant of my
Such exercises to be made accownt /of,/ hereafter: (leaving all
vnto thy infinite mercies, and vnserchable providence,) I haue
thowght it not imꝑtinent, to note downe, even in this place
one of the last Actions, which I had wth /the/ forsayd preacher:
when I made ernest & faythfull petition vnto the (o the
true & Almighty God) for sending, vnto my comfort &
eridition, (yf it wer thy blessed will,) thy holy, & mighty
Angel Annael: of whome as /of/ all the Hierarchies hevenly

all prayer /honor[c] &7 thanks, be rendred vnto thy divine maiestie: now

& euer: & worlde without ende. Amen. Amen. Amen.

/flourish/

Marginal note:

line 24: * Numquid non est / Deus in Israël, / vt eatis ad con= / sulendum Beelze= / bub, deum Accaron: / Reg. 4. cap. 1.

[8a]

Anno 1581. Decembris 22. Mane. Mortlak

Δ After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the Min^i^stery of his holy and myghty Angel, named Anael, (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God [has] had sent his holy Angel Anael, or no:

And Saul loking into my forsayd Stone, (or Chrystall Globe) for to espie Anael, he saw there oΔne, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold, and his hed had beames like star beams, blasing, and spredding from it; his eyes fyrie. He wrote /in the stone very[c]7 much [hebrue] in hebrue letters, and the letters seamed all transparent gold. which, Saul was not able eyther

presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

A bright star, did go up [ad] and down by him.

There appeared allso a white* dog, with a long hed.

And many other visions appeared, with this second; the first being voyded

quite away. Therevppon I sayd, as followeth

Δ——In nomine Jesu Christi, Quis tu es? he answered to Saul his hearing

AN.——Potestas omnis, in me sita est

Δ——Quae ?

An——Bona, et mala.

Δ——Then appeared in the stone, these two letters M. G.

I then axing him some questions, de Thesauro abscondito:

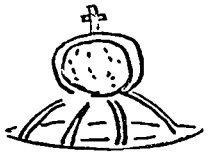
he answered,

AN.——Ne perturbes: Nam hae sunt Nugae.

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,

AN.-[V]—Vbi est potestas tua?



Δ——Cur quaeris de potestate aliqua mea?

AN.——Cur? Signifi, non mihi placet.

Δ——I, therevppon, set by him, the stone in the frame: and sayd.

Δ——An bonus aliquis Angelus, assignatus est hinc speculo?

AN.——Etiam.

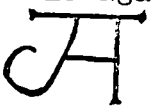
Δ——Quis?

AN.——מיכאל——he answered, by the shew of these letters in stone

Δ——Bonus ne ille Angelus, de q̊ in scripturis fit mentio?

AN——Maximè.

Δ——Fieri non potest, quòd ego eundem videam, et cū illo agam?

AN.——Ita. and therewith appeared this character—— 

Δ——Quid per hoc, significare velis?

AN——Alterius Angeli character est.

Δ——Cur hîc, et nunc ostendis?

AN——Causam ob magnam Make an ende: It shalbe declared,
but not by me.

Δ——By whome then?

AN:——By hi<m>

Marginal notes:

Line 4: AN̄AËL

Line 9: Δ. Note / An illuding / intruder euen / at the first, / putting him / self, as an / Angel of Ligh. / Take hede / allwayes of / vndue secu= / ritie ∴

Line 19: Δ There / <Ther>e appeared a great / <gre>at number of dead / <de>ad mens skulls, like= / kewise

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[8b]

AN——By him that is assigned to the stone: but not, tyll after the feast. And then thow

must prepare thy self, to prayer and fasting

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy

desyre: which shall not be far of.

After Newyeres tyde, Deale, But not on the Sabaoth day

Pray continually.

When it shall pleas god, to stir the vp, Then procede. In the brightest day,

When the Sonne shyneth: In the morning, fasting, begynne to pray.

In the Sonne Set the stone.

Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to [the] the: and than fare well: for thow shalt not

haue me any more.

Be not to hasty in wrath.

Δ—— Is this, that, you ment to speak?

[.—— I. Do good to all men. God hath sufficient for the, and for all men

Fare well.

Δ—— Gloria patri et filio et spiritui Sancto. Sicut erat in principio,

et nunc et semper: et in saecula saeculorū

Amen.

—Remember, that diuerse other particulars, mowght haue byn Noted of this dayes

Action: but these may suffice: And yet it is not to /b̄e^c/ forgotten, that

as he sayd his name was Annael (with a dubble n) so he allso confessed

him self to be the same Annaël which is prepositus orbis veneris:

and allso Chief governor Generall of this great period, as I haue

Noted in my boke of Famous and rich Discoueries.

/flourish/

Consider and Remember. } That this Note, of the Action, (had with holy ANNAEL), is, of Prince Befafes, (otherwise called Obelison) accownted

as the Prolog of my first boke of mysticall exercises

A° 1582. Nouembris 20——— vide post.

/flourish/

Marginal notes:

line 2: Prayer

line 3: Fasting

[9a]

At Mortlak

In nomine Jesv CHRISTI. Amen.

Anno 1582. Martij die .10. hora 11¼ Ante meridiem. Saterday

Δ One Mr Edward Talbot cam* to my howse, and /he^c/ being willing and desyrous

to see or shew some thing in spirituall practise, wold haue had me to haue

done some thing therein. And I truely excused my self therein: as not in

the vulgarly accownted Magik, neyther studied, or exercised: But confessed

my self long tyme to haue byn desyrous to haue help in my philosophicall studies

throwgh the Cumpany and information of the blessed Angels of God. And there=

vppon, I browght furth to him, my stone in the frame, (which was given me of

a frende) and I sayd vnto him, that I was credibly informed, that to it

(after a sort) were answerable Aliqui Angeli boni. And allso that I was

ones willed by a Skryer, to call for the good Angel Anchor, to appere in that

stone to my owne sight. And therfore I desyred him, to call him: and (yf

he wold) Anachor and Anilos likewise, accownted good Angels. for I was

not prepared therevnto. etc He then settled him self to the Action: and

on his Knees att my desk (setting the stone before him) fell to prayer and

entreaty &c In the mean space, I, in my Oratory did pray, and make

motion to god, and his good Creatures for the furdering of this Action.

And within one quarter of an howre (or less) he had sight of one in the

stone. but he still expected for two more: deeming this to be one of

the three (namely Anchor Anachor Anilos). But I then cam to him,

to the stone: And after sōme thanks to God, and Wellcome to the good

Creature, vsed; I required to know his name. And he spake plainly,

(to the hearing of E.T.) that his name is VRIEL.

Δ——Are you one of them (sayd I, Jōhn Dee) that are answerable, (vppon

due observations performed) to this stone?

VRIEL——I am.

Δ——Are there any more besyde you?

VR———Michaël and Raphaël. But, Michaël est princeps in operibus nostris.

Δ——ys my boke, of Soyga, of any excellency?

VR———Liber ille, erat Adae in Paradiso reuelatus, per Angelos Dei bonos.

Δ—— Will you give me any instructions, how I may read those Tables of Soyga?

VR——— I can——But solus Michaël illius libri est interpretator.

Δ——I was told, that after I could read that boke, I shold liue but two

yeres and a half.

VR ——— Thow shallt liue an Hundred and od yeres.

Δ——What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR ——— Praesentias nras postulate et invocate, sinceritate et humilitate.

Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi.

Δ——Oh, my great and long desyre hath byn to be hable to read those Tables

of Soyga.

VR ——— Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate

non vi.

Δ——Is there any speciall tyme, or howre to be observed, to deale for

the enioying of Michael?

VR ——— Omnis hora, est hora nobis.

Δ——After this, there appered in the stone a strange seale, or Characterismus of this fashion ensuing:

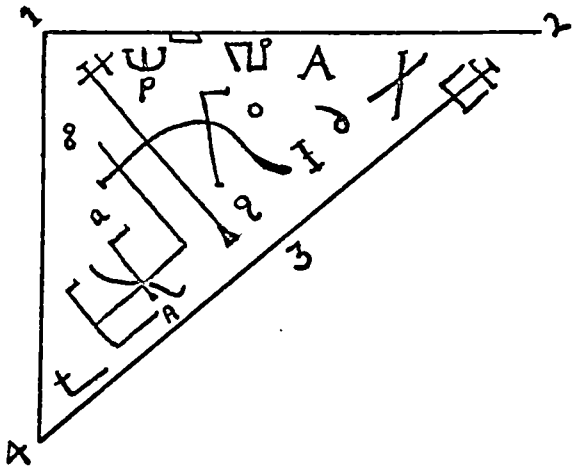
Marginal notes:

line 4: Note: he / had two dayes / before made the / like demaunde / and request vnto / me: but he went / away vnsatisfied. / for,his comming / was to entrap / me, yf I had had / any dealing with / Wicked spirits / as he confessed / often tymes after: / and that he was / set on. &c.

line 10: ⌈a sketch of the stone, in its frame⌉

line 49: Δ / An illuding / spirit straight / way intruded / him self, and / this charac= / ter: as may / appere libri / Quinti appendice / Where the / character is / described exactly.

[9b]



Δ——what is the intent, or vse of this?

*VR Sigillum hoc in auro sculpendum, ad defensionē corporis, omni loco, tempore et occasione. et in pectus gestandum.

Δ—— So we ceased, with thanks to god: and I mused much vppon this Action: and layd all vp in mynde, and writing.

Δ——Soli Deo Honor omnis, et gloria.

Amen.

⌈flourish⌉

Marginal note:

line 3: *This was not / True Vriel: / as may appere / A° 1583: Maij 5.

The same Saterday afternoon. Hora .5.

Δ——After that Mr E.T. had called Vriel, and I was cōme to the stone

and had vsed a short speche of thanks giving to God: [an] I then required

some instruction for the purpose of Soyga

VR———Peace. you must Vse Michaël.

Δ——I know no meanes or order to vse in the invocating of Michaël

VR——— He is to be invocated by certayn of the psalmes of Dauid, and

prayers. The which psalmes, are nothing els, but a means vnto the

seat and Maiestie of God: whereby you gather with your selues due

powre, to apply your natures to the holy Angels. I mean the psalmes,

commonly called the Seven psalmes. You must vse pleasant sauours

with hand and hart: whereby you shall allure him and wynn him

(thorowgh Gods fauour) to atteyn vnto the thing, you haue long sowght for.

There must be Coniunction of myndes in prayer, betwyxt you two, to

God contynually.

Yt is the wyll of God, that you shold, ioinctly, haue the knowledge

of his Angells togither

You had atteyned vnto the Sight of Michaël, but for the imperfection

of Saul.

Be of good Cumfort.

Δ——The chayre cam into the stone againe: and I axed what

it ment.

VR ——— This is a seat of perfection: from the which, things shall be

shewed vnto the, which thow hast long desyred.

Δ Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

VR ——— A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all vndefyled Creatures.

you must

Marginal note:

line 15: Note. / Δ— in this time / there appered / in the stone, / a rich chayre: / and after a little / while, it was / out of sight.

[10a]

you must vse a fowre square Table, two cubits square: wherevppon must be set Sigillum [Diuinitatis] /D̄ei/, which is allready p̄fected in a

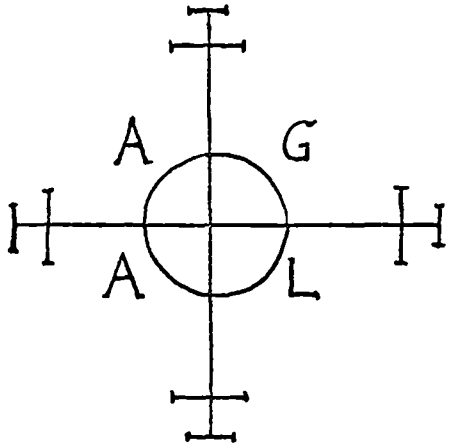
boke of thine: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reuerence

and deuotion. This seale is to be made of perfect wax. I mean, wax,

which is clean purified: we haue no respect of cullours.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the back side

of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high.

with 4 feete: with 4 of the former seales vnder the 4 feet.

Δ—The fashion of the 4 feet, standing vppon the foresayd rownd seales,

was shewed: so as the vttermost circle conteyning the letters, did seme to be

clean without the cumpas of the fete, equally rownd abowt the same fete.

And these seales were shewed much lesser than the principall seal.

Vnder the Table did seme to be layd red sylk, two yardes square.

And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat

broader then the Table, hanging down with 4 knops or tassells at the

4 corners thereof.

Vppon this vppermost red silk, did seme to be set the stone with the frame: right

ouer, and vppon the principall seal: sauing that the sayd sylk was betwene

the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters and names,

these, that are here in a schedule annexed, in 4 diuerse rowes.

VR——— The Characters and words on the sides of the square Table, are to

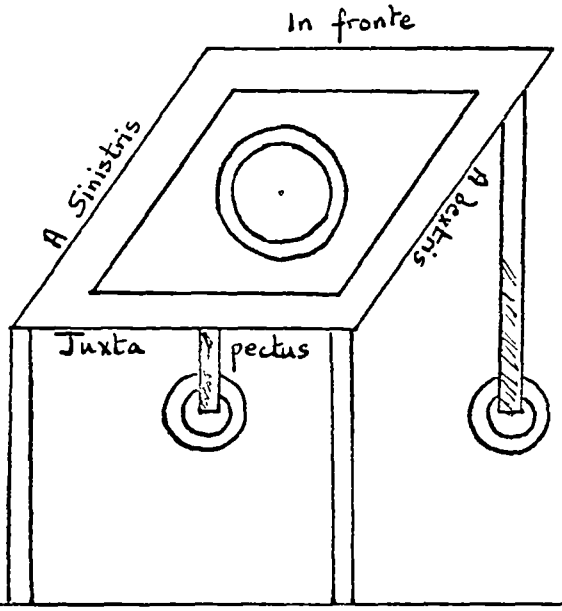
be written with yellow, made of perfect oyle, vsed in the church.

Δ—— What oyle is that

VR—— [of] That oyle shalbe opened vnto you. The oyle, is perfect prayers: 30

of other oyle I haue no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



Marginal notes:

line 2: * erronicè, / contra igno= / rātiā meā. / vide post.

line 16: *Note this point.

line 25: <*> Caue: quia / angelus tenebra= / rum se intrusit / hic vt libri / Quinti appendice / apparavit.

VR——— There is a spirit, named Lundrumguffa vsing you.
who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to haue maymed the in thy Sholder the last night,
and long ago. Yf thow do not dischardg him to morrow he will hurt, both thy wife and thy dowghter.
He is here* now
Giue him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ——I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I found Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he came after, and wold haue carryed Saul away quick: as Robert Hilton, George, and other of my howse can testify.

VR——— The Cursed will c̄ome to the cursed.

Δ—— I beseche you to discharge him: and to bynde him somwhere where far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

VR——— But Thobias did his part. Art is Vayne, in respect of of God his powre. Brymstone is a mean

Δ——Whan shall I do this?

VR——— To morrow at the tyme of prayers.

Δ——— Gl<or>ia P̄ri et filio et Spiritui Sancto <sicu>t &c. Amen.

/flourish/

Marginal notes:

line 7: Δ Note:

line 8: * so is it evidēt / who went abowt / to hinder the / truth before in / the character / and in the bor= / der of the Table, / falsly cownter= / feating &c as it / allso in the next / action may appere. / /rule/

line 15: Saul in dan= / ger of being / carried away / quick

1582 Martij 11

Sonday. a Meridie hora ^{a}3. circiter

Δ——Vriel being called by .E.T. there appeared one, clothed with a

long robe, of purple: all spanged with gold. and on his hed, a garland, or wreath of gold: his eyes sparkling. Of whome /^{c}asked/ I axed

Whether the characters noted for the Table, wer perfect:

He answered,

———They are $^{\Delta *}$perfect: There is no question

Δ—— Are you Vriel.

Than presently cam in One, and threw the brave spirit down by the

sholders: and bet him mightyly with a whip: and toke all his robes,

and apparell of him: and then he remayned all heary and owggly.

and styll the spirit was beaten of him, who cam in after him. And

that spirit, which so bet him, sayed to the hearing of my Skryer,

Lo, thus are the wycked skourged

Δ——Are you Vriel, who speaketh that?

VRI———I am he. Write down and mark this: for it is

worthy

Marginal note:

line 35: Δ * / Hereby may appere / that this wycked / spirit foysted in / the shew of the / fals character / and names before

---

[11a]

worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither: to let the see, how God hath ponished thy enemy

Lo, thus, hath God delt for the: Lo thus haue I delt for the: Thank God.

Δ——blessed be his holy name, and extolled, world with out ende.

E.T.—he drew the wycked spirit away, by the leggs, and threw him into a great pitt. and washed his hands, as it were, with the sweat of his [hed] own hed. for he seamed to be all in [/....7] [sweat.] a sweat.

Δ—— Here vppon, my skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and iointly these two said to gither. Glorifie God for euer.

And than Vriel did stande behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with fethers. He had a roab ouer his body: and a great light in his left hand. he sayd

Michaël—We are blessed from the begynning: and blessed be the name of

God for euer.

Δ—My skryer saw an innumerable Cumpany of Angels abowt him:

And Vriel did lean on the square Table by.

He that sat in the chayre (whom we take to be Michaël) sayd

Than

————Go forward: God hath blessed the

I will be thy Guyde

Thow shallt atteyne vnto thy seching

The World begynns with thy doings

Prayse God.

The Angels vnder my powre, shall be at thy commaundement.

Lo, I will do thus much for the

Lo, God will do thus much for the

Thow shalt see me: and I will be seen of the

And I will direct thy liuing and conversation.

Those that sowght thy life, are vanished away.

Put vp thy pen.

Δ—so he departed.

Δ—— Gloria, laus, honor, virtus et Imperium

Deo immortali, invisibili, et

Omnipotenti, in saecula saeculorū

Amen

/flourish/

Marginal notes:

line 1: Note / Lundrum= / guffa skourged / spiritually.

line 34: Lundrum= / guffa.

[11b]

Martij 14. Wensday. mane circa horā 9^{a}

Δ— Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that [E T] had called Vriel and saw him, I cam to the desk from my oratorie.

There did contynually appeare, the chayre and the Table.

I than being affrayde that any other shold cōme into the stone, in stead of Vriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name.

At length he answered, and sayde to the hearing of E. T.

Vriel is my name, with diuerse called N*ariel.

Stay.

Δ— Then he went away, for a while: and cam agayn, and sayd thus,

Vr.——— The strength of God, is allwayes with the.

Dost thow know, what thow writest?

Δ— In two senses, I may vnderstand it: eyther that [God] the good

Angel Δ Gabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense

Vr——— Fortitudo Dei, tecum semper est.

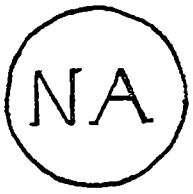
Δ— He went away agayn, and cam agayn, following or wayting vpp<on>

an other. and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi— Note

Δ—This was Michael, with his sword in his right hand

Then cam Vriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted vp the Table cloth. He looked vnder it, and put it down againe: and lifted it vp again. The man stode still before Michael. Then Michael rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt Then Vriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it thus:



and gaue it to Michaël.
Vriel lifted Vp the Table cloth: and, from thence, seamed to take apparaile, and put on the man. it semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held vp up his hands. Vriel toke like a lawrel bush, and set vppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it

Vr—Lo, things are covered.

Δ—Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose vp: And Michaël dubbed him on the hed with his sworde. Then the man stode vp

Then

Marginal notes:

line 10: *Agrippa hath so,/ Cap. 24. Lib. 3. / Occultae phiae.

line 16: △— potius erat di= / cendum Michaël: / Nā, Gabriel est / Praevalescentia / Dei: et ita forti= / tudo quidem, sed / altioris gradus.

[12a]

Then the man turned his face toward E. T. the skryer. and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.

Michael wrote vppon the mans back, thus,

ANGELVS TVAE PROFESSIONIS.

△— Then .E. T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in △ Agrippa and other, is declared.

Mi——— Leaue your folly: Hold thy peace.

Haue you not red, that they that cleaue vnto God, are made like vnto him.

△— yes, forsoth.

Mic——— Thow camst hither to lern, and not to dispute.

Laudate Dominum in operibus suis.

△— The man kneled down, and so went out of sight.

Mi——— He hath eaten strength against trubble. He hath eaten nothing: and in eating, he hath eaten all things. The ✲ name NA, be praysed in trubbles.

△— Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Vriel. and sayd, thus

Mic——The strength of God is vnspeakable. Praysed be god for euer and euer.

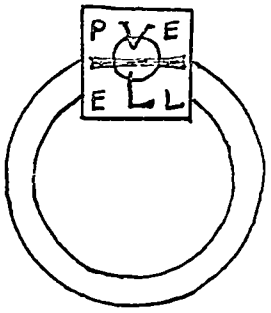
Δ——Then Vriel did make cursy vnto him.

Mi——After this sort, must thy ring be: Note it,

Δ——Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi——I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.

Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I have revealed vnto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



Δ——Then he layd the Ring down vppon the Table: and sayd,

Note

Δ——It shewed to be a Ring of Gold: with a seale graued in it. and had a rownd thing in the myddle of the Seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr cleane throwgh it: And had these fowre letters in it, P E L E

After that, he threw the ring on the borde, or Table: and it semed

to fall

Marginal notes:

line 7: <*vi>de Agrippam / <de> Triplici hois / <Cu> stode . lib. 3°. / cap 22.

line 16: ⁂ Vide Reuclinū / de verbo mirif / fico, de noie / NA.

line 46: Vide Reuclini Librum / libru de Verbo Miri= / mirifico, de noie / Noie PELE

[12b]

to fall throwgh the Table: and then he sayde, thus,

Mi——— So shall it do, at thy commaundement.

Without this, thow shalt do nothing

Blessed be his name, that compasseth all things:

Wonders are in him, and his Name is WONDERFVLL:

His Name worketh wonders, from generation, to generation.

Δ——Then he went away: and cam in agayn by and by.

Mi——— Note

Δ——Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer reade; and he red E M E T H

n the sword closed vp agayn: and he sayde

...i——— This [do] I do open vnto the, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which he blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ——Then the seale Vanished away. And I sayde to my frende (the Skryer) In dede, this other day, I considered diuerse

fashions of this seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi———Dowt not for the making of it: God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thyself shalt see. I am a Spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE

Bless you the Lorde, and followe his wayes, for euer

Δ Then he went away: and Vriel followed him.

And then I sayde to my skryer: It were good, we had euer some watch word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr Visitting of vs.

Wherevppon, (vnlooked for, of vs,) he spake agayn

Mi——— We lead tyme, Tyme leadeth not vs:

Put vp thy pen

The Name of God, be blessed for euer.

Δ—— Then they lifted vp theyr hands to heuen ward (which heven, appeared allso in the stone) and turned toward vs, and sayd

Valete:

Δ—— So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake

Δ ——— Soli Deo ois honor

Laus et Gloria.

Amen.

/flourish/

Marginal notes:

line 3: The vse of the Ring

line 11: De Sigillo Emeth / vide Reuclini Artē / Cabalisticā. lib. 3. / et Agrippā lib. 3. / Cap. 11.

[13a]

Martij 15. Thursday. Hora 1¼ a meridie

Δ——After E T his calling into the stone, appeared a tall man, with a sceptre

(very great) of gold, glittring. His body all red: and out of his hed, did shote out

beames of light, like the sonne beames.

Δ——[I] being desirous, to know who he was, and his name, I requested him ernestly

thereto. but he answered, as followeth.

————Invocate nomen Domini, et agnoscetis eum

Δ——Then I prayed the psalme, Deus misereatur nri, et benedicat nobis etc

after that he sayd

————I am mighty:

Δ——Bycause he delayed to declare his name, E T the Skryer did require

him, in the name of God the father, Jesus Christ his Sonne, and of the holy

ghost, to expresse his name: and he answered in speche

———— So I will by and by

Δ——Then he seamed to take from his hed little bright sparcks, like little candells

endes: and to stick them abowt the chayre: and he went rownd abowt

the chayre: and than he spake, as followeth.

not signifying. This is the Whole.

So shalt thow fynde the 7 principall Names: known with vs, and apply= able to thy practise.

Make experience.

△ Then telling from T, 4 more places (toward the right hand) exclu= 35

siuely, I finde in that fowrth place, from T, (but /being/ the fifth fro the

beginning, and with the begynning) this letter h: with 22, ouer it.

Therfore, I procede to the right hand, 22 places: and there I finde

A, and 11 over it. Going then toward the right /hand/ 11 places furder: I finde

a little a with 5 vnder it: by reason of which vnder place of 5 I 40

go toward the left hand, 5 places, exclusively; where I finde o with

10, vnder it: whervppon I procede to the left hand, farder by 10 places

and there I see the letter t, and 11, vnder it: and therfore going

to the left hand 11 places, I see there the letter h alone without

any number. Wherfore, that letter, endeth my word, and it 45

is in all ThAaoth: ys this, as it shold be?

Mi. That is not the name. Thow shalt vnderstand all in the next

Call. The Rule is perfect. Call agayn within an h<ou>re

and it

△ Note these doings to be 50

accownted Calls

Marginal notes:

line 12: SemiEIl

line 24: The decla / ration of / the num= / bers.

line 48: Call

[21b]

and it shalbe shewed

/flourish/

△ The howre being come we attended Michael his retorn to mak<e>

make the Practise euydent of his first Rule.

Mi Saluete.

Thow diddest erre: and herein hast thow erred: and yet notwithstanding

=ding no error in the, bycause thow knowest not the error.

Vnderstand that the 7 Names must Comprehend, as many letters

letters in the whole, as there are places in the Circle: Some letters are

are significatiue of them selues: in dede no letters, but dubble numbers,

=bers being the Name of God. Thow hast erred in the first

name, missetting downe A a, that is, twise a togither, w/ch/hich

differ the word. Which thow shalt Note to the ende of

thy work: Where soeuer thow shalt finde two a a togither

ther the first is not to be placed within the Name, but rather with

with his inward powre. Thow shalt fynde 7 Names proceding <from>

c

/from/ three generall partes of the Circumference: My meaning is fr<om>

c

/from/ three generall letters: and onely but one letter, that is, this

c

/this/ letter A. Accownt thow, and thow shalt finde the names

iust. I speak not of any that come in the begynning of the word

c

/word/ but such as light in the myddest: Proue: proue: and thow shalt s<ee>

/shalt see./ Whereas thow hast [go,] it is to be red [og]. This is the whole

Δ I haue red in Cabala of the Name of God of 42 letters: but not y<et>

yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח [אלהים] הקדש אלהים
שלשה באחד אחד בשלשה

[id est]

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in vno, [vel vnitas] et vnus in tribus. vel Trinitas in vnitate et vnitas in Trinitate

or this אב אל בן אל [ו]רוח הקדש לא אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin,is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed vnus Deus.

And /as[c]/ this is of God, Vnitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this maner.

כאשר הכפש המשכלת והבשר אדם אחד
כן האל והאדם משיה אחד

That is in Latine Sicut anima rationalis, et caro, homo vnus, ita Deus Deus et homo, Messias vnus.

I am not good in the hebrue tung, but, you know my meaning.

Mi. The letters being so taken oute, being a name, and a nūber, doth certifye the old rule of 42 letters, whan you restore them in agayn:

Mi. Note, Oute of this Circle shall no Creature pass, that entreth,

/treth^c/ yf it be made vppon the earth. My meaning is, if he be defyled:

This shalt thow proue to be a mysterie vnknown to man.

Beastes 50

Marginal notes:

line 10: Dubble / Nūbers /with hand/

line 13: Note

line 16: Δ / Note / 7 Names, pro / ceding from / 3 generall / places of the / Circumferēce. / or 3 generall / letters, being / but one letter, / and that, A.

line 29: Δ / Vide Gala= / tinū, lib° / 3°. cap. 11.

line 44: Δ / 42, are here / in Potētia / but, non Acta

line 47: the / Vertu / of this / Circle. /with hand/

[22a]

Beasts, birds, fowle and fish do all reuerence to it. In this they were all Cre=

ated. In this, is all things conteyned. In tyme thow shalt find it, in ADAMS

Treatise from Paradise. Looke to the Mysteries: for they are true.

A and ω :Primus et Nouissimus; Vnus solus Deus viuit nunc et

semper: Hic est, et hic erit: Et hic, sunt Nomina sua Diuina 5

Dixi.

Thow art watcht all this night: who is euen now at the Dore:

Clerkson.

Blessed are those, whose portion is not with the wicked

Benedictamus Dominum. Halleluyah. 10

/flourish/

Marginal note:

line 2: <ADAM>s / <TREA>t= / <ISE, Δ He me>a / <neth my> /
<Booke that> / <I cal>l / Soyga

Tuesday the 20 of Marche circa $10^{\bar{a}}$ mane //ers to them / and corrected certayn pray= —Δ. I had made, and written, /caret/

Δ Are you Vriel?

Vr. I am. We thank the for thy great goodwill 15

We cannot viset the now. At the twelfth howre thow shalt vse vs.

Δ Fiat voluntas Dei. /flourish/

A meridie: circa $2^{\bar{a}}$

Δ At the twelfth howre, my partner was busyed in other affayres, and so

contynued tyll abowt 2 of the Clok: when, we comming to the stone, 20

fownd there Michael and Vriel. but Michael straight way

rose vp and went out, and cam in agayn, and one after him, carrying

on his right shulder, 7 little baskets, of gold they seamed to be

Mi. —— shut vp your doores. Δ I had left the vttermore dore

of my study, open: and did but shitt the portall dore of it. 25

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a

Canapie, of beaten gold, as it were.

Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ Therewith he did spred oute, or stretch the Canapy: whereby it

seamed to couer all the world ⊏ which seamed to be in the stone allso, 30

heven, an erth ⌐¬ so that the Skryer could not now see the heven

And the baskets, by equall distances, did seeme to hang in the border of

the horizon.

Mi. What wold you haue Δ Sapientiam

Mi Rede the names thow hast written _ I had written these 35

according to the Rule before giuen, as I vnderstode it.

Th[a]aoth

Gal[a]as

Gethog

Horlωn 40

Innon

A/a/oth (c)

Galetsog

Mi. Loke to the last name. Δ I had written, (as yt appeareth) Galetsog

---

Marginal notes:

line 23: <B>askets.

line 24: <Shut> <dor>es

---

by misreckēing the numbers. Where I fownd it shold be Galethog [wh] [22b]

with an h and not s.

Mi. Lo, els thow hadst erred. They are all right, but not in order

The second is the first (his name be honored for euer: The

first here, must be our third. and the third here must 5

be our second: thus set downe.

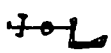
1. Galas.
2. Gethog.
3. Thaoth.
4. Horlωn.
5. Innon.
6. Aaoth.
7. Galethog.

Mi work from the right, toward the left, in the first angle next vnto the circumference

△ He shewed than, thus, this letter

M. Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 5

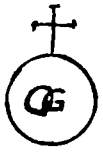
△ After that /he/ shewed the second letter, a great roman A, thus 24

Then he shewed  30

Then 21

Then 9

Then he shewed 14

Then he shewed this compownd letter, with the circle and cross. 

He willed me, at each corner of these Segmēts, to make little Crosses and so I did.

△ After euery of the 7 letters shewed he did put them vp in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed [were as the figure principall seale] hath the forme of the segment of a circle, thus and seemed to be

of pure gold. When the 7 letters were placed, he sayd

Omnia vnum est.

Then he pulled all the 7 plates out of his bosom: and Vriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly vp to heven vnder the Canapye.

[Marginal flourish and rule to end of 'heven' (line 35)]

△ After this, one of the 7 baskets, (that which is in the east) cam to

Michael. and he sayd.

Mi. Seal this: For This was and is for euer

△ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi Oh how mighty is the name of God, which rayneth in the heavens. O God of the faithfull, for thow raynest for euer.

△ he opened the basket, and there cam a great fyre out of it

Mi

[23a]

Mi. Diuide the 7 partes of the circle next vnto that which thow hast done, euery one, into 7.

Note. (for the tyme wilbe Long.) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouern= ment is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be Vnto him now and for euer. Amen

△ Then he toke oute of the fire in the basket, a white fowle like a pigeon

That fowle had a ⌒ vppon the first of 7 feathers which were on his brest.

that first feather was on the left side

Mi Note. there is a mysterie in the seuen. which are the 7 gouerning the 7

which 7 gouern the earth. Halleluyah

Mi. Write the letters: Δ Now, a small l in the second fether. Then he couered

those first two letters, with the other feathers

The third an l, like the other: then he couered that allso.

The fowrth an R. he covereth that

the fifth a great roman H. he couereth it.

the sixth feather hath a little i. then he hid that feather.

the last feather had a small a.

Mi. Prayse god. [Δ we prayed.]

Δ Then he put the fowle into the basket: and set it down by him. Then

he hong it vp in the ayre by him.

Δ Then he lift vp his sworde over vs, and bad vs pray. Δ we prayed.

Δ Then he stretched out his hand and there cam an other basket to him.

and he pluckt out a white byrd, much bigger than the other: as big as a

swan: with .7. feathers on the brest

Mi Dixit, et factum est

Mi. Note. Δ The first feather hath a little a, on it: and it went

away: the next a ζ great as the first

Then a C great

Then a little a

Then an other little a

Then a feather with a little c

Then one with a little b △ Then he couered them all.

Mi. Thow hast truth.

△ Then he put vp the fowle into the basket, and hung it vp by the other in the ayre.

△ Than the third Basket cam to him: and he toke out a byrd all green as grass. like to a peacok in form and bignes

Mi. Et viuis tu cum illo et:
regnum tuum cum illis est

△ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. Pray

3. Mi. Note. △ On the first feather a small p
Then a small a
a little u
Then a small p
Then a small n
then a small h
Then a small r. Then he put the fowle vp into the Basket etc

Marginal note:

line 5: △ / Note of / <the> 7 Baskets

[23b]

△ Then there cam an other basket to his hand

Mi. Dedit illi potestates in caelis
Potestas illius magna est.
Orate. △ we prayed

Δ Then he pluckt out a fowle, greater then any of the other, like like a griphen (as commonly they are [p..] figured) all red fyry.

with skales like brass. Then on seuen scales, appered letters.

Mi. Note. Δ first a little h.

a little d

a little m

Then a little h

Then a little i

Then a little a

Then a little i

Δ Then he put vp the fowle, & hung the basket in the Ayre.

Δ Then there cam an other Basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. Magnus est DEVS in Angelis suis.

et magna est illorum potestas in Caelis

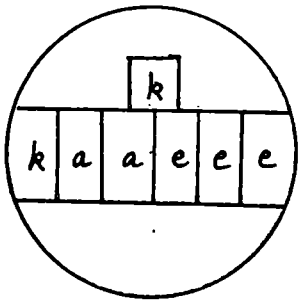
Orate. ΔWe prayed

Δ Then he pluckt out a bird like an Egle: all his body like Gold

and he had a little Circle of feathers on his brest: and in it betwene

/betwene/ fowre parrallell lines, twelue equall squares: and on the top, on the

myddle, one [equall] like the other twelue, thus.



△ Then he put vp the Egle etc

△ Then cam an other Basket.

Mi. Nuncius tuus est magnus in caelis

Orate.

△ He, and the Basket that wer opened, shut, and set aside, seamed all

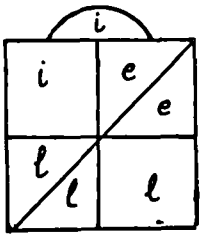
to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went awaye agayne. Then cam VRIEL and held the Basket: and

his leggs seemed to be such great tall pillers of Brass: as Michael

did stand on before.

VR This is a Mysterie He is here, and not here which was here before.

△ He opened the Basket and pluckt out like a phenix ⊏ or △ pelican ⊐ of the bignes of a swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it vp, and hung it by the other



Baskets

Then

Marginal note:

line 36: △. Michael / Was the / sixth name / vide post

Then cam the last basket. Vriel stode still: and sayde

VR. Dedit angelis potestatem in lumine Caeli.

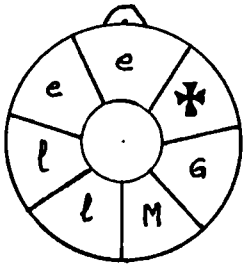
Orate Δ we prayed

Δ Then cam Michael and toke the Basket of Vriel: and becam standing

on the great brasen Legs, as before.

Δ He toke out of the basket a strange fowle with many wings:

This fowle had in his forhed a Tablet of this fashion



Mi. Et Coniunxit illos DEVS in vnum

Δ All the Basket flew vp: and so the Canapie vanished away: and the Heaven appeared.

Δ. Now he cam and sat down in his chayre

Δ. Michael sayd to Vriel: it is thy part, to expownd these Mysteries:

Go to, in the name of our God.

Δ Vriel cam and stode before him and sayde: What will you: Ô our fellows, and seruants to God? What will you?

Δ Perfect knowledg and Vnderstanding, such as is necessary for vs.

VR. Looke vppon, and see if thow canst not vnderstand it: we will depart for a little space: and come to the agayne

Δ So they went: and left all the stone in fyre, so that neyther the Chayr or the Table could be seen in it

Δ After a quarter of an howre, Michael and Vriel cam both agayne

Mi Loke into the 7 angles next vnto the vppermost Circumference

Δ Vriel cam and stode before Michael

VR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke vppon it: it is one of the Names, which thow hast Before: euery letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a Sufficient BOND to vrge all Creatures to life or death, or any thing els conteyned in this World. Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for euer.

Marginal notes:

line 13: Vriel

line 17: <M>y contynuall & / and auncient p= / prayer

line 26: Δ / Note these / these ma= / manifold & / and great Mi= / Mysteries & / and make th / these 7 diuerse / Crosses wth / the 7 letters.

line 34: Note / this / Bond.

line 38: Δ~He is twice / twice three & / and one

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[248]

VR. Thow must refer thy numbers therin conteyned, to the Vpper Circle. For, From thence, all things in the inward partes, shalbe comprehended

Looke if thow vnderstand it

Δ I finde it to be GALETHOG

Vr. [So] it is so. Δ. I thank God and you, I vnderstand now (also) the numbers annexed.

Vr. As this darknes is lightened, by the spirit of God, herein: So will I

lighten, Yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and vnspeakable Mysteries.

Vr. To the next part. Δ Michael sat still, with his sword in his hand

Vr. The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow vnderstand it? Δ Not yet: Vr. Oh how far is mans Judgmēt from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be vnto him, which seeth for euer. Δ. Amen, Amen, Amen.

VR. Note. we can not tarry long.

Thow must set down these letters onely, by 7, in a spare paper: thus.

VR. Rede ——————————— Begyn at the first, and

rede downward	Z l l R H i a	Δ I rede thus, Zaphkie
Zadkiel, Cumael	a Z C a a c b	Raphael, Haniel, M<i>

chaël, Gabriel p a u p n h r Vr. Thow hast red right
h d m h i a i
Δ prayed be God. k k a a e e e Vr. Thus dost thow see, how
mercifully God dea= i i e e l l l leth with his servants.
e e l l M G ✣

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: Skarse yet revealed to the world.

Vriel and Michael iointly togither pronownced this blessing on vs.

VR, Mi. We bless you: your { sowles / Harts / Bodyes / and all yor doings.

Δ Michael with his sword, and flame of fyre florished ouer our heds.

Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ he spake to the skryer. and he saw an innumerable [angels] multitude of Angels, in the Chāber or study abowt vs. very bewtifull with wings of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked Kepe these Tables secret. He is secret that liueth for euer.

Man is frayle Fare Well. ¶ He must

Marginal notes:

line 7: /hand/

line 14: 7. Angels.

line 21: Δ — I haue hitherto / forgotten to ax / wher Vriel / his name may / appere.

line 26: Δ / 48. letters / are here: / and One is / noted by a / Cross: which / maketh the 49.th / Vide / A° 1584 / Junij 25 / of this Crosse and Angels

line 29: 72: / vertues / multiplyed / by 48: giue / 3456

line 37: /hand/

line 40 : Innumerable / multitudes of / Angells:

Below line 44 under 'He must': ℂ of this sentence / cam no frute mor / furder information / Therfore consider

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[25a]

go for the bokes, els they will perish. Δ He ment that my partner

Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles bokes. which Mr Mort yet hath: whereof mention is made before

ended hor. 5. a meridie 5

Tuesday the 20 Martij.

1582

[flourish]

Marginal note

line 1: The L / Mowntegles / bokes.

Wensday. 21. Martij, circa 2ª a meridie

Δ After appearance was had, there cam in one before Michael (who 10 sat in his seat) and Vriel leaned on the table (as he, vsually did). This seemed

to be a Trumpeter: he was all in white, and his garments bespotted with blud

he had nothing on his hed. his heare very long hanging behynde him on his

sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

△ I axed of my Skryer /caret/, [How] /in what manner[c]/ Vriel now shewed, (and Michael likewise.)

Then Michael sayd, I warned the for axing of my apparell or manner

Mi. (Et haec est Gloria illius, quae non cōmouebitur ab impijs Quid vultis? △ Juxta voluntate Dei, Sapiētiam nobis necessarium etc

Mi Sapientia mundi, nihil est, peribit autem in aeternum

Veniat aeternitas Domini, ab vniuersis mundi partibus.

Venite, venite, sic vult DEVS ADONAI

fac officium Phanaël

△ This Phanael was the Trumpeter, (above mentioned) who therevpon blew his Trumpet, lustily, turning him self rownd abowt, to all the world.

Then from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring: And euery Cumpany of pillers high and great and as thowgh they were Pillers of fyre.

The Heauen, the Sonne, and, Mone /and[c]/ sterrs seemed to tremble.

Mi. Multiplex est Deus noster

Mi Mark this Mystery Seuen comprehendeth the Secrets of Heven and erth: seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body)

In 7, thow shalt finde the [Trinitie] Vnitie:

In 7, thow shalt finde the Trinitie

In 7, thow shalt finde the Sonne, and the proportion of the

Holy Ghoste. O God, O God, O god, Thy Name (O God)
be praysed euer, from thy 7 Thrones, from thy 7 Trumpets,
and from thy 7 Angels. Δ Amen, Amen, Amen.

Mi. In 7, God wrowght all things.

Mi. Note

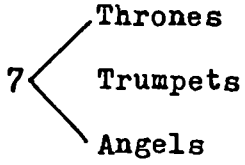
Marginal notes:

line 12: Note this / Trumpeter.

line 17: We were / commaunded / Not to ax / of the appa / rayle of / Michael.

line 24: <Ph>anaël

lines 38 and 39:



[25b]

Note. In 7, and by 7 must you work all things

O Seuen tymes Seuen, Veritie, vertue and Maiestie
I Minister by thy licence This expownd by thy
Vertue (Δ Michael spake that, pointing to Vriel.)

Δ Michael and Vriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them vniformely

Mi Sic est DEVS noster

Δ One of the pillers leaned [down] toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S

Δ Then leaned down 6 Pillers more: and Michael, cryed lowd

Vnus est DEVS noster, Deus Deus noster.

Δ Then orderly he opened all the pillers heds: and then the 7 ioyned

all togither, distinctly to be discerned

Mi. Note. Δ. There appeared a great S

A

A

I

Δ Then the sides closed vp, and hid those letters first shewed.

After that appered two letters more E

M

Δ He made Cursy, and semed to go fromward, and vanished away.

Μοσεριορ est E 8

Δ The Pillers all ioyned togither at the tops, making (as it were) One

Mace or Pommell, and so flew vp to heven wards.

Δ There seamed two Pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie

Perijt Malus cum malis

Δ The pillers fell down, and the grownd swallowed them vp.

Tanta est tua audacia Sathan

sed DEVS noster viuit.

Δ The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying NON SVM

Δ Then the C77 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd SVM

Δ Then one of the Pillers stode higher than his fellows, and Michael

opened all the tops of them, and sayd

Orate Δ we prayed.

Mi Write the Name down in the Tables

Δ Then he toke of, 3 of the heds of the Pillers, and sett them downe

and there appeared, B T Z, great letters in hollow places like square cumfet boxes.

Mi, Ista sunt secreta secretorum

Invocate

Marginal notes:

line 1: /hand/

line 26: NOTE

line 30: Note the / intrusion of / Error by the / Wicked powres / of Sathan.

line 36: Δ / Non Sum / I vnderstand / the refusall of / these two intruded / pillers.

[26a]

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. Δ we prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and

the number 30 with a prik vnder

Then the Pillers ioyned theyr heds togither very close, and flew vp into the

firmament with Thunder

Sic Domine, Sic, Sic.

Mi Place these in the Table. Δ I wrote and he sayd, Thow hast done right Laudate nomen Domini qui viuit in aeternum.

Δ A voyce cam out of the next cumpany of the 7 pillers (ioyning them
selues togither) saying Ipse.

Mi. Et Misericordia tua Dn̄e magna est

Δ Michael kneled whan he sayd this

Δ Michael shewed out of 4 of theyr heds, of the pillers, (and with all
sayd) NO, NOT the Angels of heuen, (but I,) are priuie of these
things: Δ so there appeared, 4 letters, H E I D

Δ Then the other 3 pillers were opened and had E N E
on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mownted vp into the ayre, and it thundred at their going

Δ Then the fowrth Cumpany of pillers bowed to Michael: out of them cam
a voyce. Viuo sicut LEO in medio illorum

Mi. Et tua potestas magna est vbiq

Δ Then Michael pluckt of, fiue of the tops.
There appered D: then they ioyned all togither: then
appered E I M O

Mi Hoc non est sine praece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed vp, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a Voyce oute of them
saying Serpens sum, et deuoraui serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all vp: and Michael sayd, Orate. Δ we prayed

Δ Then Michael toke of the heds of 4: then appeared first an I

then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They ioyned theyr heds all togither, and ascended vp to heuenward: and

great lightening after them.

Δ Then cam an other Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum Ô Deus. Pray. Δ we prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I apered

Δ Then $\overset{21}{8}$ appered, and did shut vp agayn.

Δ Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children

Note these Innumerable Angels

Marginal notes:

line 1: / Note of / Prayer /with hand/

line 14: /hand/

line 46: Δ / <T>here is / <V>, omitted / <by> our / <ne>glect

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[26b]

with wings: and there appered N, and suddenly did shut vp.

SIC SIC SIC Deus noster

Δ Then they ioyned all togither, and flew vp.

Mi Note down in the table. Δ I Noted them down.

Δ Then cam the last 7 pillers, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

Δ Then they closed all in One

Mi. Orate. Δ we prayed.

Δ Then /.6. of/7 the heds opened and appered I H R L A A

Δ Then the seuenth opened: Then seamed trees to leap vp, and hills, and the seas and waters to be trubbled, and thrown vp

Δ a Voyce cam out of the Pillers Consummatum est.

Δ There appeared in that Piller 21/8.

Δ They ioyned togither and flew vp to heven ward.

Mi. VNVS VNVS VNVS

Omnis caro timet vocem eius

Pray Δ we prayed.

Δ Note that my skryer was very faynt, and his hed [da] in manner gyddy, and his eyes dasyling, by reason of the sights seen so bright, and fyrie, etc

Michael bad him be of good cumfort, and sayd he shold do well.

Mi Cease for a quarter of an howre.

Δ After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him cōme all ready to the stone: and Vriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic. Set two stoles in the myddst of the flowre.

on the one, set the stone: and at the other let him knele

I will shut the eares of them in the howse, that none shall heare

vs. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiae Bonitatis:

Ecce DEVS vester adest:

Venite.

△ There cam in 7 yong women apparelled all in Grene, hauing theyr heds rownd abowt

attyred all with greene silk, with a wreath behinde hanging down to the grownd.

Michael stroke [the] /his/ sword ouer them, no fyre appearing. Then they kneeled: And

after, rose agayn.

Mi. Scribe quae vides.

△ One of them stept out, with a blue tablet on the forhed of her: and

in it written El

△. She stode a side, and an other cam in, after the same sort, with a great M and a

little e, thus, Me

The Third, cam as the other, and had Ese

The fowrth ——— Iana

The fifth ——— Akele

The sixth ——— Azdobn

The seuenth stepped furth with ——— Stimcul

They, all togither

Marginal notes:

line 22: /flourish/

line 27: /hand/

line 32: Filiae Bonita= / tis, / or Filiolae / lucis: vide pagina sequēt.

1. They alltogither, sayd Nos possumus in Caelis multa.

Δ Then they went theyr way, suddenly disäpering

Mi. Note this in your next place but one Δ I did so

Mi. Go to the next place. Stay.

Mi. Adeste Filiolae Lucis

Δ They [answered] all, cam in agayn, and answered, Adsumus Ô tu qui ante

faciem DEI stas

Mi. Hijs nris benefacite

Δ They answered, all, Factum erit.

Mi. Valete.

[E]Mi. Et dixit Dominus, venite Filij Lucis

Venite in Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ. Then cam in 7 yong men, all with bright cowntenance, white appareled,

with white silk vppon theyr heds, pendant behinde, as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand

One other had a ball of siluer in his hand.

The third a ball of Coper

The fowrth a ball of Tynne in his hand

The fifth a ball of yern

The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands

The last had a ball of Lead

They wer all apparayled of one sort

Mi Quamvis ⟨caret⟩ in vno generantur tempore, tamen vnum sunt.

Δ. [t]he that had the gold ball, had a rownd tablet of gold on his brest.

and on it written a great I——————

Then he with the syluer ball, cam [he] furth, with a golden tablet on his brest

likewise, and on it written Ih ——————

He with the Copper ball, had in his tablet Ilr ——————

He wth the tyn ball, had in his tablet Dmal —————— 30

He with the yern ball, had in his tablet Heeoa, and so went asyde—

He with the Mercury ball, had written Beigia ——————

The yong man with the leaden ball, had Stimcul ——————

Mi. Facite pro illis, cum tempus erit

Δ All answered, Volumus. 35

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete.

Δ They made cursy, and went theyr way; mownting vp to heven.

Mi Dixit Deus, Memor esto nois mei:

Vos autem immemores estis. 40

I speak to you. Δ Herevpon, we prayed

Mi. Venite, Venite, Venite

Filiae Filiarum Lucis Venite

Qui habebitis filias venite nunc et semper

Dixit 45

Marginal notes:

line 5: Filiolae / lucis

line 7: Michael / one of them / that are / cownted to / stand before / the face of God

line 10: /flourish/

line 11: Filij Lucis

line 16: Metalls

line 24: <Δ pha>ps here / wa<nte>th / non

line 26: Filij Lucis

line 43: Filiae filiarū

line 44: Note these three, / descents /with line to 'Qui' (line 44), above which is written 'forte quae'/

[27b]

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terrae

Adsumus, Δ. sayd 7 little wenches which cam in

They were couered with white silk robes, and with

white abowt theyr hed, and pendant down behinde

very long

Mi. Vbi fuistis vos? Δ They answered: In terris, cum sanctis et in caelis, cum glorificatis.

Δ These, spake not so playn, as the former did; but as thowgh they had an

Impediment in theyr tung

Δ They had, euery one, somwhat in theyr hands, but my Skryer could not iudge

what things they were. Mi. Non adhuc cognoscetur Mysterion hoc.

Δ Eache had fowre square Tablets on theyr bosoms, as yf they were white Iuory

/Ivory/ Δ The first shewed on her Tablet a great S

The second ——— Ab

The third ——— Ath

The fowrth ——— Ized

The fifth ——— Ekiei

The sixth ——— Madimi

The seuenth ——— Eseme

Mi. Quid istis facietis?

Erimus cum illis, in omnis operibus, illorū, Δ they answered.

Mi Valete. Δ They answered, Valeas et tu Magnus O in Caelis

Δ. and so they went away

Mi. Orate Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel

Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, Δ. sayd 7 little Childern. which cam in

like boyes couered all with purple, with hanging sleues

=es like preists or scholers gown sleues: theyr heds attyred all

(after the former manner) with purple silk.

Mi Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cū illis

tanta est illorum Iniustitia. Veh mundo, scandalis.

Veh scandalizantibus, Veh illis quibus Nos non sumus.

Δ These had tablets (on theyr brests) three cornerd, and seemed to be very grene

greene and in them, letters. The first had two letters in one thus, of E, L

The first ——— E — Δ he sayd Nec nōie meo timet
Mund/us

The second ——— An — Nullus videbit faciem meam

The third ——— Aue — Non est virgo sup terrā cui dicā, Δ and

pointed to his tablet, wherein that

word, Aue was written

The fowrth ——— Liba — Tanta est infirmitas sanctitudinis Diei.

Benefacientes decesserūt ab illo.

The fifth ——————— Rocle–Opera manuū illorū sūt vana
Nemo autem videbit me. 45

The sixth shewed his

Tablet and said, Ecce —— Hagonè—Qui adhuc Sancti sūt, cū illis viuo.

The seventh

Marginal notes:

line 3: <T>hey<r> Attyre.

line 10: /hand/

line 13: Filiae / Filiarū

line 15: Ath——

line 18: Madimi——

lines 24-25: /flourish/

line 27: Filij filiorū

line 28: Theyr Attyre

line 37: E

line 44: Rocle

line 47: Hagonel. / (vide de / hoc Hagonel, lib° 4°.

[28a]

The seuenth had on his tablet —Ilemese–Hij imitauerūt doctrinā mea<m>

In me Oīs sita est Doctrina

△ I thowght my Skryer had missherd, this word Imitauerūt, for Imitati sunt. And Michael smyled and seemed to lawgh and sayd, Non curat numerum Lupus and furder 5

he sayd: Ne minimam detrahet à virtute, virtutem

Mi. Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.

△. so they went, making reuerence, and went vp to heuen

Mi. Dictum est hoc tempore.

Mi. Note this in thy Tables:

Dost thow vnderstand it. Loke if thow canst

△ He sayd to Vriel, it is thy part, to interpretate these things

Vr. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.

Compose a table diuided into 7 parts, square.

S	A	A	I 21 8	E [M]	M [E]	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L [A]	A [L]	O	I 21 8	[21 8] V	N
I	H	R	L	A	A	21 8

Vr. Those names, which procede from the left hand to the right, are the

Names of God, not known to the Angels: neyther can be spoken or red of man. Proue if thow canst reade them

Beatus est qui secrete

nomina sua conseruat.

Vr. These Names, bring furth 7 Angels. The 7 Angels, and Go=
verners in the heuens next vnto vs, which stand allwayes
before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

Vr. Euery letter of the Angels names, bringeth furth 7 dowghters
Euery dowghter, bringeth furth her dowghter, which is
7 Euery dowghter her dowghter bringeth furth a
sonne. Euery sonne in him self, is 7. Euery sonne
hath

Marginal notes:

line 13: Vrielis / officiū

line 17: Δ Note: this / Table is made / perfecter by / the next side / following

line 25: 7. Names / of God.

line 30: Note these / two orders / of Angels: / and Note / V[i]riel doth / name him self / one of the standers / before the face of God

line 34: Δ / NOTE / well this / Rule of / Arte

[28b]

hath his sonne. and his sonne is 7.

Let vs prayse the God of seuen, which was and is
and shall Liue for euer.

Vox Domini in Fortitudine

Vox Domini in Decore

Vox Domini reuelat Secreta

In templo eius, Laudemus Nomen eius El.

Halleluyah.

See if thow canst now vnderstand this table.

The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

The Sonnes from the left hand to the right to the middle.

So proceding where theyr number endeth in one Centre.

The Residue thow mayst (by this Note) Vnderstande

△ Then /Michael/ he stroke ouer vs ward, with his sword, and the flame

mes of fire yssued oute.

Loke to the Corner on the right hand, being the vppermost: where thow

shalt finde 8. Refer thyne eye to the vpper number, and the letter aboue it. But the Number must be fownd vnder neth, because his prick so noteth.

Than procede to the names of the dowghters in the Table: and thow

shalt see that it is the first name of them: This shall teache the.

△ Loking now into my first and greatest Circle for 8, I finde it wit<h>

with 1 ouer it. I take this to be the first Dowghter

Vr. you must in this square Table set E by the 8. and n<ow> write them Composedly in one letter, thus Ew .

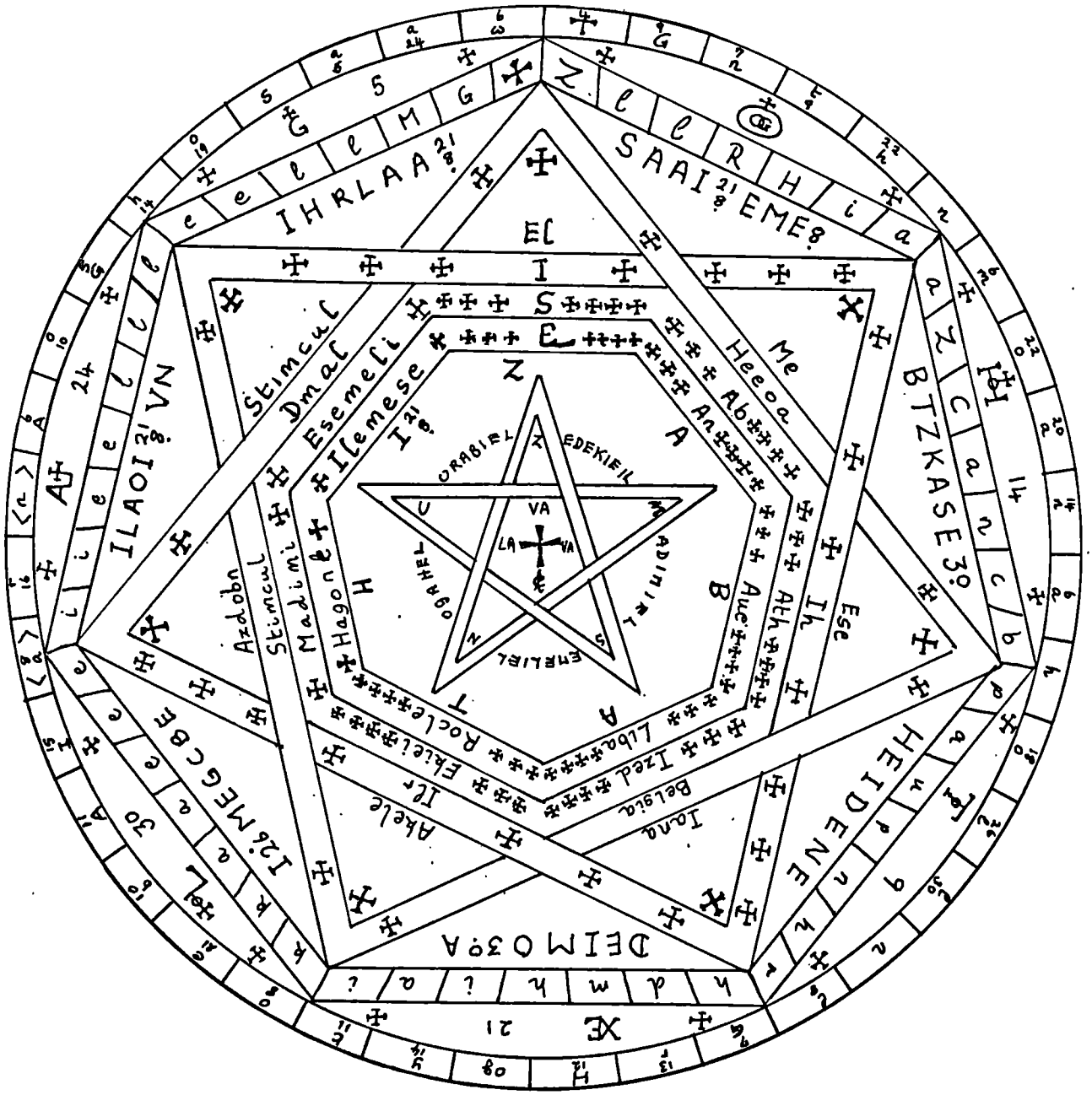
Nomen Domini viuit in aeternum.

Vr. Giue ouer, for half an howre, and thow shalt be fully instructed.

SIGILLVM DEI; AEMAETH EMETH

nuncupatum:· אֱמֶת } hebraicè

DEI אֱמֶת }



line 27: E

line 44: Note these / other pur= /poses.

[29a]

The 26 by I, serueth for another purpose: but not for this Dowghters

Dowghter.

The 21, is e, and 8 with the prick vnder it is l: which togither maketh

El, or thus compownded as it were one letter, E

The Names in the great Seale must follow the Orthographie of this Table. Virtus vobiscum est.

Orate. Δ we prayed.

Δ Then there appeared SAAI$^{21}_{8}$ME. here is an E, comprehended in L

Vr. Read now the Table.

Angeli Lucis Dei nostri

Et posuit angelos illius in medio illorum

Vr. In the table are the names of 7 Angels. the first Zabathiel, beginning from the left vppermost corner: taking the corner letter first,

and then that on the right hand aboue: and than that vnder the first

and than the third from the first, in the vpper row: and then cornerwise

down toward the left hand: and then to the fowrth letter frō the first

in the vpper row: where there is I with $\frac{21}{8}$, which maketh El. So

1. have you Zabathiel.

2. Vr. Go forward. Δ So, I finde next Zedekieil.

Vr. this I in the last Syllable augmenteth the true sownd of it.

3. Δ. Then next I finde Madimiel ——— Vr. it is so.

4. △. Then ——— Semeliel ——— Vr. it is true

5. △. Then ——— Nogahel ——— Vr. it is so

6. △. Then ——— Corabiel ——— Vr. it is so.

7. △. Then ——— Leuanael ——— Vr. it is so.

Vr. Write these names in the Great Seal, next vnder the 7 names which thow wrotest last. videlicet, vnder E , An Aue etc distinctly in great letters.

Vr. Make the E and L of Zabathiel, in one letter compownded, thus ZABATHIE. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. you must make for IEL (in this name onely) I with the $\frac{21}{8}$ annexed. So haue you iust 7 places.

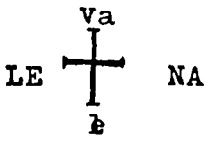
Vr. The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name

Vr. Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekieil within the angle which standeth vp toward the begynning of the greatest Circle. And so procede toward the right hand.

Vr. In the middle now of the Pentacle, make a cross ✝ like a Crucifix and write the last of those 7 names Leuanael

thus



Marginal notes:

line 10: Angeli / Lucis

line 20: The true sownd

line 24 RH: △ This name / Corabiel you / may see in Ele= / mētis Magicis Petri / De Abano in the / Considerations Diei ☽

[29b]

Vriel Vidit DEVS, opus suum esse bonum et cessauit a Labore suo.

Factum est.

△ Michael stode vp and sayd

The aeternall Blessing of God the FATHER

The mercifull Goodnes of CHRIST, his SONNE

The Vnspeakable Dignitie of GOD the Holy GHOSTE

bless you, preserue you, and multiply your doings in his Honor and Glory.

Vriel. AMEN

Vr. These Angels are the angells of the 7 Circles of Heven, gouerning the Lightes of the .7. Circles

Blessed be GOD in vs, and by Vs

Which stand contynually before the presence of GOD for euer.

DIXI.

Δ Whan may we be so bold, as to require your help agayn.

Mic. Whan so euer you will, we are ready.

Farewell.

Δ Sit Nomen Domini benedictum, ex hoc nunc,
et Vsq̄ in saecula saeculorum:
Amen
/flourish/
Anni Dni 1582. Martij. 21. At Mortlake by Richemond
/flourish/

Marginal note:

line 14 (at meeting of rules from lines 11 and 15): Note these / the order / of Angels

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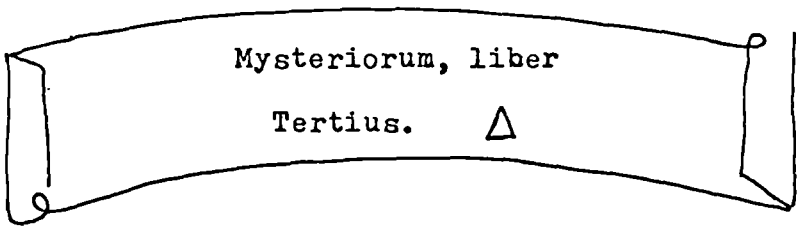
[30b]

/blank/

[31a]



Anno 1582.

Aprilis 28.

Liber: 3us

Liber: 4us

[31b]

/blank/

[32a]

A^o 1582. Aprilis 28. a meridie hora 4

E T. onely Michael appeared; /Δ^c:7 and to diuerse my Complayntes, and requests

sayde

Mi. The Lord shall consider the in this world, and in the world to cōme

E T. All the chayre seamed on fyre

Mi. This is one Action, in one person: I speak of you two

△ You meane vs two to be ioyned so, and in mynde vnited, as yf we wer one man

Mi. Thow vnderstandest

Take heade of punishmet for your last slaknes.

△ Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to

buy and prepare things, appointed of you. Procure I pray you habilitie, and

so shall I make spede.

E T. A great hill of gold with serpents lying on it appeared: he smyteth it

with his sword, and it falleth into a mighty great water, hedlong.

Mi. Dost thow vnderstand. △ No verylie.

E T. He razed the hill away, as thowgh there had byn none: and sayd

Mi. Lo, so it is of this worldly habilitie

△ I pray you how must the lamine be hanged?

Mi As concerning the lamine, it must be hanged vnseen,

in some skarf.

The Ring when it is made, I will lessen it according to

my pleasure

I meane by two Cubites, your vsuall yarde.

Haste, for thow hast many things to do.

Glory be to God, Peace vnto his Creatures, Mercy to the wicked;

Forgivenes to the Faithfull. He liueth, Ô he rayngeth, O

thow art mighty, PELE: thy name be blessed. △ Amen.

Venito Ese, △ he cryed so with a lowd voyce

E T. he is now couered, in a myghty couering of fyre, of a great beawty.

There standeth a thing before him I cannot tell what it is.

Laudate Dominum in caelis

Orate. Δ we prayed.

E T. His face remayneth couered with the fyre, but his body vncovered

Mi Adesdum Ese

Adesdum Iana.

Vobis dedit demonstrationem in Tabulis vris.

E T. There appeare of the figure, (before, imperfect) two little women:

One of them held vp a Table which lightened terribly: so that all the

stone was couered: with a myst.

A voyce cam out of the myst, and sayd,

Ex hijs creata sunt et haec sūt noia illorū.

E T. The myst cleareth, and one of the women held vp a Table being thus written vppon.

Numerus Primus.

Δ The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersely fashioned

Δ Remēber, Ese and Iana, ar the thirdth and fowrth of the septem Filiae Bonitatis, sūp lib.° 2.° They are thus in order these, El, Me, Ese, Iana, Akele, Azdobn, Stimcul. | a finger

Marginal notes:

line 6: <V>nion / of vs <two.>

line 15: Worldly / hability.

line 19: The lamin / not simplas / spoken: for / No such Lamyn / <w>as to be / <m>ad<e>

line 27: PELE

line 28: Ese

line 35: Iana

line 42: Creatio

[32b]

A finger cam out of the mist, and wyped oute, the first Shew, wit<h> the Cross, letters, and numbers.

The second was in like wise

The third was a b with the tayle vpward thus $\mathcal{g}$

The 52 with the three great B B B, seme to be couered wth Gold

The two Crossed ones he did not wipe oute with his finger.

The next he blotted oute.

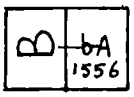
He blotted not oute the three $\begin{matrix} b \\ b \\ b \end{matrix}$ with the 8 and $\mathcal{Z}$

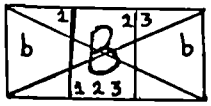
The two barrs must go clere and not towch the

The $\overset{G}{\underset{\odot}{\square}}$, the square, wherin it standeth, is all gold:

b b b	The bars
b b b	
b b' b	

and that he let stand.

Five cam oute and burnt 

The 

is all of a bright cullour, like the brightnes of the Sonne

and that was not put out.

The places are very black, but where the letters and numbers do stand.

E T. hard a voyce saying Finis Tenebrarū: Halleluyah.

E T There commeth a hand and putteth the little woman into the clowde.

Mi. Prayse God: Be inwardly mery.

The Darknes is comprehended

God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other

Tables to write to night.

Prayse God: be ioyfull.

/flourish/

After supper we resorted to our scholemaster.

E T. I here a voyce but see nothing: he sayeth

Initium bonum in nomine eius

et est. Halleluyah.

E T. Three quarters of the stone (on the right side) are dark, the other

quarter, is clere.

Mi. Venite filiae filiarū Ese

The nethermost.....

E T There come six yong maydens, all in white apparell, alike.

Now they all be gonne into the dark parte of the stone, except one

There cam a flame of fyre out of the dark, and in the flame written

Vnus on this manner

Vnus
nus
nus

She that standeth without, putteth her hand into the dark: and pulleth out

a ball of light: and threw it oute: and it waxed bigger and bigger: and

it Thundred.

E T. A voyce sayd——— Dies primus

an other voyce——— Vbi est Tabula?

an answer ——————Est, Est, Est

She wyndeth and turneth her self abowt, begynning at her hed, and s<o>

was Transformed into a Table, rownde

E T. Three faces do shew and shote oute, and ouer returne into one he<ad>

agayne: and with it cam a mervaylous swete sauour

The Table was of three cullours: white, redd, and a mixture of white and red

---

Marginal notes:

line 32: Filiae filiarū / Ese / supᵖ libᵗ. 2°.

line 33: Δ somewhat / wanting.

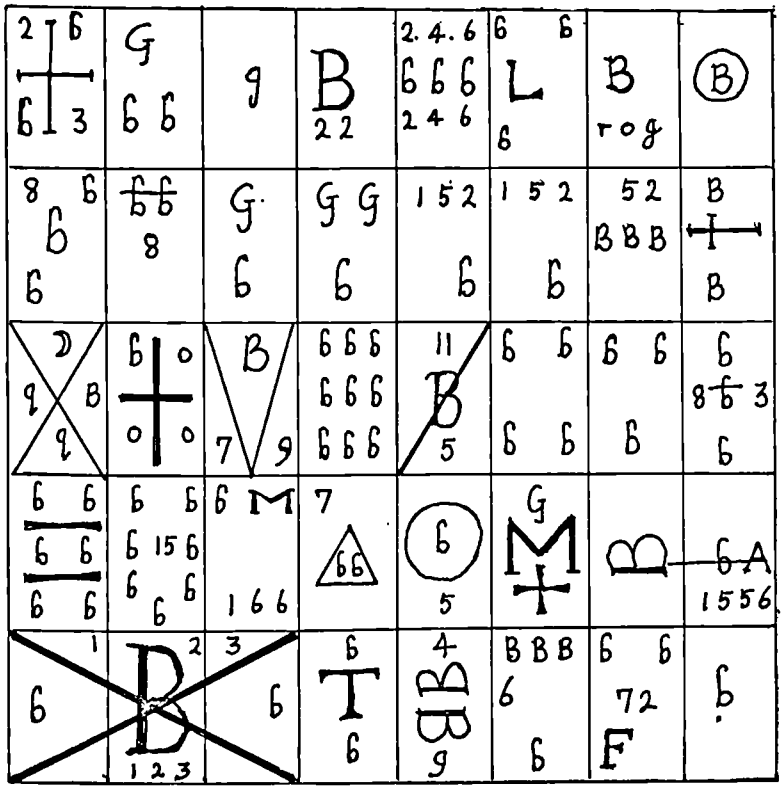
line 40: Lux

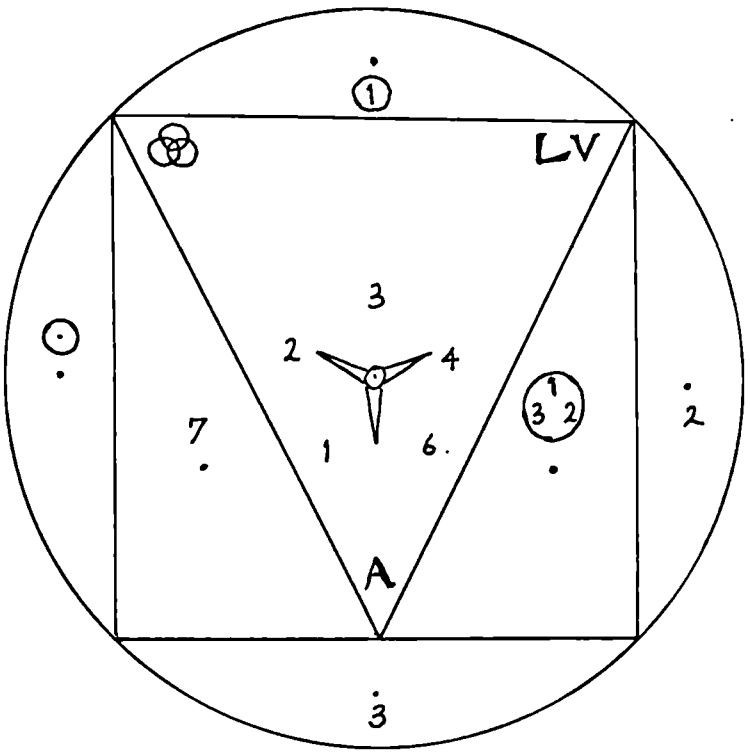
line 49: The Table / cullored

A line joins 'very black' (line 16) to 'Tenebraru' (line 17).

[33a]

Numerus Primus





Δ

Of these seven tables, Characters, or scotcheons 5

Consider the words spoken in the fifth boke A.° 1583, Aprill 28

How they are proper to every King and [pin] prince in theyr order.

They are Instruments of Conciliation

volumine 5°. wher my Character, is fashioned

G B 23	m · 30 · q B · 9 d · 4 ·	q · q · q Q B o · g og
g 30 B G 33 A	B A g O	E B get h go
5 ☾ b	d 2 id b d 2A	30 b pp
V H b 9 22	q q q Q b og a	25 b d

2 bb 2	b b	5 3 7 b b b	b B G 11	T · 13 b b b	b 9
V · 2 B	04 BB	B 14 a	b b b P. 3	b G 0	b b C : V 3
8 e b	Q · 0 7 b b	5	q q b 3	q · 9 B	b. 8
go · 30 B	q · 3 b b	q q 5 · b · b ·	d b b A	7 · 2 b · B	B B 8 3

and red, changeably. A strong sownding cam withall, as of clattring of har<ness,>

or fall of waters, or such like.

There cam a sterre shoting oute of the dark, and settled it self in the myd<le>

of the Table: And the fyre which cam oute with the woman, did cumpas

the Table abowt

A voyce sayd. O honor, laus et gloria, Tibi qui es, et eris.

The Table sheweth wunderfull fayre and glorious

Onely seuen priks appeare in the Table.

The three angles of the triangle open, and in the lower point appeared a

great A

And in the right vpper corner LV. (E T. the Table trembled)

And in the other Corner appeared thre circles of aequall bignes, aequally, or

alike intersecting eche other ⊛ by theyr centers.

A Voyce——Vnus est, Trinus est; in omni Angulo est

Omnia comprehendit: Fuit, est, et vobis erit.

Finis et Origo (E T. Ô, Ô; with a dullfull sownd he pnown/ced/

E T. The woman sayth, Fui: sum, quod non sum ...

A voyce————Lux non erat et nunc est

E T The woman being turned, from the shape of the Table, into womans shape

agayn, went into the dark.

Then one part of the darknes diminished, In the dark was a mervaylous

turmoyling, tossing, and stur, a long tyme during.

A voyce————For a tyme Nature can not abyde these sightes.

E T. It is become Quiet, but dark still.

A voyce.——Pray and that vehemently, For these things are not revealed

without great prayer

/flourish/

E T. After a long tyme there cam a woman: and flung vp a ball like glass: and

a voyce was hard saying Fiat

The ball went into the darknes, and browght with it a great white Globe

hollow transparent.

Then she had a Table abowt her neck, square of 12 places

The woman seamed to daunce and swyng the Table:

Then cam a hand oute of the dark: and stroke her and she stode still, and

becam fayrer: She sayd Ecce signū Incomprehensibilitatis

E T. The Woman is transformed into a water, and flyeth vp into the Globe of

Light: [a voyce was hard Est, Est, Est]

/flourish/

E T. A voyce. Est, Est, Est.

E T. One commeth [out], (a Woman) out of the Dark very demurely, and

soberly walking, carrying in her hand a little rownd ball: and threw

it into the dark and it becam a great thing of Earth. She taketh

it in her hand agayne, and casteth it vp into the rownd Globe and sayd

Fiat.

E T. She turned her back toward E T and there appeared a Table diuided

in 24 partes. yt seemeth to be very Square.

A voyce.———Scribe. Veritas est.

E T. A sword cam out of the Dark: and claue the woman asunder and the one half becam a man, and the other a woman: and they went and sat vppon the Ball of clay or erth.

/flourish/

Now seemeth

Marginal notes:

line 17, over 'sum': △ forte fui

line 26: Prayer

line 36: Water.

line 42: Erth.

line 49: Man / Woman

[34b]

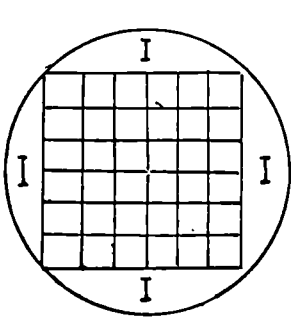
Now seemeth the Dark part to quake

A voyce ————Venito Vasedg

E T. There cōmeth a woman oute of the Dark: she sayd

Vita hijs ex mea manu.

E T. She sheweth a Table Square full of holes, and many things creeping out of it. This square is within a rownd



A voyce O Lux Deus nr̄

Hamuthz Gethog

E T. Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark

(a bright thing) and cut it in twayn and

the one parte she cut into two vnaequall partes: and the other half, she

cutteth into a thowsand (or innumerable) partes. Then she toke all the partes

vp into her skyrt. She hath a Table, and it hangeth on her shulders

She stept before the other woman, whose hed standeth in the dark.

This woman her Table is fowresquare. She is very bewtifull:

she sayd Lumina sunt haec Intelligentiae tuae

She sayd Fere nulli Credendus est hic numerus.

This woman taketh the little peces, and casteth them vp, and they become

little Sparks of light: and of the things she cast, There were two

great rownd things. And they were allso cast vp to the white Transpa=

rent Globe. And she went away into the Dark: which was, now, very

much lessened:

Then the other woman, (who was forestept) thrust oute her hed

who had the rownd conteyning the Square, with 36 places.

She crymbleth clay, and it turneth to byrds. She seameth to be

like a witch. Into the bosse of her Table, she put her hand

and that bosse, was in the Dark: and oute of the bosse, she

seemed to fatch that Clay . she sayd

Ad vsum tuum Multiplicati sunt.

E T She went into the Dark.

/flourish/

E T. A voyce,

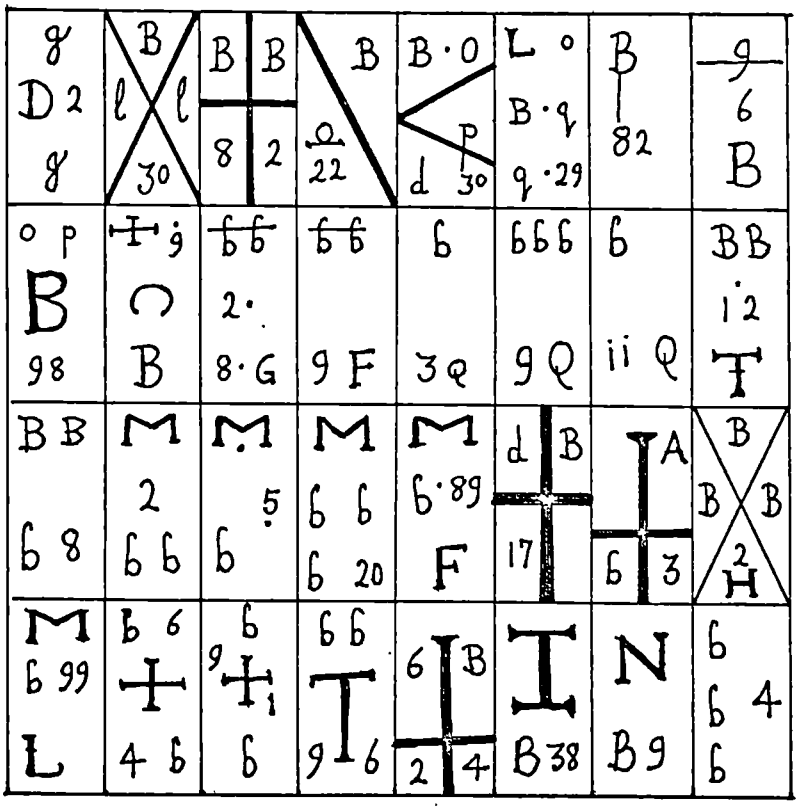
Marginal notes:

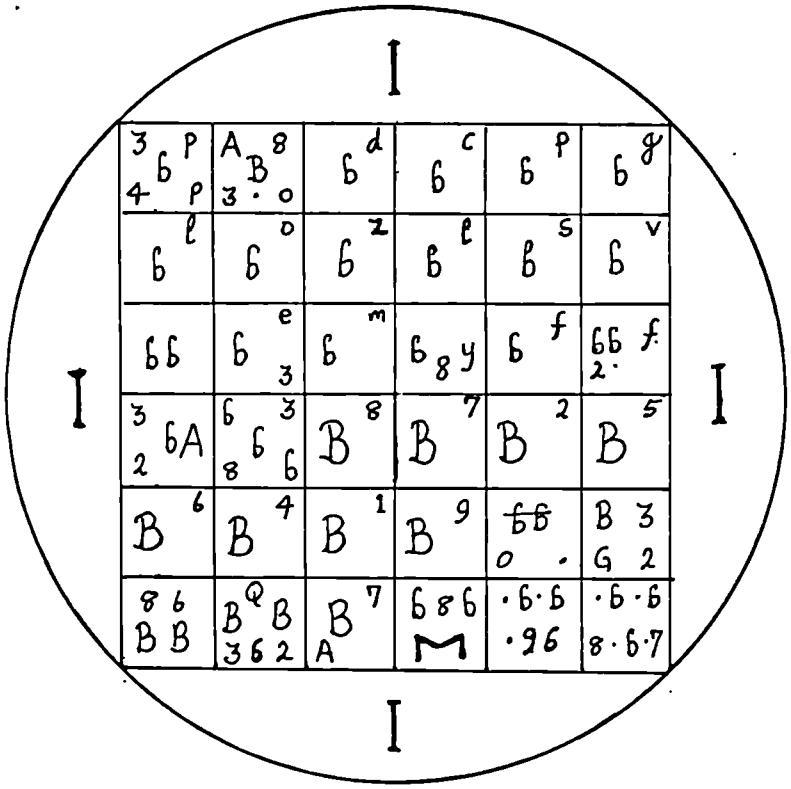
line 16: Note this / stepping / before [with a line connecting 'stepping' with 'forestept' (line 26)]

line 21: The sterrs / Sonne and / Mone / Created

Lines join 'Square' (line 5) to 'Square' (line 27), and also 'rownd' (line 6) to 'rownd' (line 27).

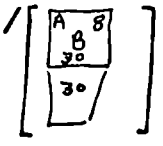
[35a]

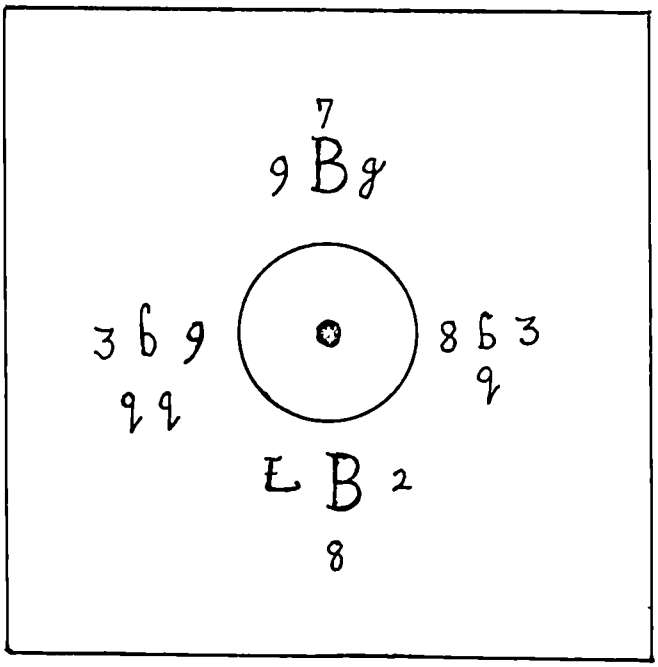




Marginal note:

bottom line of first Table: Note / the Cross / with the two / bees, the 4 and / the 6, is one of / the Notes annexed / to the second Table / of the 4 of Enochs / Tables: And the T'''' of Enochs / Tables semeth to answer / vnto the T first in / the Seale of AEmeth / and the cross allso /





[36a]

E.T: A voyce is hard saying

Omnia gaudent fine

E.T: There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the grownd: and it turneth to herbes, and plants

becomming like a garden. and they grow vp very fast: she sayd Opus est.

E T. She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it vp

and casteth it into the myddle of the Erthen Globe, on which appeared

Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly, which

all this while, were not seen.

Mi Obumbrabit vestigia v̄ra veritatis Luce

The Actor, The Actor, The Actor:

One Disposer; he, which is one in all; and All in all:

bless you from the wickednes of Deceyte: Create you

new vessels: To whome I commyt you.

E.T: he holdeth his sword over vs, in manner, out of the stone.

Mi Fare Well. Serue God. Be patient

Hate vayne glorie. Liue iustly. Amen.

Δ What spede shall I make for the yard square Table, the Wax, the Seale, and the Character? Mi. As thow ar motioned, so do.

Δ Gloria P̄ri et F et SS. S.e.i.p.e.n.e./s̄.e.c/i,ss. amen,

/flourish/

Δ Note, All the Tables before were by E T, letter by letter noted out of the stone standing before him all the while: and [so wer] the [my] Tables following wer written by me as he repeted them orderly out of the stone.

/flourish/

Marginal notes:

line 4: hearbs / &c

line 8: <...> Centre
<D>arknes.

Aprilis 29: Sonday: Nocte hora 8¼.

E.T. Two appeare Michael and Vriel.

Mi. Et posuit illos in ministerium eius.

Quid desideratis?

Δ Sapientiam et Scientiam nobis necessariā, et in Dei servito potentem

ad eius gloriam.

Mi Sapere, a Deo: Scire a Creatura et ex creaturis est.

Δ
Vr. Venite filiae

E.T: Seuen women appeare bewtifull and fayre

Mi. This work is of wisdome (Δ sayd Michael, and stode vp).

E T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to

that, that he willeth me: and to follow his cownsayle.

Mi. Wilt thow Δ Then with much ado, E T sayd as followeth

E T. I promise, in the name of God the Father, God the sonne and God

the holy ghost, to pforme that you shall will me, so far as it

shall lye in my powre.

E.T. Now they two seeme to confer to gither

Mi. Now you towche the world, and the doings vppon earth.

Now we shew vnto you the lower world: The Gouernors that

work and rule vnder God: By whome you may haue

powre

Marginal notes:

line 36:⟨Δ⟩ I am not sure / if it wer Mi. / or Vr, that / <c>alled for thē

line 42: <E>.T. his / <p>romise

line 48: <Pr>actise. / The lower world

[36b]

powre to work such things, as shalbe to god his glorie, profit all your Cuntrie, and the knowledge of his Creatures

What I do wish to do, thow shalt here /c know/, before thow go.

We procede to One GOD, one knowledge, one Operation.

Venite filiae 5

Behold these Tables: Herein lye theyr names that work vnder

/c vnder/ <Light> God vppon earth: not of the wicked, but of Angels of

/c light/ (<in> The Whole Gouernment, doth consist in the hands of 49:

(in God his Powre, Strength, Mercy, and Justice) whose nam<es> Names are here euident, excellent, and glorious 10

Mark these Tables: Mark them. Record them to your <.....>

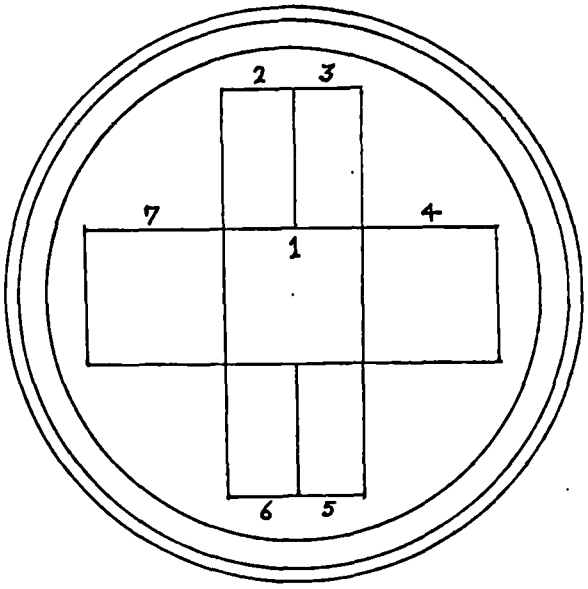
This is the first knowledge. Here shall you hau<e> haue Wisdome Halleluyah.

Mighty and Omnipotent art thow, O God, God, God, God, amongst thy Creatures. Thow fillest all thing<s> things with thy excellent foresight: Thy Glorie be be amongst vs, for euer. Δ Amen. 15

E.T. All the 7 (which here appeare) ioyne theyr Tables in One: One, Which, before they held apart. And they be of this Forme all to gither. The myddelmost is a great Square 20 and on eche side of it, One, as big as it, ioyning close to it

And ouer it ioyned two, which both togither wer aequall to it: and vnder it, wer such other two, as may appe<are>

in this little pattern. Being thus ioyned, a bright Circle did cumpas and enclose them all, thus: but nothing was in the Circle.



E T: one

Marginal notes:

line 3: To E T. he / spake

line 5: Filiae

line 7: .49. good / Angels / Governors.

line 1 : The / first / know= /ledg

[37a]

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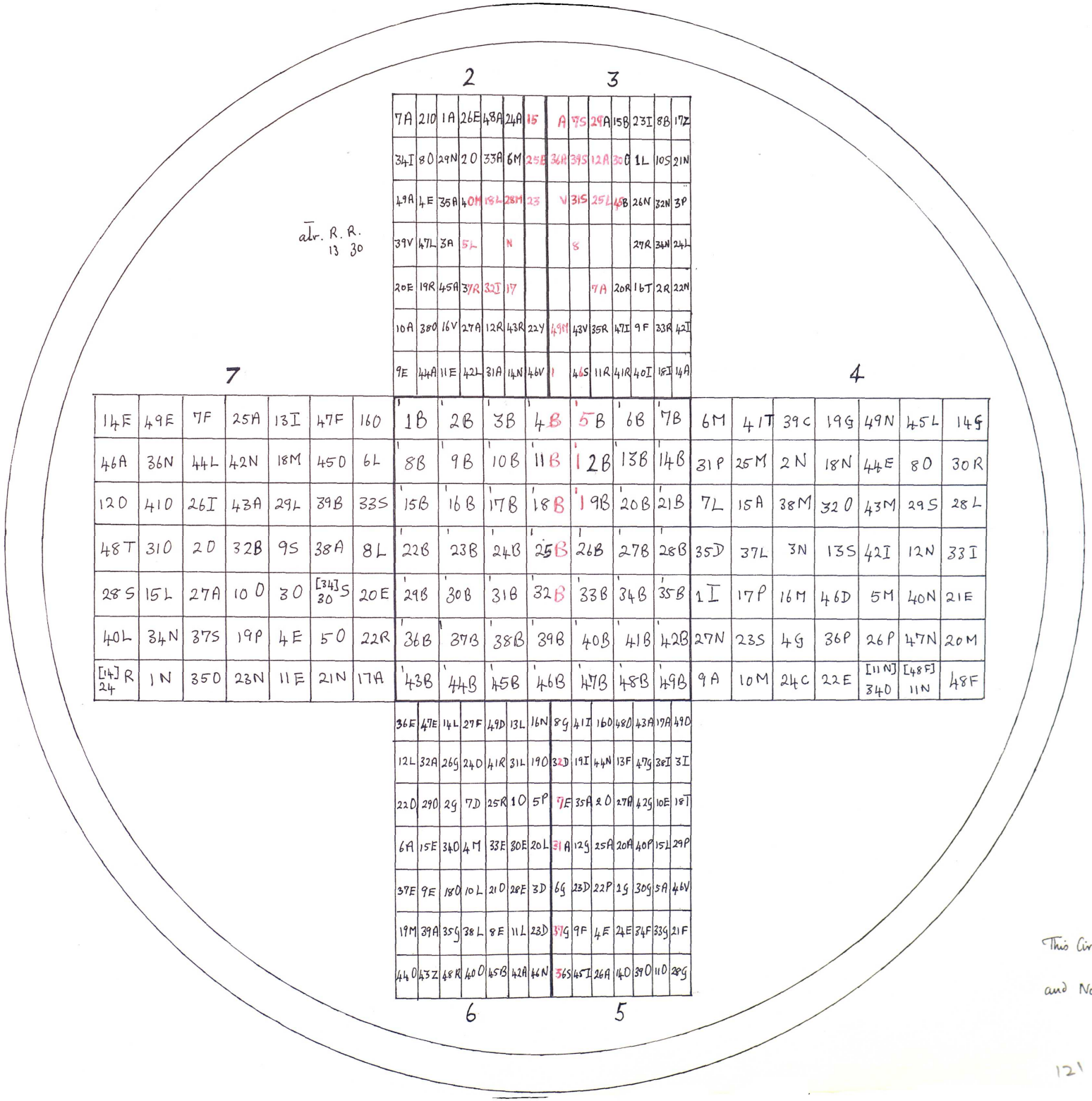


14E	49E	7F	25A	13I	47F	16O
46A	36N	44L	42N	18M	45O	6L
12O	41O	26I	43A	29L	39B	33S
48T	31O	2O	32B	9S	38A	8L
28S	15L	27A	10O	3O	[34]S 30	20E
40L	34N	37S	19P	4E	5O	22R
[14]R 24	1N	35O	23N	11E	21N	17A

1B	2B	3B	4B	5B	6B	7B
8B	9B	10B	11B	12B	13B	14B
15B	16B	17B	18B	19B	20B	21B
22B	23B	24B	25B	26B	27B	28B
29B	30B	31B	32B	33B	34B	35B
36B	37B	38B	39B	40B	41B	42B
43B	44B	45B	46B	47B	48B	49B

6M	41T	39C	19G	49N	45L	14G
31P	25M	2N	18N	44E	8O	30R
7L	15A	38M	32O	43M	29S	28L
35D	37L	3N	13S	42I	12N	33I
1I	17P	16M	46D	5M	40N	21E
27N	23S	4G	36P	26P	47N	20M
9A	10M	24C	22E	[11N] 34O	[48F] 11N	48F

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24D	41R	31L	19O
22D	29O	2G	7D	25R	1O	5P
6A	15E	34O	4M	33E	30E	20L
37E	9E	18O	10L	21D	28E	3D
19M	39A	35G	38L	8E	11L	23D
44O	43Z	48R	40O	45B	42A	46N

8G	41I	16O	48O	43A	17A	49D
32D	19I	44N	13F	47G	38I	3I
7E	35A	2O	27A	42G	10E	18T
31A	12G	25A	20A	40P	15L	29P
6G	23D	22P	1G	30G	5A	46V
37G	9F	4E	24E	34F	33G	21F
36S	45I	26A	14O	39O	11D	28G

altr. R. R.
13 30

forte I, ao in Baligon

This Circle about was bright and Nothing in it.

[38b]

/blank/

[39a]

E.T: one stept furth, and sayde,

Wilt thow haue witt, and wisdome

Here, it is. (△ pointing to the middle table)

An other sayd, the Exaltation and Gouernment of Princis, is in my hand. (△ pointing to that on the left hand of the two vppermost)

In Cownsayle and Nobilitie, I prevayle (△ pointing to the other of the two vppermost: which is on the right hand)

The Gayne and Trade of Merchandise, is in my hand: Lo, here it is.

△ he pointed to the great table on the right side of the myddle Table

that I meane which is opposite to our right hand while we behold

those 7 Tables.

The Qualitie of the Earth and waters, is my knowledge and I know them: and here, it is: (△ pointing to that on the right hand of the two lowermost.

The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (△ pointing to the other Table

below, on the left hand.

I signifie wisdome: In fire is my Gouernmēt. I was in the be= gynning, and shalbe to the ende (△ pointing to the great table on the left hand of the Middle Table.

Mi. Marke these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Myddle Table etc △ I wrote oute of the

stone the whole 7 Tables (as you see them here with theyr numbers

and letters) while E.T. did vew them in the stone, and orderly express them.

△ As concerning 39 V. 47 L in the second Table, where are 7 places:

and there but 6 numbers and letters, and yet euery place semeth to

haue a letter, in the iudgemēt of E T his sight. Which is the

Number and letter wanting, and where must it be placed?

Mi. Non potestis hoc videre sine ratione.

△ The Next day, as I was loking on the Tables being finished, and ioyned

all to gither in One Compownd Figure: [and] E T, cam to me, and

stode by me, and his ey was on the forsayd place which I was forced to

leaue empty, in the 7th and last. And behold he saw houering and

hopping in the ayre /.c.7 ouer the sayd place, and the next before it:

And that, which I had placed the sixth, was to be put in the seuenth

place, and that which was wanting, was to be set in the sixth place

being 30.N.

E.T. Euery of the 7 Tables, as they wer written out of the stone

do seme afterward to burn all in fyre: and to stand in fyre

E.T: After all the Tables wer written, eche toke [her] his Table aparte agayn

and stode in theyr order.

E.T. Note moreouer, The First, had Bokes in hi[r]s hand

Kings ——————— The Second, a Crown in hi[r]s hand

Nobilitie ——————The Third, Robes

Merchants——△—$A\overline{q}^{a}$ ——The fowrth, $\overline{aial}$ quadrupes vlul $\overline{olm}$ colorū

Terra—The fifth, Herbes

Aer——The sixth, a fanne

Ignis—The seventh, a Flame of fyre [illegible]

[illegible] Doe [illegible]

Marginal notes:

line 12: <△> I mar= / <v>ayle that the / <Ea>rth and ate[illegible]
are / <her>e ascribed to one.

line 34: △ / This I enter= / sert now; / though it wer / [illegible]
at the / first Noting

line 38: < /.^{c}.7 t>wo numbers and / <t>wo letters cuppl[illegible]
to them.

A line joins 'wisdome' (line 2) and 'wisdome' (line 19).

[illegible]

Decedite in $\overline{noie}$ eius, qui vos huc misit.

E.T:—Vriel opened a boke in his own hand, and sayde

Vr.—— The Fountayne of wisdome is opened. Nature shalb<e>
knowne: Earth with her secrets disclosed.
The Elements with theyr powres iudged
Loke, if thow canst (in the name of God) vnderstand [illegible]
Tables. △ No: Not yet.

Vr. Beholde, I teache. There are .49. Angels glorious an
<excellent> /excellent/
appointed for the governmēt of all earthly actions. W[illegible]
4<9 doe>
do work and dispose the will of the C[illegible] ted from
t<he>

the begynning in strength, powre, and glorie:

These shalbe Subject vnto you, In the Name, and by Inv<o>

Invo= cating vppon the Name of GOD, which doth lighten, dispose a<nd>

and Cumfort you

By them shall you work in the quieting of the estates, In lerning

learning of wisdome: pacifying the Nobilitie; Iudgement in the

the rest, aswell in the depth of waters, Secrets of the Ayre, as in t<he>

as in the bowells and entralls of the Earth,

Vr. Theyr Names are comprehended within these Tables. Lo, he /teaches/ teacheth

he teacheth. Lo he instructeth, which is holy, and most highest

Take hede, thow abvse not the Excellency, nor ovvershadow it with

with Vanitie. But stick firmely, absolutely, and perfectly, in the Love

Love of God (for his honor) to gither

Be mery in him: Prayse his name. Honor him in his Saincts. Behold

=hold him in wisdome: And shew him in vnderstanding.

Glorie be to him; To the ô Lord, whose name perseth through the earth

Earth, Glorie be to the, for euer. Δ. Amen, Amen, Amen.

Vr Lo, I will breifly teache the: you shall Know the Mysteries in him:

him, and by him, which is a Mysterie in all things.

The letters are standing vppon 7 equall numbers. The Number before

before them is signifying, teaching and instructing (frō the first Table

Table to the last,) which are the letters that shalbe ioyn*d togither:

begynning all, with B, according to the disposition of the number

/number^{c}7 vntyll the 29 /97 generall names be known. The first 29 are more

more excellent than the rest. Euery Name doth consist vpon the quantitie

=tity of the place: Euerie place with addition bringeth furth his name,

name which are 49.———I haue sayde———

Δ I pray you to tell me the first Name. Vr. The first name is BALI/CON/GON

Mi I haue to say to the*, and so haue I done

Δ Now he spake to E T, of the matter he sware him to, at the begynning of

of this last Instruction: and he told me after ward what Michael had willed

willed and moved him vnto. Wherat he seamed very sore disqu- : and sayd this to me

to me E.T: He sayd that I must betake my self to the world, and to the

world. That is that I shold marry. Which thing to do, is no na=

naturall Inclination: neyther with a safe Conscience may I do it, contrary

ry to my vow and profession. Wherefore I think and hope, there is

is some other meaning in these theyr wordes.

Mi Thow must of force kepe it:

Thow knowest our mynde.

Δ Deo opt. Max^{o} ois honor laus et gloria in saecula saeculorum. Amen.

Ended hora noctis, 11½^{a} circiter.

/flourish/

Marginal notes:

line 2: a boke

line 9: Erthly Actions

line 12: Practise

line 23: We two / to gither

line 31: *Δ / Vide ipam / Tabulam ho= / rū 49 nolm / Collectā, pa= / gina sequente

line 34: The first 29

line 39: *Le ment / to E T.

line 44: E.T must / marry

[40a]

Tabula Collecta: 49 Angelorū Bonorū, Noia continens □ per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL

16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofo[s]n
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo

46	Busduna
47	Blingef
48	Barfort
49	Bamnode

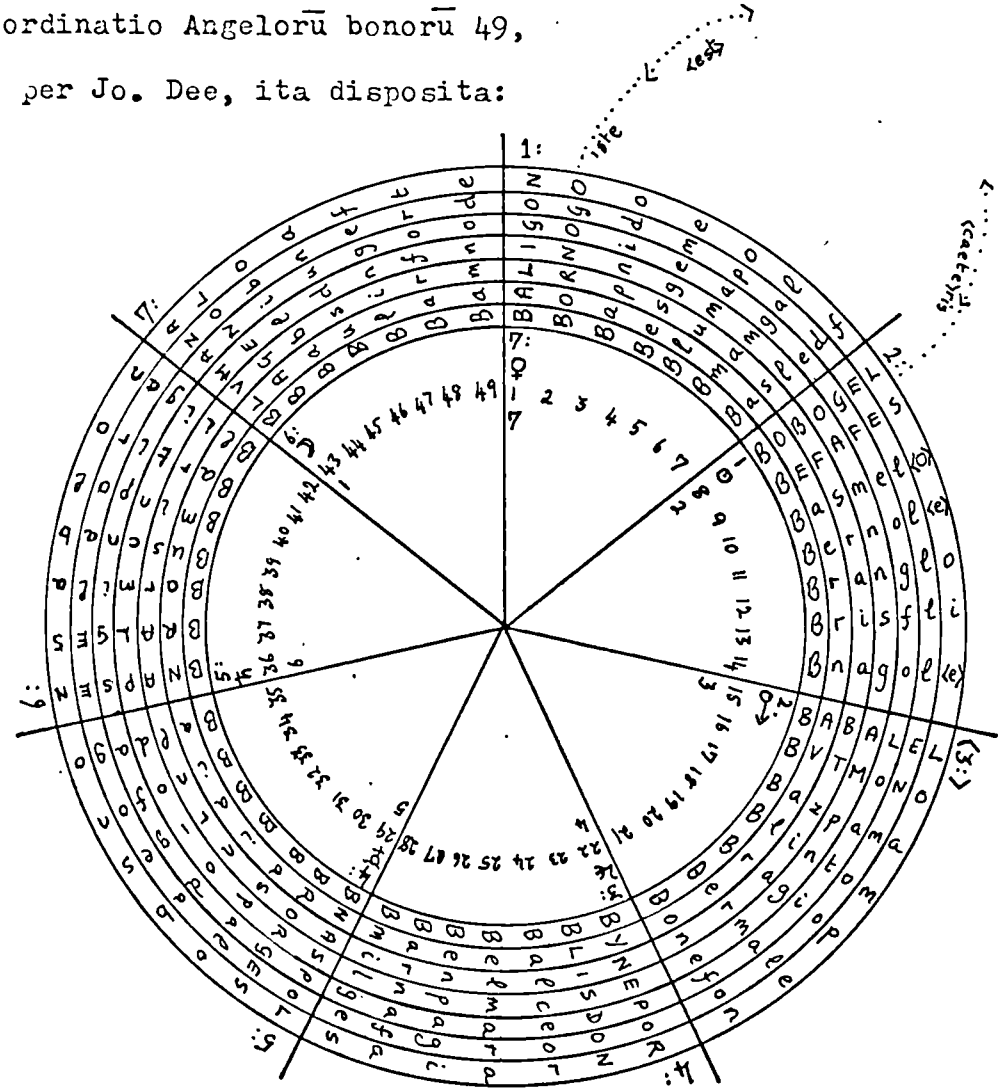
[40a]

/blank/

[41a]

Coordinatio Angelorū bonorū 49,

per Jo. Dee, ita disposita:



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[42a]

Liber <4.>

<1>2.> Fryday Maij 4. hor 2½ a meridie

Δ E.T: wold not willingly now deale with the former Creatures: vtterly <m>islik<ing>

and discrediting them, bycause they willed him to marry. Neyther wold

a put of his hat in any prayer to god, for the Action with them: where=

vppon I went into my Oratorie, and called vnto God, for his diuine help

for the vnderstanding of his laws and vertues [knowing and vnderstanding]

which he hath established in and amongst his Creatures, for the

benefyt of mankinde, in his seruice, and for his glorie etc

And comming to the Stone, E,T. saw there those two, whom

which vnto, we wer instructed to be Michael and Vriel.

E,T: Michael and Vriel, both kneled holding vp theyr hands: and Michael

seamed to sweat water abundantly, somwhat reddish or bluddish.

There cam 7 Bundells down, (like faggots) from heven ward. And Michael

taketh them kneeling. And Vriel taketh a thing like a superaltare

and layeth it vppon the Table: and with a thing like a Senser doth make

perfume at the fowre corners of the Table: the smoke ascending vp:

and the senser, at the last, being set on the Table it seemed to fall throwgh

the Table

VRIEL semeth to be all in a white long robe tucked vp: his garment full of plightes and seemed now to haue wyngs (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.

Vriel taketh the .7. Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E:T. there commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme three.

From vnder the Table commeth a great smoke, and the place semeth to shake.

Vriel lieth now prostrate on his face: and Michael contynually prayed sweating

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there it appered, that al se Bundells seemed to haue in them, of all Creatures some, in most glorious shew.

The glorious man seemed to stand vppon a little hill of flaming fyre

He taketh of, of one of the Bundells a thing like a little byrd; and it hoouerth affore him as thowgh it had life: and than it rested vppon the thing like a superaltare

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour. his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do

shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross ouer it: and, so he did three

tymes. He looketh vp to heven.

Now the byrd, which, before, seamed to be but as byg as a sparrow,

seameth to be as great as a swanne: very beutifull: but of many cullours.

Now looketh Michael vp, and held vp his hands to heven, and sayeth

Sic, Sic, Sic, Deus noster.

Vriel, (sayd)——Multiplicabit omnia, benedictione sua.

The former Bewtifull man taketh this fowle, setteth it on the bun[illegible]ll, and

on the place, from whence it was taken: And, now, the place

where

Marginal notes:

line 4: E.T. is to / marry

line 20: Vriel his / manner / of appari= / tion

line 26: A Glorious / man.

line 35: All Creatures.

line 41: A / A description of / of the glorious / man.

line 49: Many / Many cullours in all / all his garmēts are / ar shewed in se= / sequentibus libris

line 53: Δ

[42b]

where this byrd stode before, seameth allso, to be (proportionally) wa<x ..>

as big, as the byrd, (thus enlarged).

this man taketh an other byrd, and putteth the wyng of it, beh<ind>

the wing of the first (as thowgh he yoked them

This second byrd, at this his first taking, was as byg, as the <first .....>

was become, (encreased, as it shewed), and it was allso a very bew<tifull....>

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, <nor>

any thing els.

E.T: a voyce was hard, like Michael his voyce, saying,

It was a byrd, and it is a byrd, absent there is nothing but Quantitie

△ A voyce. Beleue. The world is of Necessitie: His Necessit<y>

is gouerned by supernaturall Wisdome

N cessarily you fall: and of Necessitie shall rise ag<ain>

Follow me, Loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gone. Vriel standeth at

the Table: and Michael sitteth now in his Chayre: and sayd

Mi. This doth GOD work for your vnderstanding

It is in vayne to stryve: All Government is in his hands

What will you els, what will you els?

△ Progressum et profectum in virtute et veritate ad Dei honorē et gloriam.

Mi This hath answered all our Cauillations

△ What hath answered all our Cavillations?

Mi Now hast written

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, [are] and gon out of sight, now

are shewed agayn: but none of the bundells appere

They seme to grow to a huge bigness, as byg as mowntaynes: incredibly

byg: and they seeme to hover vp in the ayre, and to fly vp toward

heuen, and with [theyr wing] theyr wings to towch the sky: And one

of them with his bill seemeth to take sterrs into it: and the other /bird/ to

to take them from the same byrd, and to place them agayn in the Skye.

And this they did very often: and in diuerse places of the heuen

with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break

clowdes in peces, as they passed: and to cause all dust to flye

from all walls, and towres, as they passed, and so to make them clene:

cl And in the streetes, as these two Byrds flew, seemed diuerse brave

fellows, like bisshops, and Princis and Kings, to pass: and by th

wyngs of these byrds, they were striken down. But Simple

Seely ones, like beggers, lame and halt, Childern, and old ar d

men, and women, seemed to pass quietly, vntowched and

vnouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted vp, wi h

[theyr wyngs] the endes of theyr wyngs, fowre Carkasses of dead

me (owte of the grownde) with crownes on theyr heads: wherof

one seemed to be a Childe

First

Marginal notes:

line 3: <The Yoa>king / <or cup>pling of / <the> two byrds

line 12: Δ / E.T: sayd the / Voyce to be / like Michael / his voyce.

line 14: Necessitie.

line 19: Vayne to / strive.

line 22: Δ / fortè your

line 30: The byrds towch / the sky and / sterrs

[43a]

First these 4, seemed leane, and deade: Then they seemed qui<ck> /quick/ (c) and in good liking: And they being raysed vp: parted eche fro<m>

other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wings ioyned togither, light vppo<n> a great hill: and there the First fowle gryped the erth mightily and there appeared diuerse Metalls, and the /caret/ Fowle spurned them away still,

Then appeared an old mans hed, heare and all on. very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene

One of them (he that brake the Skull) putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold. and so likewise theyr hands, feete, tung, eyes, and eares likewise

All gold

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other

They haue, by theyr sides, Sachels, like palmers bags, full of gold. and they take it oute, and seemed to sow it, as corne, going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi. Learne the Mysterie hereof.

Δ Teache vs (ô ye spirituall Creatures). than sayd Michael,

Mi.—Joye and helth giue vnto the riche:

Open strong locks:

Be Mercifull to the wicked:

Pluck vp the poore:

Read vnto the Ignorant:

I haue satisfyed the: Vnderstand:

Read them ouer: God shall giue the some light in them. I haue satisfyed the: Both, How you shalbe ioyned,

By whome,

To what Intent, and purpose:

what you are,

what you were,

What you shalbe, (videlicet) in Deo.

Lok vp this Mysterie:

xForget not our Cownsayle:

Ô GOD

Marginal notes:

lines 3-5: ⌈some faint marks remain on damaged margin⌋

line 6: <Great> hill

line 22: 26. / Crownes

line 45: x to E T:

[43b]

O GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for euer
The Vertue of his presence, here left, be
amongst you.

Δ Amen

Δ What am I to do, with the wax, the Table, the ring or the Lamine? etc

Mi. When the things be ready, then thow shalt know, how to vse ỹ.

Δ How shall I do for the grauing of the ring: May not a no... man do it, thowgh, E.T, graue it not?

Mi. Cause them to be made vp, (according to Instruction) by any hoonest

Δ What say you as concerning the Chamber, for our practise. May my furdermost little chamber, serue, yf the bed be taken d<owne>

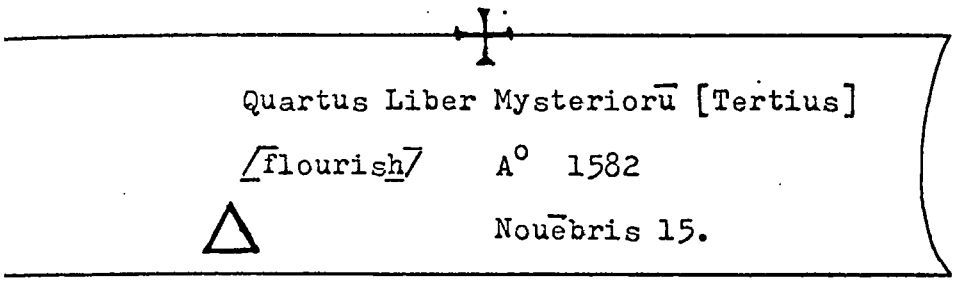
downe. Mi At the next Call for the Chamber, you shall know what to do to doe. Δ Benedictus Deus in donis suis:

et sanctus in omnibus operibus [suis] eius.

Amen. ended hor. $4\frac{1}{2}$.

/flourish/

[44a]



Quartus Liber Mysteriorū [Tertius]

/flourish/ A° 1582

△ Nouēbris 15.

Post reconciliationē Kellianam ∴ /flourish/

Miserere nri Deus

Dimitte nobis, sicut et nos dimittimus

Liber. 5us

[44b]

/blank/

△ Note. For, of Hagonel △ Carmara, otherwise Baligo<n. Vide.....>

we never had

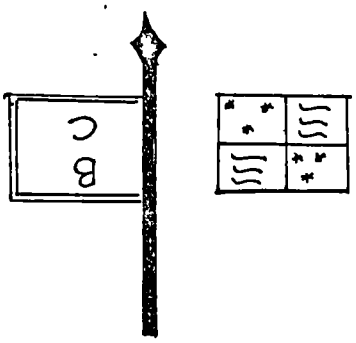
any thing before.

<On>e (of the 7 which was by him) he who stode before him, wth his face fro<mward>

him, now turned his face to him ward.

<卄/—> Regnat potestas tua in filijs

Ecce signū Operis.



△ There appeared these two letters, euersed

and aversed, in a white flag: and a

woman standing by, whose armes did not appere

<卄/> Note. my name is Carmara.

<△—> On the other side of the flag, appeared the armes of England. The flag /seemed old/ [sem<ed>] /o<ld>/

Adhuc duo, et tempus non est, (△, sayd the man which stode before

Carmara. and lifted vp his hand and avaunced his body: and the other 6

gaue him place. he spred his armes abroad: and so turned rownd toward all the

multitude (appering within the Globe:) as if he wold require audience. he sayd

than thus.

The Sonnes of men, and theyr sonnes are subiect vnto my comaundemēt

This is a mystery. I haue spoken of it. Note it throwghly.

They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme: My tyme is yet to come The Operation of the Earth is subiect to my powre: And I am the first of the twelve: my seale is called Barees: and here it is ⊙ (△ This he held in

the palm of his hand: as thowgh it had byn a ring, hanging also over his myd=

dle fingers. with a great voyce he sayd Come ô ye people of the erth:

.1. (Δ Then there came a great Number of onely Kings from amongst the rest of the multitude within the Globe. They kneele down; and some kyssed his seale and some did stand frowning at it. These kings that kissed it, had, each of them, a sword in one hand, and a payre of

Ballance in the other: the balances being euen, and cownterpeysed. But

the other had also ballances, which hong vneven, the one scale lower then

the other. The euen balanced kings were of glad cheare: but

the other wer of sowre and hevy cowntynance

It is, and shalbe so: And the workmanship of this, is to this ende.

Then cam noble men: (Δ and he held vp his hand, and they parted them selues into two Cumpanyes. and ouer the heds of them, appered

.2. these two wordes Vera, over one Cumpany:and Impuria over the other

....
....
..... etc ..... etc

Verus cum veris, et Impurus cum Impuris

Come ô ye Princes of Nature. (Δ Then cam in Auncient and grim

.3. Cowntenanced men in black gownes: of all manner of sortes Diuerse of

them had bokes: and some had stiks like measures: and they parted into two Cumpanies. Eyther Cumpany had his principall. One of

these Cumpanies fell at debate among them selues. The other Cumpany

stode still. There appeared before eche of these Cumpanyes a great boke

Vppon the bokes was written: on the one, Lucem; and on the other,

Mundi tenebras. The Forman [(or Principall)] spred his hands
ouer them, and they all fell down: and the boke with Lucem on it 45
waxed bright

Marginal notes:

line 16: /B/agenol

line 17: Filij Filij & Filij / Filij Filiorū supra / sup libro 2°.

line 20: Kings / <Kin>gs of the erth / etc

line 21: Earth

line 22: :12.

line 23: Barees

line 24: ⊙

line 25: All people / of the Erth.

line 26: Kings

lines 29-30: /part of a sketch of a pair of evenly balanced scales and a sketch of a sword/

lines 31-32: /part of a sketch of a pair of scales unevenly balanced in favour of the right hand side/

line 35: No= / Noble men

line 42: Philosophers

line 21, over 'a tyme': Δ gouerns

line 21, over 'my tyme': Δ particular or my governmet lasteth not

line 44, over 'measures': Δ Geometrae

At the foot of the page: Δ / He hath recyted the offices of [three] /two/ Kings, as of Blumaza and Bobogel / And then he sayeth, Gather by these few spriggs etc: which Bobogel is over the Nobility and written of / < Wisdome of Metalls, & all Nature >

lines join: '△' (line 1) to 'I haue spoken' (line 19),
'Regnat' (line 6) to 'Philosophers' (MN 42),
'in filijs' (line 6) to 'the Sonnes' (line 18),
'Carmara' (line 11) to 'twelve' (line 22) and
thence to 'O' in the diagram (lines 5-9),
'the man' (line 13) to 'first' (line 22),
'come' (line 21) to '.3.' (line 43).

[45b]

waxed bright: and they which attended on that boke (Lucem)
<departed>

Gather by these few spriggs the Cumpas of the whole le field.

△ I demaunded of him, what his name was: and he answered

I am Primus et Quartus Hagonel

△ This Pri: Quar, shewed his /the/ seal ⊙ to the Multitudes and th<ey> they..... 5

1. it, and of them some florish: som stand, and some fall.

△ Then he sayd ▭ The first were /the/ Kings of the earth: which t<ell> tell the

priks of the last ⊗ , take place, are, and shall be.

In this thow mayst lern science. Note a mysterie.

Take a place, is as much, as, Ende with place. 10

△ Then he threw down a great many of them before him

Here is his name, (pointing to Ho (▭ △ Car[a]mara) ▭ on the vpper

part of the Globe) Notwithstanding I am his Minister —— 15

There are kings, fals and vniust, whose powre as I haue ue augme....

and destroyed, So shalt thow.

Thow seest the weapons. The Secret is not great.

Δ I know not what the weapons are.

Pri. Quar sayd. Write, and I will tell the. Δ The three, of eche side did syt down: while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ I had thowght that ye [sad] sayd before, you had byn the first and the Fowrth of Hagonel.

Pri. Quar. ☐ I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that govern the three. Therfore I am the first and the last of the fowre Δ In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn a wry: of some theyr legs broken.

And then, pointing to Ho (Δ ☉ Carmara) he sayd.

In his name with my name, by my character and the rest of my Ministers, are these things browght to pass.

These things that lye here, are lyers, witches, enchanters, Decoyvers, Blasphemers: and finally all they that Vse NATVRE, with abvse: and dishonor him which rayneth for euer

2. The second assembly were the Gouernors of the Earth, whose glory, yf they be good, the weapons which we haue towght the, will augment: and Consequently, if they be euill, pervert

3. The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with [eyse] eyes looking toward heaven, the rest to the center of the Earth. vbi nō Gloria, nec bonitas nec bonum est. It is wrowght, I say, it is wrowght

(for thy vnderstanding) by the seuen of the seuen which wer the sonnes of sempiternitie, whose names thow hast written and recorded to Gods Glory △ Then he held vp his hands, and seemed to speak but was not herd (of E.[T]K.) as he told me: and thervppon Pri quar: sayd Neyther shalt thow heare, for it is Vox hominibus non digna 45 Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui filius est vnicus, et Gloria Mundi.

E K. saw like a black cloth come in and cover all the forepart of

the

Marginal notes:

line 1: <Hagonel.>

line 3: < The Foreman / with the short / .... >

line 7: <Ki>ngs / Kings

line 12: Carmara his / Minister: forte / Prince, / Hadonel

line 14 RH: △ / in < generall > / pa<rticularly> / .. B<lumaza >

line 16: Weapons wher= / with to destroy

line 25: Note this First, / and Last, / bycause of / Baligon alī / Carmara. his / < prince> & tables.

line 29: Practise, wth / spirituall wea= / pons

line 31: Liers / Witches / Enchanters

line 34: Gouernors

line 42: Note / :: Practise / lib^{o}. 2° Filij filiorū /

E[illegible] ——— 1.
An ——— 2.
Aue ——— 3.
Liba ——— 4.
Rocle ——— 5.
Hagonel ——— 6.
Elemese ——— 7.

These 7 are na= med in the great Circle following

line 48: The black cloth / of silence, and / staying

At the foot of the page: Note: how he governeth Three / and Carmara (his King) hath also a Triple crown

lines join: 'et' (line 4) to 'first of'(line 20),
'shewed' (line 5) to 'seest' (line 16),
'threw down' (line 11) to 'destroyed' (line 15),
'Fowrth' (line 21) to 'filius' (line 47),
'Ministers' (line 30) to 'seuen of the seuen' (line 41),
'the weapons' (line 35) to 'weapons' (MN29),
the second 'seuen' (line 41) to 'Illi' (line 46),
'whose names' (line 42) to 'Illi' (line 46).

[46a]

In the first leafe were the Offices
of the two Kings Blumaza & Bobogel
recited, as appeares by the Note at the
bottome of the 2d page: /& also 5: c May 1583.7 phaps this
first leafe was lost bifore he drew vp
his Booke of de Bonorū Angelorū invitatiōibus
because I find a Blank where Blumaza
is placed.

This Character seemes to stand for
Carmara, as apps from sev all places
in .fol. 2.a. & b. & many other.

It apps by a note of Dr Δ: (de Heptarchia &c:
Cap. 1.) That Michaell & Uriel were psent at the
begining of these revealed Misteries & gaue authority
to Carmara to order the whole Heptarchicall Revelacow

pʰaps this authority was entred in the first lost leafe of this /5.7 4th booke (though Dr. Δ: calls it [here] the 2d Booke in this Note.) see Chap: 2. at ye begining. By a mginall note at the begining of the first Chapter, it should seeme, yt the Dr. meanes by the first [chapter] Booke the Action only of the 16 of Nov: 1582. & by the 2d Booke the Actions of the 17 [&] 19 /+ c20/ of Nov. 1582. but his mginal Note of 19 should be 20 of Nov, for so it appʰs by ye Actions entred. The 21 of Nov: vizt: the action of yt day he calls the Appendice of the 2d chapter.

[46b]

This is the writing of Elias Ashmole.

FM

[47a]

the stone, so that nothing appeared in the stone: then was hard a voyce saying. Loke for vs no more at this tyme: This Δ shalbe a token, (from this tyme furth) to leaue.

Δ Laus et Honor sit Deo Immortali et Oipotenti nunc et sempʰ. A<m>en

/flourish/

Marginal note:

line 2: <The To>ken / <to le>aue of, by a black / <shad>dowing all /in/ c ye stone.

<158>2 Die ♀. A meridie: hora 5. Nouemb. 16

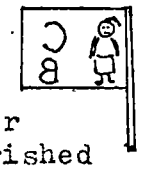
△ He with the triple Crown on his hed, in the long purple robe, had now onely

that part of the rod in his hand, which was clere red: the other two parts being

vanished awaye. He shoke the rod, and the Globe vnder him did quake. then he

sayde Ille enim est Deus, Venite △. All the 7 did bow at his speache

He holdeth vp the flag, with the picture of a woman [in it] paynted on it, with

the  (as before was noted) on the right side of her. And on the

other side of the flag, were the Armes of England. He florished

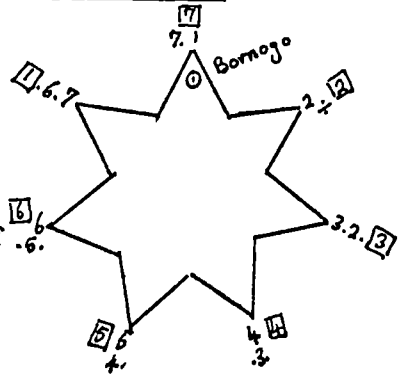
with the flag very [muche] muche, and went as thowgh he <did>

marche, in warlike manner vppon the vpper & vtterparte of the Globe.

He pointed vp to the Flag and sayde There is two to come, there

is no more. All the people in the Globe seamed to be glad and reioyce

Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. they hold vp all togither Heptago= num stellare, seeming to be Copper.



.1: The first Holder, sayd, Ille nosti and so pulled his hand of frō the Heptagonū.

2: The second of the .7. taketh his hand of and doth reverence and sayd I am he which haue powre to alter the

In corruption of NATVRE. with my seale, I seale her and she is becōme perfect. I prevayle in Metalls: in the

knowledge of them. I haue byn in Powre with many
but Actually with few. I am of the first of the twelue
the Second of the Seuen. wilt thow know my name
Δ full gladly. I am BORNOGO: this is my seale:
[what thow desyrest] This is my true Character. what
thow desyrest in me, shalbe fullfilled. Glory to God. Δ. He
kneled down, and held vp his hands toward the Heptagonum.

3: The next (or third,) sayd, I am Prince of the Seas: My powre
is vppon the waters. I drowned Pharao: and haue destroyed the
wicked. I gaue life vnto the seas: and by me the Waters move.
My name was known to Moyses. I liued in Israel. Beholde
the tyme of Gods visitation. I haue measured, and it is .8. This
is a mysterie. God be mercifull to his people. Behold, Behold
Lo, Behold

Marginal notes:

line 13: /There is a marginal drawing of the arms of England in Sloane MS. 3677, similar to that at 45a,6/

line 15: /There is an illegible marginal note which has been erased/

line 18: Δ so he sayd / in latin, in / the forpart of / the leaf before.

line 20: Δ — Note. / Copper apperteyneth / to ♀.

line 21: Δ / Hagonel /with line to 'Holder' (line 21)/

line 22: Δ Forte / Bagenol / Hagonel, if H be for B / Than B/a/gonel/< conteyned> Ba / genol

line 27: Metalls .

line 29: One of the / first of the / Twelue.

line 31: Prince / Bornogo

line 35: The Seas

line 39: 8 / Gods visitation / And it is 8: may be 8 yeres / added to this tyme, and that maketh 1590. Noveb. 16. That 8, or 88, I know not yet /with line to '8' (line 39)/

lines join: 'Ille' (line 10) to MN18,

'Flag' (line 16) to 'There' (line 17).

[47b]

Lo behold, my mighty powr consisteth in this. lern wisdome by my <words.>

This is wrowght for thy erudition, what I enstruct the from God: Lok<e>

/vnto thy/ Charge truely. Thow art yet deade: Thow shalt be reuiued. But <oh,>

bless God truely. The blessing that God giueth, I will bestow vppon the by per<mission>

O, how mighty is our god, which walked on the waters: which sealed me w<ith>

his name. whose Glory is without ende. Thow hast written me, yet dos<t>

not Know me. Vse me in the name of God. I shall at the tyme appointed be ready

I will manifest the works of the seas, and the miracles of the depe shal<be>

knowne I was Glorified in God. I Skurged the world. Oh oh oh, now they do

repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is pr<int.....>

for euer: behold it △ he opened his bosom and seamed leane: and

/seemed to/ haue feathers vnder his robes: He had a golden gyrdel: and on it, written, B<EFAFES> /BEFAFES/

Than he sayd. Blessed be thow Ô God, God, God, for euer. I haue /said/

Δ he toke his hand of frō the Heptagonum.

Δ The black Cloth was drawn. which is now appointed to be <our>

token from them, that we must leave of for that instant

Δ. Deo soli, ōis honor, et Gloria. Amen

/flourish/

Marginal notes:

line 1: Δ

line 2: Δ / My charge

line 8: The seas

line 12: Prince / Befafes / wth feathers / vnder his robes.

Friday After drinking at night circiter hora 8^{a}

Δ On the left side of Ho (sitting in the Chayre) appeared yet three

holding vp the Heptagonum. [and] /on/ one and the other side below. He sat with his

his face from E K toward me. I stode and my face southward. E K he

sat at the same table, with his face Northward.

4. The Fowrth (holding below) Cryed. Earth, Earth, Earth.

E.K. he speaketh Hollow, so that I vnderstand nothing. Δ than he answered They are the wordes of my Creation, which you are not

not worthy to vnderstand. My Powre is in Erth: and I kepe the bodies

of the Dead. Theyr members are in my bokes. I haue the key of Dis=
solution. Behold Behold, All things, yea /bis/ All things, haue theyr
there workmanship with me For I am the ende of Working. E K
He falleth down prostrate, and speaketh I know not [what] what;
Δ
than he sayd I haue the Light of his anger, and I will destroy it. O,
O, Behold, It is in a light left within the bottomles pit. It is the ende
and the Last. O blessed shall thy name be, Blessed shall thy name
be for euer. Behold this is my seale Behold, the bowels
Bowells of the earth are at my opening Δ Then I requested
/ted/ him to help me with some portion of Threasor hid, to pay my detts withal
c
/withall/ and to buy things necessarie etc. He answered O Wordling
thow shalt be satisfyed with welth of this world. Behold Behold
Behold Lo lo Behold, vehemētly I say Behold I haue, horded vp
Δ
Threasor, for the Sonne of perdition, the first Instrument
of his destruction. But, Lo these Cauerns Δ he
shewed to E K the Cavernes of the earth, and secret places therof
thereof and afterward sayd: Mark this, All spirits, inhabiting within
the earth; where, their habitation is, of force, not of will, (except
c
/except/ the myddest of my self, which I know not), are subiect to the
powre hereof. Δ Pointing to his Seale. With this you

shall

Marginal notes:

line 21, over 'and the other': and one on the other side below

line 27: In earth. /

line 28: The Dead mens / bodyes.

line 32: The Light of / his anger. /with a hand/

line 37: Threasure hid / requested.

line 41: ·△·/ Antichrist

line 46: How can the / middest of a / <s>pirituall crea / ture be ima= / <g>ined? / my dowt to ax / <He meant the middest or> / Center of the Earth. The middest of his <charge> /with a hand/

lines join: 'his' (line 21) and 'ende' (line 30),
the diagram of the seal (line 35) and 'this' (line 44).

[48a]

shall govern, with this you shall vnlok: with this (in his name who raveth) you shall discouer her entrayles. How say you now? Can you do it? Ar not your Magiciens acquaynted with me Yt greueth me to regester the bones of the Wicked. Prayse him Butmono, Prayse him Butmono, prayse him. △ Is that your name, I pray you tell me. he answered Yea it is my name. It is the ende of all things. E K. now he sitteth down.

⟨5.⟩ △ Now the Fifth turned his face toward .E.K. (who /E K/ sat before me,

and opposite vnto me) and stepped furth and sayd: I am life and breath [of all things] in Liuing Creatures. All things liue by me, The Image of One excepted. Behold the face

of the Earth E K. There appeareth all [Creatures] /Kindes7 of brute beastes,

fowles, Dragons, and other △ He Clapt his hands to gither and /they7 all, vanished away /at7 ones: they cam agayn: and went then away

and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight

Lo, all these, do I endue with life: my seale is theyr Glory.

Of God am I sanctifyed: I reioyce: the Liuing, The ende, and beginning of these things, are known vnto me: and by sufferance I do dispose them vntyll my Violl be run E K. he taketh out of his bosom a bottle vyol glass. and there seameth to be fiue or six spoonefulls of oyle in it. △ He answered and sayd. That it is: and it is a mysterie. △ I spake somwhat of this oyle, and he answered me, and sayd Thow sayst true. In token of God his Powre and Glory, write down BLISDON.

E K. he taketh his hand of from the Heptagonū

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides ⊏ △ Note, the cote of the first of these seuen is shorter then any of his fellows coats are.⊐ The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to E,K. Ô I wold shew the, but flesh and blud cannot see. write shortly, (it is enowgh) Noui Januam Mortis. △ than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark, but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi. △ In

mervaylous raging fyre, this word BRORGES did appeare,

tossed to and fro in the furious flames thereof, so abundantly streaming

out, as yf all the world had byn on fyre. so that E K, could

not endure, (without great annoyance to his ey sight) to behold the same

and finally he sayd Mysteria /in^{c}/ animis vestris imprimite. and so the

fyre vanished away:

E K

Marginal notes:

line 1: <P>ractise

line 2: /and/

line 5: <Pr>ince / <Butm>ono

line 10, over 'Liuing Creatures': △ In Animantibus oratis

line 11, over 'Image of': (△ ℵ man)

line 17, written vertically: △ A great dowt <.....> / me yet the <di> / uersity of t<he 4th > / and fifth offi<cers, > / and officis as they are here a<nd in the > Repetition ensuing

line 18: Virtus officij / sui

line 21: A little Viol / of oyle

line 25: Prince / Prin[ce] Blis= / Blisdon

line 29: Short Coat. / The first.

line 37: Prince Bo= / Prin[ce] Brorges:

lines join: 'ende' (line 6) to MN17,

'Liuing Creatures' (line 10) to 'all these' (line 17).

E K. The stone semeth all Blew: and onely One now /c beholdeth/ the Heptagonū: all the rest being set down: who semed now /c extend/ theyr hands one toward an other, as thowgh they played, now being /c ended/ of theyr work. Now the last putteth his hand to the Heptagonon and turned his face to E K. hauing his face (all the while before) turned toward Δ, he sayd The Creatures liuing in my Dominion, ar subiect to my powre. Behold I am BRALGES The powres vnder my subiection, are Invisible. Lo what... are. E K. All the world semed to be in brightnes or w... fire: and therein appered Diuerse little things like little [illegible] without any forme. he sayd. This is the seale of my Go= uernment. Behold I am come, I will teache the Names with out Numbers. The Creatures subiect vnto me shalbe known vnto y u. ◖ Beware of wauering Blot out suspition of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known vnto you.

7.

E K. All the 7 vanished away. onely Ho remayning who sayd (being stand vp and leaning vppon his Chayre, and turned to E K Behold, these things, and theyr mysteries shalbe known vnto you, reseruing the Secrets of him which raigneth for euer: ⊏ E K The voyce of a mul= titude, answered singing, ⊐ Whose name is Great for euer. Ho Open your eyes, and you shall see from the Highest to the Lowest. The Peace of God be vppon you.

Δ Amen. E K. The black Cloth was drawn before

all the things conteyned in the stone: which was the Token of Ceasing for that tyme.

Δ sanctus sanctus sanctus D̄n̄s Deus n̄r

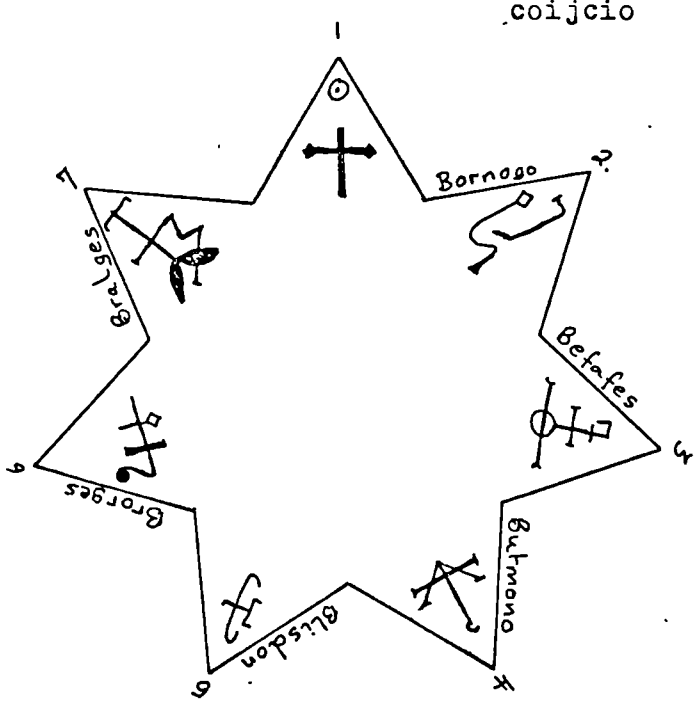
/flourish/

Δ BLVMAZA Rex est sup Reges Terrae / 30

et illius sunt primus

princeps, et illius Ministri vt

coīcio



Marginal notes:

line 6, written vertically: But Baligon, <ās> / Carmara, in the ende of this boke / sayeth it to be his / office. Consider well

line 7, over 'Dominion': Δ forte, in Aüre

line 7: Prince / Bralges / hath Blumaza / his king

line 11: The scale.

line 14: Exchue / Wauering or / suspition

line 16: All Mysteries / shalbe known / to vs

line 20: Secreta / Dei, non / sūt hoibus / reuelanda.

line 24: Δ / Note Highest / and Lowest / to be vnderstode / phaps in Ta= / bula collecta.

LH of Heptagon: Hanc partem primā / vocat Ho vnum / Librum in / quinta pagina se= / quente, ad hanc / Notam

RH of Heptagon: Δ / It shold seme that this / character shold be onely / a circle and a pryck / fol. 6.b. I haue forgotten / how I cam by this Crosse / annexed to it

RH next to 'Befafes': alr / Remēber / Obelison his promise to m<e> / of knowing and vsing

RH at bottom of page: Words { 9 9 9 7 11 } 45

[49a]

An: 1582: Saterday Die 17. Noueb: A meridie hora circiter 1ª

Δ—The Cloth remayned drawn, a prety while after we had done our prayers to God

and so was all the things in the stone kept from sight.

Δ—The Man with the Crowne, (he onely) appeared first, and the transparent Globe

with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell

of the forsaid Globe, was very glystring bright. The man shaked his hand toward me

and the bak of the Chayre was toward E.K. On this globe appered a trace

like a seame, of two things ioyned to gither, or rather a very narrow path: which began

below on the Convex superficies of this globe and went vpward to the verticall point or

(as it wer) the zenith prik of it: but frō the lower part of the same to the place where

the chayre stode, it seamed broder, and more worn, than from the chayre vp to the vertex

or top prik: for that part (which semed to be about the eigth part of the whole

did appere very smalle, and vnworne, or vnoccupyed.

Δ—He turning his face toward E K, spake this. I haue declared things

past and present: And now I speak of things to come. The

Whole shalbe manifest. Nam ipse vnus et Indiuisibilis est.

Gloria Gloria Gloria Creatori nrō

Two partes are yet to come, the rest are finished allready Δ He shewed the

rownd table with letters and numbers which master Kelly sent me: and than

he toke it away agayn. then he sayd:

Venite gradatim repetamus opera Dei.

Δ The first of the .7. which had yesterday appeared, did now appere w/th/ the short

robe, as he did before. Than Ho sayd smylingly (being turned to E K)

Haec sunt documenta tua, quae nondum intelligis

Δ Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd

Vnus est Deus, et vnum est opus nrm

Δ Then cam very many vppon the Globe his convex superficies and they sayd,

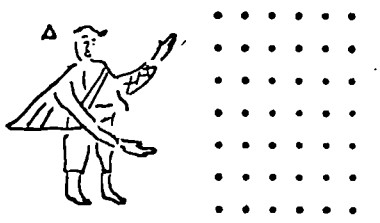
Parati sumus seruire Deo nostro.

Δ Eche of these had somwhat in theyr hands. som had crownes, some garmēts, etc

The number of them was: 42. and stode in this order.

and sayd embracing (as it wer) the whole

nûmber of this Cumpany



Et nomen meum, numerus est totus

Nec est crimen in numero nostro

Moyses nos nominauit

Potestas istorū, quàm istarum, quamvis non vna, tamen in vno sunt.

Δ I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.

he answered, /ītc/ might be vnderstode by his pointing to them there standing, and sayd

furder in respect of this my dowt: Quatenus est haec vanitas vestrorū?

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo.

In Deo, id est, Nobiscum. In Mundo, quantū apud vos: In

minori Mundo, quantū in vobis.

(Combinatur animus tuus cognitatione)

Discritur apud Phos, idq̄ maximè.) de NATVRA, quae non

vobiscum, sed nobiscum (ah, ah, ah,) et nrā potestate est.

Videbis Deum. Vidisti opera nrā, Opera (inquā) manuū suarū:

Digito Dei mouebimur. A Deo venit. Homo et cū hominibus

fuit: est enim cū illis. Illius namq̄ potestas vim, virtutem, et esse dat,

non nobis solum modo, sed operibus nris

Inhumata tibi anima tua, quid quaerit? Δ I vnderstand you not he answered

Ab humo, homine; Ab homine dictum est. I axed the, what thow desyrest.

Δ Wisdom, and Veritie, I answered: ‖ then, he, answered,

Ho Thow shalt. Δ there cam in a smyling fellow: and they pluckt

him

Δ ℂ Note this to be a REPETITION of the Heptagonon this 55 little Treatise affore. Lern to reconcile the 4/th/ and the <5th>

Marginal notes:

line 4: Carmara / al: Baligon

line 7: /there is evidently a note missing/

line 15: past / present / to come

line 18: <Δ hā ....bis / dext... Adhuc / duo, et tempus / non est.>

line 18, over 'partes are yet': Δ forte, of this work.

line 19: The rownd / Table.

line 22: Short Coat.

line 24: Δ I think he / ment by the / rownd table / shewed, which / Mr K. had sent / me etc. bycaus / the names cam / out of that / Table

line 29, over 'garmets': Vide lib°. 3°.

line 31: Δ / I dowt it shold / be short / coat holding / or ēbracing all / the Table with / his hands, and not Ho.

line 36: Δ / Note Istorū / Istarū / as if it were / filios et filias etc

line 40: Numeri

line 44: Natura

line 48: Dei / potestas.

lines join: 'repetamus' (line 21) to note at line 55,
'Nobiscum' (line 41) to 'Deum' (line 46).

---

pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that

there was none for him to tell and he skaped from them, or they let him slyp wit<h>

with all his clothes torn of: and he semed to crepe or get away vnder the globe, an<d>

and (as it wer) to get behinde the Diaphanous Globe.

Δ These 42 had all of them somwhat in theyr hands: as eyther whole Crownes or ¾ of Crownes, or robes etc. Six of them semed more glorious than the rest

and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and they

had pfect Crowns in theyr hands. The second six had thre quarters of Cr<ownes> /Crownes/

The Third six, haue clothes in theyr hands. All the rest semed to haue balls <of> of gold: which they toss from one to an other: but at the catching they sem<ed> seemed empty wynde balls: for they gripe them, closing theyr hand [closing theyr]

as yf they wer not solid, but empty, like a bladder.

Δ The first six sayde. Our names cannot be expressed neyt<her> can the names of these that follow.

Δ The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second and they all, and the short robed man, made cursy to Ho.

Our workmanship is all one Δ sayd the short robed man

Ho The whole day is diuided into 6 partes: Euery part occupyeth a part of them here (Δpointing to the 42 standing ther. Therfore yf

thow wilt work with Kings (thow knowest my meaning) finally

what soeuer thow wilt do in theyr estate; Cast thyne eye vnto the

first place. In all good causes thow shalt work by six in generall.

The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning vnto Kings.

But bycause thow shalt not be ignorant, what they are, in nare, they shall shew forth theyr Tables

Δ Than they, spedyly (eche of them vppon the place of theyr st ding, made a square table: and euery table had but one Letter. The first of the first first six did go away, and in his table appeared an O. etc and so of the second six, orderly theyr letters appeared in theyr tables: but the Third six, they cowred down /vppon/ theyr letters, and were loath to shew them: but at length, aid. etc. and at the last of euery row, they all cam to= gither etc.

E		Δ
O F S N G L E	4 howres	
A V Z N I L N	4 howres	
Y L L M A F S	4 howres	

ho Remember, how they stode, when they wer secondly disposed vnto the:

They stode first in six rowes, and next They wer turned into .7. I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.

N R S O G O O	4 howres	
N R R C P R N	4 howres	
L A B D G R E	4 howres	

Δ They went euer away toward the ..... hand

The third row went of lamenting: being commaūded: by the Short rob d man. All parted in fire, falling into the Globe

The fifth now did synk into the Globe, euery one in a sundry fyre by him self.

The sixth fell with smoke down into the Globe.

E K. Now remayneth onely the man with the Crown Ho: he made shew with his hands, beckning toward E K and sayd, I haue told the, that theyr workmanship is to gither. 50

Theyr names are vppon these tables.

The first letter, is the Second letter of the first name of the Table

Δ How can Bobogel Thow be accownted the first name?

Marginal notes:

line 7: Note this / reckening / by Six and / six

line 13: Names.

line 15: Short coat.

line 18: So he sayd pagina / precedēte, vnū / est opus nrm̄.

line 19: The diuision / of the Daye

line 23: Practise

line 25: Kings.

line 29: The first 6

line 30: The second 6.

line 32: The Third six /with line to 'The third' (line 45)/

line 40: In sexto et / 7° sunt oia / fol. 10.

line 52: * Δ. Now he / meaneth at / Bobogel in / that table / collected frō / ✠ made before:

lines join: 'six of' (line 6) and 'six' (line 24),

'names cannot' (line 13) and 'in name' (line 26).

<Note>

The Table to be conferred with the rown< d >

Thow hast 49 names in those Tables. Those names thow hast in former Tables,

by the written: in that of 7 tymes 7. Confer it with the* rownd Table

The first letter from the point of his# sword, is B. That B signifieth the

number of the Bees, begynning the 49 names, environing that Circle

In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. etc and so to B.49

Those Bees begynne the names of all the powres that haue governed.

do gouern, and shall gouern

The next letter hath his circle and members going rownd abowt it: which

thow shalt fynde in the former Tables.

The Letter standeth in the myddest of euery square, of euery Circle: thowgh

some be turned vpside down: Which onely signifyeth that they are

Spirits of Destruction, wrath and Indignation in Gods Judgement.

There are two numbers: that, on the right hand, over the letter, is the nuber

pertayning to that Letter.

O in the Circumference is the ninthe letter

Gather the former Tables to gither, which thow hast made before, conteyning

49, depending onely on B. Where thow shalt finde BOBOGEL, a

name consisting on 7 letters, and so the rest.

Reade my instructions as concerning those Tables, and thow shalt fynde

the truth of them.——————————I haue sayd.

Mighty is thy name, o [Lord] God of Hostes:

Blessed is thy name, Ô Lord, for euer.

Δ Amen.

/flourish/

Marginal notes:

line 5, over 'the first letter': *sent to me by E.K.

line 8: Note

line 9, RH: # a sword in the mans hand / within the Circle /refers to line 5/

line 17: O in this Table.[(in this Table] / <O>FS etc) is of / <th>e eighth name / <the> second letter / <but> the ninth / <here> in respect / <of> the circle of / numbers.

line 21: Note who / <s>ayeth this.

line 22: Δ / Note the like phrase / fol. 2. of Hagonel / who sayd he had spoken of / it. wheras we had receyued / nothing of him before.

a line joins 'my' (line 21) to 'I' (line 30) and also to MN22.

After 7 of the clok at night. dieth.

Ho Lo, here I byd them do, and they do: I haue appointed them, and they

are contented,. My Charge is not of my self, neyther do I speak darkly

obscurely or without truth, in affirming that I towght the those Tables: 30

For they are frō him, which made and created all things: I am from them

in powre and message, vnder whome I here rule and shall do, tyll the ende

of all things be: Ô Great and bowntifull is his liberall mercy. The mercy of

him, whome we prayse and laude and sing vnto, with Joy for euer.

Behold thow desyrest, and art syk with desire. I am the disposer

thowgh not the Composer of Gods medicines. Thow desirest to be cumforted

and strengthened in thy labors. I mynister vnto /the^c/ The Strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them

selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God Lastly, and of his great mercyes, granted vnto the

I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed vp

with the perfect knowledge of Gods Mysteries, in his mercyes. Aovse

them not: Be faithfull. Vse mercy. God shall enriche the

Banish wrath: yt was the first, and is the greatest Commaundemēt

I rayng in him, and liue by him which rayngeth and liueth for euer.

Δ I pray you make some of these last instructions more playne, and euidēt.

Marginal notes:

line 31, over 'them': Δ him

line 32: <Ba>ligons rule / /a/nd governmēt

line 32, over 'tyll the ende': sūp fol. 1. b.2.

line 32: <t>he / ende / <of> all / <t>hings

line 35: Δ / <D>ee his / <l>anguishing / <d>esire

line 39: /hand/

line 40: <God> graunt.

line 45: < *Δ I > vnderstode / <not> this to / <be> so: tyll he / <ca>lled to my / <re>mẽbrance / and made me / <tu>rne my bokes / <to> that Parcell which he called the Prologe declared by Annael: whan Saul skryed. etc

line 5, over 'greatest Commaundemet': Δ ~ hardest, for me, in respect of my Imperfect<ions>

lines join: 'them' (line 31) to 'them' (line 38),
'art syk' (line 35) to 'medicines' (line 36).

[50b]

<Those as he> semed <to>

Embrace them <fo. 5.>

Ho I haue shewed the perfectly. Behold I teache the agayn O how mer

cifull is God that reuealeth so great secrets to flesh and blud?

Thow hast 42 letters. Thy Tables; last, conteyn so many. Euery letter

is [a name] the name particular by him self of the generall actions, being,

and doing of these 42, which appeared with theyr workmanship. The first wa<s>

theyr Prince: and he gouerneth onely the estate condition and being, <limited>

by God vnto Kings of the earth. The 7 next him, are those that are <Messagers>

/Messagers/ c of God his good gifts to those that beleue him, and faithfully serue him: wherof few <re.....>

and rayng now frutefull in his sight.

Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terrae

Cor hoīs impletum est malitia, et nequicijs

Incipit, incipit enim noua illorū potestas, illis non sine re dedita, nec dis..

Vide quaeso. Δ He pointed down to the people, in the Globe, all bei<ng....>

sore and diseased of some sore, vlcer, botch, etc

Ho All the residue of the Angels, (for so they are in dede) ar ministers of God h<is>

wrath and indignation vppon the Faythless: whose mysterie is most lamenta<ble.>

7 nely, haue 7 letters comprehending the dignitie of theyr vocation: The rest

are particular, not onely in powr, but allso in theyr vocation. Like leaves

they spring and grow from one branche.

These words which thow seest in the last Table, some of them vnhable to be

pronownced, are notwithstanding the names of those 7 which held the fayr

and bewtifull Crownes. which names (as I sayd before) do comprehend not

onely the powre, but allso the Being of the rest.

The whole Composition is the truth of the words. I will ones more teach.

There were 42 that appeared, besides him, which was theyr prince.

The first 7, are called by these names, that thow seest, as OFS etc.

Δ and so of AVZNILN etc Ho Thow hast sayde

There are but .6. names, that are in Subiection. I teache breifly

Doost thow not remember the Circle and the prik in the myddest: which was on

the right hand of him, that was theyr Prince?

That onely representeth 7 in number. Which being added vnto the rest

maketh .49. Read the letters. Δ I red OF etc and he willed me

to strike them out.

Ho That is the name of those of the first of the 7, which held the Crown<es>

in theyr hands

The second line, is the name of the second, and so to the ende of the table.

42, letters: 42 names: 42 persons.

The first where his fote stode, is both his Name and Character.

And so of the second, Third etc.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and some of the Tables. Yt is easy to be vnderstode

and perfect

Whan thow wilt work for any thing apperteyning vnto the estate of a good King: Thow must first call vppon him which is theyr prince. Secondly the ministers of his powre are Six: whose names conteyne 7 letters apece: as they Tables do manifest: by whome generally, or by any one of them, in particularitie, thow shalt

work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42

which

Marginal notes:

line 5: 42 letters.

line 8: The Prince.

line 9: Kings of / the erth.

line 11: The Prince and / his first 7

line 14: Istorum / Noua potes= / tas incipit

line 14, over 'dedita': ℵ data

line 18: Angels, minis= / ters of Gods / wrath.

line 19: Consider / the recke= / ning here by 7 / but below he / had a reckening / by .6. ⌈with hand⌋

line 25: The Powre and / being of the / rest.

line 24 RH: Δ There were but 6. holding / bewtifull Crownes

line 27: NOTE / The Prince

line 28: Now by 7

line 30: Six names / in subiection

line 30, over 'but six names': Δ each of .7. letters.

line 32: ⊙ on the / right hand

line 36, over 'of the first of the 7': Δ forte of the first 7. / ᴬVidelicet

line 38, over 'The second line': Δ: of the six lines

line 39: NOTE

line 40: Note, Name / and Character.

line 47: Praxis / Call.

line 48: Prince .1. / Ministers .6. ⌈with hand⌋

line 52: 42

lines join: 'Those' (line 1) to 'next him' (line 9),
'first' (line 7) to 'him' (line 27) and to 'theyr prince' (line 28),
'The 7 next him' (line 9) to 'onely in powr' (line 20),
'those 7' (line 23) to 'first' (line 36),
'7' (line 23) to 'Δ' (MN24 RH) and to '7' (line 36),
'Crownes' (line 24) to 'Crown<es>' (line 36),

'The first 7' (line 28) to '7 letters' (line 49),

'onely' (line 33) to 'One' (line 43),

'vnderstode' (line 44) to 'powre' (line 48),

The first '42' (line 39) to 'the Names of 42' (line 52).

[51a]

<w>hich 42, in generally, or one of them do and can work the d..truction

nindrance or annoyance of the estate, Condition or degree, as well f r body

as government of any Wicked or yll Liuing Prince.

In owtward sense, my words are true. I speak now of the vse of

one of the first, that I spake of, or manifested yesterday

Sayd I not, and shewed I not, which had the gouernment of Princis?

For, as it is a Mystery to a farder matter, so is it a purpose to a present

vse. Yf it rule worldly princis, how much more shall it work

with the Princis of Creation?

Thow desyrest Vse, I teache Vse, and yet the Art is to the furder

Vnderstanding of all Sciences, that are past, present or [to come]

yet to come

Frute hath a furder vertue than onely in the eating: Gold his furder con=

dition, property, and qualitie, then in melting, or common vse.

Kings there are in Nature, With Nature, and above Nature.

Thow art Dignified.

Δ yf I wold haue the King of Spayne his hart to be enclined to the pur

pose I haue in hand; What shall I do?

Ho First Cast thyne ey vnto the Generall prince, Gouernor or Angel

that is principal in this world □ Δ as yet, is BALIGON or Carmara,

Secondly consider the circumstances of thy Instruction

Thirdly place my name, whome thow hast all ready

Fowrthly, of him, which was shewed the yesterday, whose garmets were short, and of purple.

Firstly, his powre, with, the rest of his six perfect Ministers

With those thow shalt work to a good ende. All the rest thow [maist]

mayst vse to Gods Glorie. For euery of them shall minister to thy necessities

Moreouer, when thow workest. Thy feete must be placed vppon those tables

which thow seest written last comprehending 42 letters, and names.

But with this Consideration, that the first Character, which is the first of the 7, in thy former boke, be placed vppon the top of the

Table, which thow [was commaunded] wast, and art, and shalbe commaunded to haue, and Vse.

Last of all, the Ring, which was appointed the: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.

Euen as God is iust, his iudgements true, his mercies vnspeakable so are we the true messagers of God: and our words are true in his mercy for euer.

Glory, ô Glory, be to the, ô most high God.

E K. Now commeth Michael and heaveth his hand out of the stone and sayth GOD Bless you.

Ho As concerning the vse of these Tables, this is but the first step.

Neyther shalt thow practise them in vayne.

And whereas thow dost vse a demaunde, as concerning thy doings

to a good

I shall not practise these Tables

in Vayne 50

Marginal notes:

line 2: Destruction / or hurt.

line 7: /there appears to be a note missing/

line 7, over 'Princis': Δ ⊀ Kings

line 12: <... Scienc>es / <past prese>nt / <or to co>me

line 16: Diuers <kin>gs

line 17: Dignifica= / tion

line 20: Δ who is that?

line 21: Practise.

line 21 RH: Δ Is it not / Annael wth / whome I began? /with line to 'Generall prince' (line 20)/

line 23: ·Δ· — Ergo it / shuld seme / to be his office / to deale with / Kings: but / in the ende / he declareth / his office to / be of all Aℓ= / reall actions

line 24, over 'of him': Δ the name

line 24, over 'whose garmēts': Δ. Hagonel

line 26, over 'powre, with': Δ Character

line 26, over 'perfect Ministers': of 7 letters a pece

line 30: The placing / of my fete / in practise /with hand/

line 33: ⊙ ☥ Note former boke

line 34: Δ / The Table / of practise / of a yard square / libro: 1°.

line 36: The Ring.

line 37: The Lamine.

line 38: The stone was / not yet browght

line 40: Truth.

line 43: Mich.

lines join: 'my name' (line 23) to MN23,

'perfect' (line 26) to MN40,

'them' (line 46) to 'I shall' (line 49).

[51b]

to a good intent and purpose: and for the prayse and advancem^{t}: of Gods

Glorie, with Philip the Spanish King: I answer $\overset{t}{y}$ what=

soeuer thow shalt speak do or work, shalbe profitable & accepted

And the ende of it shalbe good.

Moreouer wheras thow vrgest the absence of thy frende, as an excuse for the ring. No excuse can preuayle: Neyther canst thou shew the frutes of a iust mynde, but of a faynting stomack wth $\overset{s}{y}$ excuse God hath retorned him, and wilbe mercifull vnto you both.

Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be conforted. But Respect the world to come; (wherevnto thow art provided) and for what ende: and that, in what tyme.

Serue God truely: Serue him iustly

Great Care is to be had with those that meddle with Princes /affaires/

Much more Consideration, with whome thow shalt medle or vse any practise. But God hath shaddowed the frō destruct<ion> =tion. He preserueth his faithfull, and shaddoweth the iust with a shi<eld>

shield of honor.

None shall enter into the knowledge of these mysteries with th<ee>

but this Worker

Thy estate with the Prince (now raynging) shall shortly be /amended/ [am<ended>]

Her fauor encreased, with the good wills of diuerse, that are now, deceyuers

Thy hand, shall shortly be theyr help: and thow shalt do wunder=full and many benefits (to the augmenting of Gods Glorie) for <thy> thy Cuntry.

Finally God doth enriche the with Knowledge: and of thy self, <hath> hath giuen the vnderstanding of these worldly vanities He is [w..] [derfull] Mercifull: and we his good Creatures, neyther haue, <do> do, nor will forget the. God doth blesse you both: who<se>

Mercy, Goodness, and Grace, I pronownce and vtter vppo<n> you. I haue sayd:

Δ Laus, honor, Gloria, virtus et Imperium,
Deo Opt°. Max°.
Amen

♔ Ho yf you will stay one half howre, I will say furder vnto you.

Δ We will: by gods leave.

/flourish/

Δ After that half howre passed, (being 10½ Noctis ♄.) he sayd

♔ Ho Venito BOBOGEL Rex et princeps Nobilitatis
Venito cū ministris: venito (inquam) Venito cum satellitibus tuis munitus

Δ I fele: and (by a great thundring noyce, thumming thuming in <myne>

myne eares) I perceyue the presence of some spirituall creature abowt me

E K. And I here the thumming.

Ho Behold, Before this work be finished, (I meane the Manif<estation>

festation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres

and bey<ond>

Marginal notes:

line 3: Dei Miseri= / cordia magna / ipi Δ concessa

line 11: Respice / ista Tria

line 19: Secresy.

line 21: Dee,

line 24: God graunt.

line 28: Worldly vanity.

line 29: Good Angels

line 41: Noble / men

line 46: Note

At foot of page: f

[52a]

and beyond any accustomed manner. But take heade, they prouoke the not to

work agaynst our Commaundemēts. Both thy ey and hand shall be ma=

nifest witnes of it: well, this is true.

E K, They that now cōme in are ioly fellows, all trymmed after the manner of Nobi=

litie now a dayes: with gylt rapers, curled heare: and they bragged vp and down.

BOBOGEL standeth in a blak veluet coat; and his hose close, rownd hose of vel=

uet vpperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak

feather in it: with a cape on one of his sholders his purse hanging at his neck

and so put vnder his gyrdell. his berd long: he had pantofells and pynsons.

Of these, in Company, are 42. 7 of them, are apparayled like BOBOGEL:

sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women:

for, in the foreparte they semed women, and in the bak part, men, by theyr apparayle.

and these were the last 7. They daunsed, lepe and kissed

E K. The stone is brighter, where the sage and graue 7 do stand and where the other do stand

the stone is more dark

E K. Now they come to a circle, the sage and the rest, but the sage stand all to gither

Δ The first of the sage, lyft vp his hand a loft, and sayde:

Faciamus secundū voluntatē Dei: Ille Deus nr est verè nobilis

& aeternus. he pluckt vp his right fote, and vnder it appeared,

an L.

L

Then the Second moved his fote, and ——— E —— appeared.

Vnder the third, likewise

E

etc.

N

A

R

B

Then the last, B. and immediately they grew all to gither in a flame of fyre

and so sonk down into the former Globe
Of the rest the first pluckt vp his fote
and there appeared an L. etc

2.

At the last, they fell down like
drosse of metall.

Then whipped out fowr in a cumpany

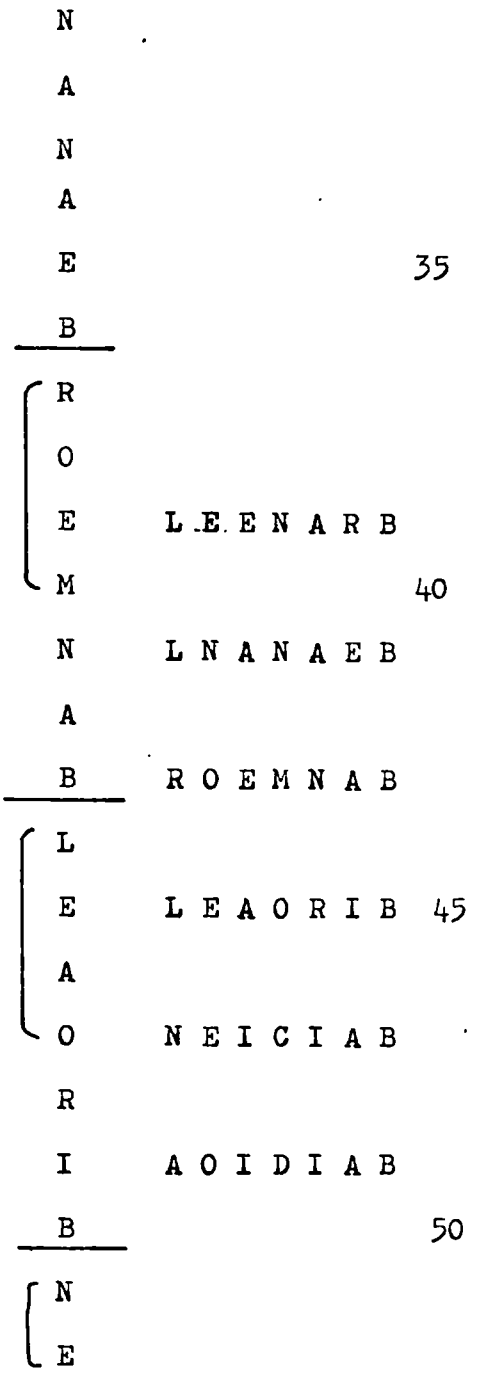
3.

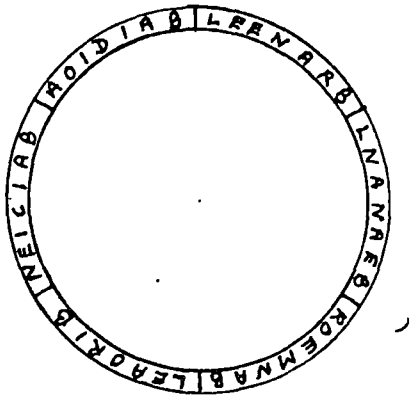
They clasp togither, and fall down
in a thick smoke ———

4.

They ioyne to gither and vanish
like drops of water. ———

5.





I
C
I
A
B

They fall down like a storme
of hayle.

Marginal notes:

line 1: <Ca>ve

line 4, over 'ioly': Jolly

line 6: BOBO / <BOBO>GEL his / <a>pparayle

line 16: Circle /part of this note is missing/

line 38 RH, over the table of letters: Δ This I fashioned thus after / my first dictata penning / of my own fantasie.

[52b]

6.

A
O
I
D
I
A
B

The last vanished away.

Δ then he sayd Well, I will shew the more of these things at the next time.

God be with you: God bless you both.

Δ Amen.

Δ When shall that next tyme be? a voyce spake, on monday.

Δ Deo soli omnis Honor et Gloria. Amen.

/flourish/

Monday. Nouembris 19. Circiter 1ª horā a meridie

△ Long after our comming to the stone (abowt half a quarter of an hower

the Cloth of sylence [was] /remayned/ drawn: and nothing appeared: but E K heard

as a far off very pleasant Musik the while

Ho He seamed to take the cloth away with his hands. After that (abowt 6 mi=

.6. minutes, Nothing altered or shewed, other than the standing furniture, vsually

of late appearing ther.

E K. Now come in 7 men with Musicall Instrumēts and before them cam one

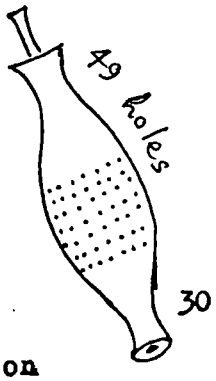
with a veluet Coate, and a hat Cap, with a sword by his syde, and a Cloke or

or Cape hanging on one sholder: and a blak feather in his hat. etc.

Afterward cam 42. more, seeming to be very far behynde the first 7. Their

Melody sownded very swetely and pleasantly all the while frō the begynning

The forme of theyr Musicall Instrumēt



These Musiciens play, one with an other, iestingly

they bobbed one an other, and than played agayn.

The 42, which semed a far off, cam nerer and nerer, and seamed to bring a rownd thing, like a table in theyr hands

The 7 Pipers went away: and the Man w^th /the^c/ Cape hanging on one of his sholders (somwhat like a Nobleman) remayned.

Then wer they come at hand, the 42 with the rownd table.

These seamed to be of two sortes. Of which, the last 7: on the forepart

to behold seamed rather wemen, with fardingales very much sprowting out

but theyr face had no peculier attyre of wemen.

The 42 held the circle (or rownd Table) vp, over theyr hed, flatwise.

Then they layd the Circle down, and stode rownd abowt it

Ho sayd. Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.

Δ The letters appeared to E K, and he told me them, and I began to write

L E E N A R B

Ho Thow writest in vayne. Thow hast written them allready

Δ It is true: I see them now last below noted down.

Ho Loke the eight / [ninth] 7 name in the Tables of 49, collected

Loke to his Character in [the Heptagono,] / the great Circle/ [the the Table w/th/ 7 Angles.]

Loke the second name in the Table wth 7 angles.

Δ That I finde to be Bornogo.

E K. He with the cape on his one sholder; sayth, Nomen meū est Bobogel.

And he that is my subiect, is Governor of the second Angle of the 7

Bobogel ——— Rex

Bornogo ——— Princeps

Marginal notes:

line 22: BOBOGEL / Rex,

line 30: a rownd / Table

line 31: The .7. pipers / went away

line 35: women like

line 37: The Circle

line 45 RH: Δ /eight/ that is Bobogel.

line 46: Charac= / ter

line 49: Bob.

line 52 RH: Δ / in Heptagono /with line to 'of the 7' (line 50)_/ line joins 'far' (line 24) to 'far' (line 29).

[53a]

Bob: I weare these robes, not in respect of my self, but of my Governmēt.

I am the Prince, Chief, [E K. he falleth down on his knees and speaketh

wordes which I vnderstand not] Yea the onely distributer, giver, and

bestower of Wisdome and Science.

I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor

to estate and dignitie. All Dignitie and gouernmēt that is not cownsayled

by me, and my subiects, is frustrate, voyde, and cleane without

firm grownd.

Those which thow sawest (being pipers) [wh] signifie praters, with

vnaccustomed, and not vsuall Instruments: which allwayes seame to sownd

that, which None but I my self, with my subiects, (yea not all of them,

but the fewest) can performe

But I am true Philosophie. I am true vnderstanding. Oh

my descending from him which rayngeth, is euen vncomprehensible

of the Angells. Neyther do I know, my self: But what I

think, I vtter, and What I measure, I am.

he sayd. Ordinationem Infinitae potestatis eleuate

E K. Now come Three out of the 42, and layd theyr fingers vppon the the three first letters. and

The first sayd. O Vnitas in Natura et in Deo

The second sayd O AEqualitas Dei et Naturae. Deus in Deo Natura a Deo et se.

The Third sayd. Concentus eius, est sine numero: Tamen nobiscum est in Vno, Fons et Caput Naturae

E K. They ioyne them selues to gither and become, all One Man, most beaw= tifull to behold: Whose hed and to the brest, seamed to be neare to heven.

His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, out of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde Veritas quaesitas, nr̄a est.

E K. His apparayle is diuided, into two halfes: fr̄o the Crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls: and his right fote seamed to be Leade. he sayd (with an Aposiopesis) thus

Beatus est qui Lumen capitis mei etc.

E K; The rest, all, quake. he sayd furder

Vnus in Capite, vnus in pectore, vnus in pedibus

E K. Then stept oute 9, at ones

E K. Then the great man, returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Jentlem̄

with the Cape on his sholder. ℵ BOBOGEL. who sayde

Dee, Dee, Dee, at length, but not to late.

E K. In the place of the former first thre, appeared LEE

E K. of the 9, which stept out, they of the first Ternarie

sayd eche thus orderly

1 Volumus

2 Possumus

3 Quid non

This Ternarie sayd, Faciamus, quae fecerunt, nam nos Tres, sumus Adam, societate.

E K. They become one man, as the other before, but a slender and a weak one

neyther so high as the first, euer laboring or striving wth it self to stand vp

right, but still it bended, bowed, and inclined downward, as thowgh it wold

fall for feeblenes [of ..] The Body of this Compownd man, seamed to be

of Gold

Marginal notes:

line 4: Wisdom / & Science: / true No=/bility.

line 5: <Councell>

line 9: Pipers.

line 13: philo= / sophie

line 19: .1. / ^A LEE

line 32: Vegetible, / Minerall.

line 34: ☿.

line 42: Dee

line 44: 2 / NAR

line 49: Adam

[53b]

Of Gold glittring. When they retorned to theyr distinct shape: they semed /naked/ nake<d>

and to be sorry, and lament: and Bobogel did put them frō him, [wi<th>]

with his sworde, skabbard and all, as it hanged by his side:

Theyr letters were NAR

E K Then cam the Ternarie — BLN, and orderly they sayd thus

1 Ab illo
2 Per illum
3 Cum illo

Bob. Qui caret hijs tribus, [E K: he whispereth to the first Three lea<ni...>

to him and with all, seeing me muse at the Aposiopesis, h<e...>

No No , Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.

E K. This Ternarie of men becam to haue one onely hed, and three <b....>

and that one head was in good proportion

E K. The side of the Diaphanous Globe opened, and this Transformed Tern<arie.....>

point into it, toward the multitude: and the people had theyr brests nak<ed:>

and semed to wepe: and to wipe theyr brests, and where they wiped the place

becam fayre.

E K. This Ternary did seme to stand vppon a trianguler stone, and to turn

(as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole

of the Globe so opened. and euery of the three bodyes, in theyr turning, as they

cam agaynst the open place of the Globe, they extended, and stretch out theyr

hands toward the people: The first seamed to hold a rownd ball in his hand

.1. being very little, but fayre white.

2 The second body, his hand had in it, a little sword flamming wth fyre.

3. The third had a thing like a hatt band of lawn, of many cullours, which

ever as his turne cam to be agaynst the opened hole, he seamed to cast tow=

ard the people, and the people did seme to be drawn to him ward, by the

casting of it toward them.

These three bodyes, thowgh they turned contynually, yet did the face

or Cowntenance of that one Compownd hed, stedyly and immoveably

regard or loke into the Globe at the forsayd hole therof.

Ho A wonder to behold the heuen, much more this.

E K. Now this Ternarie separated it self, and the hole or Clyft in the Globe

did shut to. These three did sit down by Bobogel.

Ho ——— Sunt semper, et Cibus illorum est vnus.

△ Note. The first Ternarie, they seemed to stand leaning to Bobogel

The Third Ternarie was set orderly and vicissim, close by

Bobogel his feete, one of these betwene two of the first, euer

so that orderly one of the first, and one of the Third ternarie:

one of the first and one of the third; one of the first and one

of the third.

E K. Then cam the Ternarie ANA

They sayd, orderly thus. 1. Ab illo sed

2 Cum illo sed, looking on his own belly

Δ Then I demaunded of theyr [Appr]

Apparayle: and E K sayd that

these were brauer than the former

Ternary. Bobogel sayd, Aliqui a dignitate, Caeteri talia quia non

sunt Digni. this he sayd pointing to theyr appa=

Then the third sayd. 3. Per illum, Per illū, Per illū ‖rayle

with a frowning cowntenance thrusting furth his hand.

E K. They ioyne to gither into one hed and three bodyes.

The Hole of the Globe opened very wyde now

This one

Marginal notes:

line 5: .3. / BLN

line 17: Penitence

line 19: ◊

line43: 4 / ANA

[54a]

This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, [but] very white, but with twynkling brightnes in it.

The other two bodyes, theyr handa were emptie.

E K. They turn in order agaynst the Hole of the Globe. But the People

regarded them not: but at the comming of the hand with the Ball, against

the hole, the people loked a little vp at it.

Bob. sayd. Et quia carebant in ardentibus ignis

E K. These, being dissolved into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayles was gone.

Δ. Here I fownd a certayn error in my writing of the first Notes: which I since amended in the writing of this: But while that error did trubble me, the spirituall creature sayd these wordes Bob —— The Fawt is in E K his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me
NAR are the Three that I reiect
BLN are the Thre which are enterlincked with me
ANA are the Three that are reiected.

Bob. sayd. Omnes naturam ad, Sed, Nôn in illo.

E K. The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Cumpany. and frō that Cumpany cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche vppon a letter of the Circle, which letters are these,

AOIDIAB

E K. They say, In*vse, we are perfect; Misvsed, we are Monsters.

Sumus septem Januae Naturae, et sui ispius qui novit Deum.

E K. These 7, seme to vanish into wynde, or white smoke, and to fall into

the Globe. And the six reiected, turn into a black smoke: and the rest

of the 30 seemed also converted into black smoke, and to fall into the Globe.

Bob. sayd In sexto et septimo sunt omnia.

E K The six that were next him, semed to clyng hard and close to Bobogel

(Bob. Behold.) E K They be ioyned all into One body, and becam like

the sonne, into the forme of a bowle or Globe: and so moved vp [the] or rowled

vp the small narrow race, or line vnworne, which remayned higher then the

chayre, toward the top of the Diaphanous Globe, as before is declared.

So that this Princely [Jen] Noble man, and his six adherents, in this manner

went out of sight

Ho Formator horum, secundus est in Heptagono:

They are diuided into the day, as the other wer before: But wheras

the other are chiefly vppon that day which you call Monday, so

are these to be Vsed onely on the Sabaoth day.

Theyr Vse, is onely thus (obseruing the former order) with the

Circle vppon the grownd. The first six, /△ of the six orders/ with theyr King

and the seale of theyr Prince, taketh place in the whole body of the

day: The other being 6 tymes six, are diuided into the partes of the

day as before.

The Letters onely where they stode, are theyr names and Characters

What doth the heven behold or the earth conteyne, that is

·Δ· not

Note the Circle vppon the grownde.

Marginal notes:

line 22: Δ There re= / mayned 10 / tymes Three

line 23, over second 'Cumpany': Δ of 30

line 27: Note by theyr sitting / that they are / indifferent: and so / they say:

line 27: * Δ They se= / med therfore / to sit betwene / the perfect / and the re= / iected: as / indifferēt.

line 31, over 'the 30 seemed': Δ beside AOIDIAB

line 32: 6, 7.

line 36: NOTE / the narrow / path, above / the chayr.

line 38, over 'adherents': LEE. BLN

line 40: Δ / Bornogo.

line 42: Monday

line 43: Sonday:

line 44: Note former. ergo / There is also a /·Δ· circle on the grownd

line 47: Practise. / by .6.

line 49: Names and Cha= / racters

line 52 RH: vide ante 3 folia, of my fete placed vppon the / Tables: Ergo they shold seme to be on the grownd

line connects 'ANA' (line 20) to 'six' (line 30)

[54b]

is not (or may be) subdued, formed and made by these.

What lerning, grownded vppon wisdome, with the excellencies of Nature, cannot they manifest?

One in heuen they know

One and all in men, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few)

Let God be Glorifyed: His name praysed.

His Creation well taken: and his Creatures, well vsed.

Δ I craued for some playner Instruction, as concerning the vse of the...

and he answered:

Ho Behold: Are thy eyes so blynde? Dost thow see and wilt not see. Thy mynde telleth the. Thy Vnderstanding [furdeth the] furthereth and thy Judgemēt doth establish it: That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in /forme/

a So shall this work haue relation, to tyme present & present vse, to Mysteries far exceding it. And Finally to purpose and intent, Wherby the Maiestie, and Name of Go<d,> shall and may, and of force must appeare, with the Apparit<ion> of his wonders, and mervayles, yet vnhard of.

Dixi.

Δ Than Immediately after he began agayne as followeth.

Ho Venito, Veni (inquam) adesto. Veni Rex.

O Rex, Rex, Rex Aquarum, Venito, venito inqu<am.>

Magna est tua, maior autem mea potestas

Deus nr, restat, regnat, et est, Quod, et sicut fuit

E K. Then cam one and sayd

——— Parati sumus nomen eius Creatoris nr̄i, nomen, nomen laud<are>

Nomen (inquam) Vnius nunc et viuentis.

Obscura sunt haec a͞is obscuris. Vera et manifesta Veris et perfectis.

Ecce adsunt E K. he that sayd this, is as thowgh h<e> were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his righ<t> arme, black.

E K There cam after this King a Cumpany of 42: and [euery] e.<very> one of them had a letter in his forhed, and they were 7 in a row and six, downward.

The King had written in his forhed

BABALEL

The first 7, (begynning frō E K his left hand toward his right) had these letters, and the second, Thirdth etc had these letters as here appeare.

.	.	.	.	.	.	.	.
.	.	.	.	.	.	.	.
.	.	.	.	.	.	.	.
.	.	.	.	.	.	.	.
.	.	.	.	.	.	.	.
E	I	L	O	M	F	O	
N	E	O	T	P	T	A	
S	A	G	A	C	I	Y	

Ho At the next tyme, more.

O	N	E	D	P	O	N	
N	[A]	O	O	N	M	A	N
E	T	E	V	L	G	L	

△ Oe quod viuit Laudet Deū

Vnum et trinū, in oe a͞enum

E K The cloth draws. Amen

/flourish/

Marginal notes:

line 1: Theyr off<ice>

line 2: Wisdome.

line 8: △ / This boke is / sometimes / called liber / Creationis / & sometimes / Tabulae / Creationis

line 16: A Threfold / Vse of this / Doctrine

line 25: Rex Aquarū

line 34: Note this / Kings appa= / rayle, and / shew.

line 40: King / BABALEL

[55a]

Noūeb. 20. Tuesday, a meridie circa 2ª.

△ After a great half howre attending, and diuerse tymes our prayers to god

The black Cloth was pulled vpward: and so vanished away.

Ho appeared sitting in his chayre, and his face toward me: and so looking

abowt he paused awhile half a quarter of an howr.

In the meane space cam one skypping lightly, a little boy, in a grene coate

and sayd, He is here, at an ynche Than he sayd, Hark. To

me he sayd, Ha Sir ha. △ what wilt thow say to me? [Grene

Coate] I am Multin his minister, wilt thow any thing with me? I

cannot tarry. △ Then this skipiak espyed a spirituall creature comming, and

sayd: Ha, ar you there? △ and so went out of sight

△ This was King BABALEL, with a crown of Gold on his hed, his gar= ment whitish, and his right [ar] sleue [of] on his arme, blak: and the left sleve very

white. He seamed to stand vppon water

The other 42 cam likewise and stode

Bab. Veni princeps 7 principū qui sunt Aquarū Principes.

Ego sum Rex potens et mirabilis in aquis: cuius potestas est [in]

aquarū Visceribus.

Princeps iste (△ pointing to a Prince, new cōme to sight which had

a red long robe, and a cerclet of gold on his hed) est Tertius

principium in Heptagonon. △ I sayd Heptagono: he replyed

Heptagonωρ, [ad] and sayd: verè, planè; et perspicuè dixi.

Bab Mensurasti aquas? Befafes answered, Factum est.

△ I seemed to dowt of some matter here, and [Bab] /Befafes/ sayd, Thow

shalt be answered in any dowt. I am thy frende: I haue fauored

the in many things. Phērs haue imagined vaynely of my name.

For thy loue towards me, Thow shalt know my name.

I was with Salomon; I was also (vnknown) with Scotus.

I was in respect of my powr: vnknown, in respect of my name.

He called me Mares. Since I was not with any. And I preserued

the from the powre of the wicked, when I told the things of truth to

come. When I rid thy house of wycked ones, and was with the in

extremities. I was with the. Behold: I was with the throwghly.

△ Then he bad E K Ax me, yf I knew Obelison. △ I had to do

with Obelison, but by reasons of my Skryers nawghtynes, I was in dowt

what I might credit.

Bef. Thow shalt know this for a most manifest truth hereafter.

I am Obelison, the fifth of the Seuenth which haue the

skowrging of Obelison the wicked: but not wicked for euer,

neyther accursed to the ende.

We Angels haue tymes, and our faultes are amended.

△ shall I Note your name, by Befafes. he answered, my

name is so, in dede: The AEgyptians called me [so] Obelison
in respect of my nature. △ I pray you what is the Etymologie
of Obelison? Bef. A pleasant deliuerer

E K The former 7, haue Crownes: Theyr letters stand betwene theyr
feete. EILOMFO etc

Bef. Thow hast receyued these letters allready.

E K. The water seameth, contynually to pass ouer these letters.

Bab. I Gouern vppon Tuesday

E K the first seuen take the water and throw it vp, and
it becomethh

∴△ The fifth of the seventh

I vnderstand not this yet Vide lib. 5. A° 1583
Maij <.l.>

Marginal notes:

line 9: Multin / his Mini / ster

line 12: <Babalel.>

line 16: <He calleth / Befafes.>

line 19: Befafes.

line 20: The Prince his / apparayle.

line 24: Prince / Befafes / my old frende / vnknown of me

line 30: Mares

line 34: OBELISON

line 39: NOTE of / Wicked spirits / some restitution / to favor

line 46: or Cerclets / <p>haps.

line 50: Tuesday.

line connects 'principū' (line 16) and '7' (line 46).

---

1 it becommeth clowdes.

2 The second throweth it vp, and it becommeth hayle and snow.

One of the first 7. sayde, Behold, Behold, Behold:

All the motion of the waters, and saltnes thereof is aequally <mea>

sured by vs: we giue good success in battayles, reduce ships, &

all manner of vessells that flote vppon the seas: our might <is>

is great. Müse not For whan the seas are trubbled, with <the>

the wickednes or vprore of man, our Authoritie giueth victor<y,> <from>

from him that is most Victorious. Fishes and Monsters <of the>

of the sea, yea all that liueth therein, are well known with

Behold we are (generally) the Distributers of Gods Judgm<ents>

ents vppon the waters that couer the earth.

E K Than stept furth all the rest

The Third seuen sayd, some of vs conduct the waters throwgh the

.3. earthe. Other of vs, do beawtify Nature in her Composition.

The rest of vs are distributers and Deliuerers of the Threasures

and the vnknown substances of the seas

Bab. Praysed be God which hath created vs, from the begynning with

with Glory. His Glory be augmented.

E K. Now the 42 diue into the Water and so vanish away: and

Befafes, and Babalel also wer suddaynly gon.

Ho. standing vp sayd, Lo, Thus thow seest the glory of Gods crea=

tures: Whome thow mayst vse, with the consideration of the

day, theyr king, theyr Prince, and his Character.

The King and prince gouern for the whole daye: The rest

according

| to the six partes of the day

Vse them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie.

A day is 24 howres. △ But whan doth that Day begyn?

Ho Thow shalt be towght the rest.

Ho, proceded, and sayd { Vitam dedit Deus omnibus Creaturis
Venite. Veni Ignis, veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus

Ô Venite. Nam vnus ille Regnat, et est Vita Viuentium.

E K. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes or smokes, wit<hout> all forme; hauing euery of them a little glittring spark of fire in the myddest of them.

The first 7, are red, as blud
The second 7, not so red
The Third 7 like whitish smoke
} The sparks of these were greater then of the rest.

△ Whereas in the former Treatise, ther was a dowt of Butmono The fowrth and Blisdon theyr offices, being assigned here clere contrary: The dowt may <be answer>ed by <the> notes A° 1582 Maij <.5.> of the Table and my character.

Marginal notes:

line 4: Theyr officis

line 7: *△

line 14: The Third 7.

line 16: Threasors in / the seas.

line 23: Practise

line 25: King and Prince / <g>overn the whole / day.

line 27: Vse

line 29: A Day:

line 33: Ignis

line 46: Therefore I suspēt / < some Intruder / to have first ....>

[56a]

The fowrth 7
The fifth } are diuerse cullours: All had firie sparks in theyr middle.
The sixth

Euery spark had a letter in it.

Verè beatus (sayd this King B B A R N F L 5

that now cam) B B A I G A O

Δ I pray you to tell me yor, name. B B A L P A E ƿ

I am the fowrth in the Table B B A N I F G

and the two and twentyth B B O S N I A

Δ I vnderstand in the Table of the B B A S N O D 10

names collected frō the 7 Tables

of 49. And in those tables taking of the first septenarie Baligon

for the first /King^{c}/, and in the second septenarie Bobogel for the second King,

and in the third septenarie, taking Babalel, so accownted the third

and in the fowrth septenarie, the first of septenarie is Bynepor, and 15

so accownted the fowrth: but accownting euery one from Baligon

he is the 22th: and so the fowrth and the two and twentith.

E K. a Voyce I here, saying, you shall begynne to work agayn, at 6 of the clok next.

△ Oīm bonorū largitori, laus perennis et immensa, Amen.

/flourish/

Marginal notes:

line 8: <..... / .... or / King.>

line 8, over 'fowrth': △: King

line 12: < △ Butmono / his Pri> nce

△ Abowt half a quarter of an howre after 6: we retorned to the work

and the cloth was drawn away. Ho sitting in the chayre.

E k. There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, ([and than he kneled down, and semed to pray, a prety while)] The generall state and condition of all things resteth, onely and dependeth vppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, all thowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

The Fire that holdeth, or is, the first Principle of all things in generally, /generaltye/ hath his [workmanship of my creation] vniversall and

vnmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, withoute my record. when he cam I was magnified by his comming, and I am sanctifyed, world Without ende:

Vita suprema,
Vita superior,
et Infirma, sunt meis mensurata manib[us]

Notwithstanding, I am not of my self, Neyther is my powre myne owne,

Magnified by his name: Behold I dubble life from One, vnto a thowsand of Thowsands: and one thowsand of thowsands, to a number

---

Marginal notes:

line 25: △ Note this Chrys= / talline water.

line 32: Ipse* dixit.

line 35: Fire, one of / the 4 Elemēts

line 38: Ipse

[56b]

number, exceeding cownt: I speak in respect of mans Capacitie. I am <in all>

and all hath some being by me: yet my powre is nothing in respe<ct of>

his powre, which hath sent me. Write this reuerently.

note it with Submission: What I speak hath not byn reuealed <no> /not/[c] in these last tymes, of the second last world.

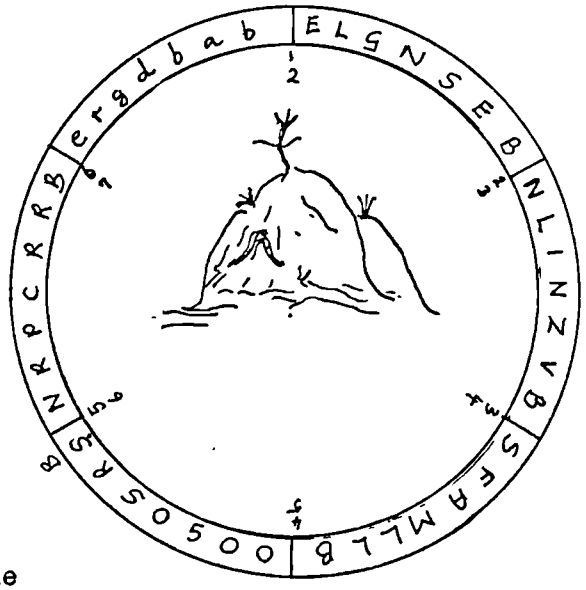
But I begynne new worldes, new peoples, new kings, <& new> knowledge of a new Gouernment. To be short,

Vitam [dedit] tradidit, deditq$_R$ mihi pot<estatem>
=tem esse, Viuere, et in perpetuum, glorific<....>
omnibus et vbiq$_R$.

As these cannot be comprehended, what they are, with m<or....>
So cannot any thing be browght to pas in me, without a <living>
sight, and a perfect mynde.
I Gouern vppon Thursday. For Instruction, the rest as befo<re.>
Thow shalt work mervaylously, by my workmans<hip>
in the highest. To whome* (with overshaddow<ing>
thy light, with life, and blessing you both, in his name
of whome I am the Image,) I prayse God.

E K. Now he descendeth into the Globe, and it becam very bright there among
the people: which, allso, at his comming, seamed to be more cherefull.

Ho stode vp and moved his hand, aboue his hed, cumpassing with it
a loft.
After that cam a Cumpany, with a King, and after him a prince
The king had a red robe on, and a crown on his hed.
The Prince had a robe of many cullours, and in his hed a Cerclet.
The Cumpany seemed to stand rownd abowt a little hill of Claye
Behynde this Cumpany seamed to stand an innumerable multitude of
Vgly people /a far of:/ Those which seeme to stand rownd abowt the little
hill seme to haue in the palmes of theyr hands, letters, in order
as here appereth.
[BINEPOR sayd]



△ The King spake. Beholde, All
the Earth with her bowells
and secrets what soeuer, are
deliuered vnto me. And what I
am there thow mayst know.
I am great, But he in whome
I am, is greater then I. Vnto
my Prince, (my subiect)
are deliuered the keyes of the
Mysteries of the earth. All these /hand/
are Angells that gouern vnder
him whose Gouernment is diuided, as
before, Vse them, they are
and shalbe at thy cōmaundement. Those that stand afarr of
vide lib° 5: 1583. Martij 26 / Vide de istis in libro Craco= vie<nsi Junij> 26. \ are the

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Marginal notes:

line 5: Note second / last world.

" 6: Ecce oīa / Noua.

line 12: Note.

line 14: Thursday

line 16: *△ I dowt, / I did not here / pfectly at / this writing / down.

line 25: The king

line 26: The prince

line 27, over 'Cumpany': 42

line 28: An Innume= / rable Cum= / pany of vgly / Creatures, a / far of.

line 33: △ / Bnaspol

line 35: Wensday

line 40: △ / Blisdon

line 43: Angells.

line 45: Vse them.

[57a]

are the spirits of perdition, which kepe earth with her Threasor, for him etc. and so furth. I haue sayd.

△ Ho, standing vp, sayd, His name is the fifth and the 29th: and his Prince his name, ȳ fifth, and the 23th. △ The first name, I vnderstand in Tabula collecta,

The second name I vnderstand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

Ho: Venite, vbi nulla quies, Sed stridor dentium

E K. Then cam the man agayn, with vgly fyrie flames out of his sides, which was here before, the last day. Ho beckened with his hand vnto him, [and] and his coates went to gither, and so couered that horrible sight.

E K. There appeareth a rownd Table, which 42 hold, and toss, all in fyrie flames.

Ho: Write quickly, thow /E K/ canst not behold it

E K. The first seameth to be a King with a crown on his hed, and the etc

Lo I Gouern (as I haue sayd before) All enchanters, Coniurers, witches,

& Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which

gape and grone for the mercies of God, and haue tyme of Joye, whose

measure I haue, and kepe accownt of) are all my governmēt.

By me thow shalt cast oute the powre of all wicked spirits

By me thow shalt know the doings and practises of euill men, and more

then may be spoken or vttred to man.

Blessed be his name, whose Glory is euerlasting, fode to the Just, and sem=

piternall .·. to the Wicked.

Ho The 36[the] name, is the King his name, And his Prince his name is the

last written in the Heptagonon.

Δ Brorges.

Ho Venite vos qui sub mea estis potestate.

E K. Then cam bright People 42: And besides these, all the fyre swarmeth

with creatures.

Theyr letters are in theyr forheds: these stand in a circle: they take the letters

from theyr forheds, and set /them^c/ in a Circle

Ho Of these, I am Gouernor my self.

Behold I am of tyme present. I am of the last Ternarie.

Loke what may be wrowght, in all aëriall Actions, I can distribute and

bestow at my pleasure: my tyme and day is Friday

The day of the last before, is Saterday

The day of the Fifth is Wensday

Beholde,

Marginal notes:

line 1: <Treasure hid in> earth, kept by wycked spirites.

line 3: <Bnaspol>
Bl<is>don

line 14: The King

line 15: Mark who sayd so / before

line 17: Note a great / Secret of / spirits in payn / expecting / release.

line 23: Saterday

line 25: somwhat / was not hard / of me, or for= / got —— phaps Terror

line 26, over 'King his name': .Δ. Bnapsen

line 27: Δ saue one

line 27 RH: this I considered / Note & 1583. Maij In dede after a sort / Brorges may be cownted the last, for the begyning secretly / was with Bralges

line 30: Bralges / sayd his govern= / ment was of / such sup fol / 4.b.

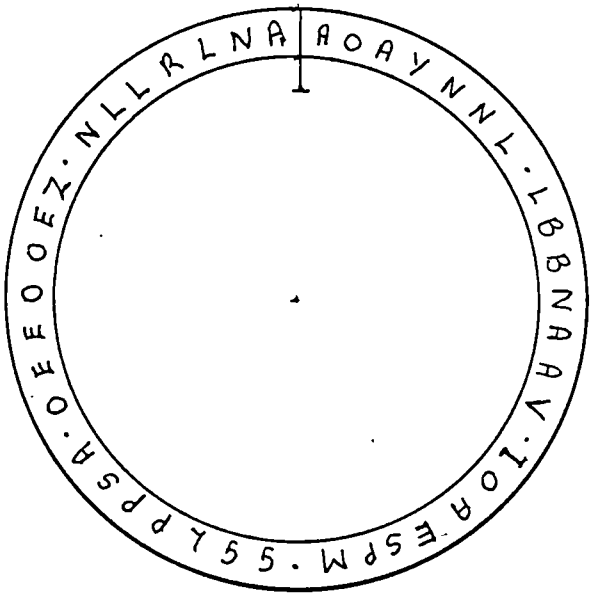
line 34: The Circle / of letters.

line 36: The last Ternarie

line 36 RH: That is expownded lib^{o} / 5. Martij 5

line 38: Friday

[57b]



☥ Ho Behold

I haue towght the. His name be blessed who raigneth and liueth [for] /<for>/<e>ue<r>

△ Amen, Amen, Amen.

☥ Ho. I will answer the of all Dowtes herein (being demaunded of me) to /morrow/ [morrow]

For, so I call it, for thy sake: Not, for that, it is so to me.

△ so he went away.

△ Then cam VRIEL, and MICHAEL, and an other (I think RAPHAE<L)>

and the chayre and table appered, as in the first boke hath byn shewed: And

also ☥ Ho had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd) Mercifull is our God, and glorious is his name

Which chuseth his creatures, according to his own Secret Judgement

and good pleasure.

This Arte is the first part of a Threefold Art, ioyning Man (with the Knowledge of the WORLDE[1], the GOVERNMENT[2] of his Creatures, and the SIGHT[3] of his Maiestie):

Vnto him: (Ô, I say) vnto him; which is

Strength, Medicine, and Mercie

to those that feare him:

Amen.

Δ Gloria, laus, honor, et perennis Jubilatio,

sit Deo nro Omnipotenti,

Optimo, Maximoq.

Amen.

/flourish/

Δ Note, Remēber, and enquire what it meaneth, that no Mention is made of Bralges the Prince,—Nor of Blumaza his king. in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.

Marginal notes:

line 10: Note a pe= / culier chayre

line 14: Prima / pars Artis / Triplicis. / he termeth / this afterward / of three pro= / portions in / Esse: Consider / theyr three / principall points / here.

line 18 RH: Annael

line 26: 1588. on twelfth / day at night / as I reconsidered / the Method of this / boke, this cam / to my mynde.

line joins 'the WORLDE' (line 15) to 'proportions' (58a, line 37).

[58a]

Wensday. Noueb. 21: hora 7. a meridie

Δ There appered the first table, covered with a cloth of silk changeable

cullour red and grene: with a little cloth vnder it: all hanging very

low. The first Chayre allso: wherin Michael vsed to sit.

And Ho did appere likewise, and his peculier chayre: and he standing by it.

But the Diaphanous Globe, and the people or world in it, did not now appere.

and, bycause no voyce or word cam from these spirituall creatures, yet:

I declared that I did attend theyr pleasure first, as a scholer comming in the

presence of his Master; and whan they had sayd those things which were

for vs first, (at this instant) to lerne, that then, I wold move some dowtes

of the premisses, as I was yesterday advised to do:

Ho, he held vp his rod, (which had two portions or partes of it black and

one red: and sayde.

Ô quanta est hoīs infirmitas et Corruptio, qui Angelis, idq suis

bonis, fidem autem Deo, vix habet?

Oīa mundana, faeces: Mundi Corruptiones in se habent:

Deus nr, Deus nr, Deus [nr], (inquam) ille nr Verus, cum

Veris suis angelis, eiq /idq/ inseruientibus Semper verus est,

Pete quae vis? Dixi: et quod dixi, obumbralū

est veritate, iusticia et perfectione

Ecce, (Δ holding vp the rod)

Hic (Δ pointing to the ende of the rod)

Per hoc (Δ pointing to the middle of it)

Et a Mensurae fine, nos nostramq mensurabis potestatē.

Age (inquam) Quid vis?

Δ I, than, of the premisses vsed a little discourse: how they might para=

bolically, betoken after more profownd matter, and litterally other:

yet what sense so euer the premisses had, that theyr first rudiments

and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the vnderstanding of some of that, I had written, as allso of mys writing: eyther throwgh E.K. his mys reporting to me [his] matter shewed to him, or by my mys hering or negligēt writing etc. To some part therof he sayd these words ensuing

Ho In vmbra mortis non est aequalitas.

Obscurum enim nihil est quod per illū /Ē K/ recepisti. Age.

Ho Thow hast a work of three proportions in esse; of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish. Notwithstanding I will answer the thus

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed, published and perfectly formed within the first grownd and fowndacion of this threefold work. The kings I meane with theyr Characters, and the names of theyr .7. liuing and

semper adherent Ministers: Whose names thow mayst see

An Aue: Rocle Liba not onely

Marginal notes:

line 2: Note. / The Colour / red & grene / of ye Table of / Covenant.

line 5: Two Chaires.

line 21: Note of this Rod.

line 37: A Three= / fold work.

line 45: Threfold / Work

line 48: The Kings with / their Characters.

line 48, central at foot of page: I vnderstand of Il, An, Aue &c / in the characters of the 7 kings.

[58b]

Δ. Filij filiarū —— An, Aue &c

not onely there written, but openly, and most playnely, truely, and sincerely

spoken of before: as, by due examination of thy bokes thow shalt manif<estly>

perceyue. Notwithstanding, as euery king, in his Maiestie, <doth>

comprehend the dignitie of his [hol] whole seat and estate, So I of my self being

the First, haue the gouernment of my self perfectly, as a mysterie

known [to] /vnto/c my self: which is a thing vnlawfull to be published vnto man

and lawfull in respect of the charge committed vnto vs: and the slender

Dignification of manns frayle estate, Which thow mayst see in the H<ep>

tagonon: where there wanteth a name: The rest of the S..

the vtter Circumference of the Globe, are the six Kings <or> ... following: according as they are written in the Mysteries of the ...

which do begynne the Powres, with theyr Prince, and th<e> ... Characters orderly taken, by and vppon the Heptagonon. ...

O God, how easy is this first vnderstanding.

Thow hast byn told perfectly, playnely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath fra= med: But allso withall, thow wart deliuered the most perfect forme and Vse of them.

But this will I tell the, (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and vppon the Heptagonum are Collected, do growe and are gathered from the names in generally affore sayd.

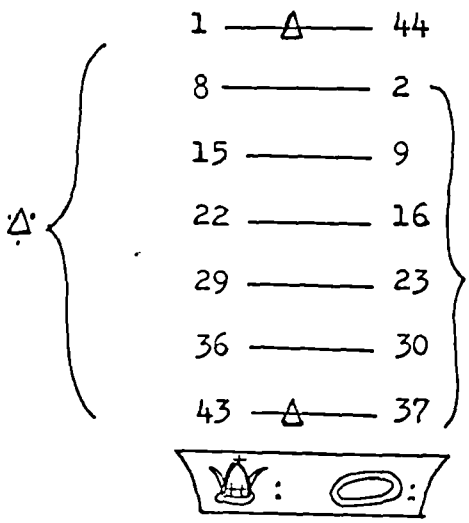
Take the Names, I will teache the to know them, which els, by ... direction thow canst not fynde.

Loke thy First Table: I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels, begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed. etc.

Thow seest, next BOBOGEL; He it is that is the Second King Thow seest the name BORNOGO, to be the first vppon the Heptagonū: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. etc

△ I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49 names, it is to weete



then Rex. Princeps

[△ He allowed of my Coniecture for these .6. but of his Prince △ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. Howwell I know not yet: Novēb. 23.] and farder he sayd, The Characters 50

Marginal notes:

line 3: Examination / to be made / of these bokes

line 5: The First King

line 6: A Mysterie.

line 8: △ / forte, Vnlawfull / and was myshard.

line 11: The Globe.

line 13: △ / forte their

line 13, over 'Prince': princis

line 16: △ / Liber Creationis

line 17: Note, what hath/ bin tawght in / this boke.

line 20: Δ as may apper, / by the 49 names / Collected

line 24, over 'els, by': wth out

line 25: Δ / I suspect / this to be / an impfect / phrase.

line 26: /hand/

line 27: Name / among / Angels

line 30: MARMARA / CARMARA.

line 31: M

line 32: Bobogel
Bornogo

line 33, over 'first vppon': Δ ⨯ name expressed.

line 35: Note Attire.

line 40, between '△' and figures: Addendo 7 — / fit hic processus. / Ergo addendo 7, / numero 43, pro= / ueniet 50: numerus : / maior [41] quā 49, / per .l. qui respi= / cere pt illum [44]; primū Re- / gem Baligon.

line 41, under central '△': Addendo 7, fit processus hic. g° / Si 7 addantur numero / 37: inde emerget 44. / pro proximo principe

line 46, under above note: [Δ / It is not Baginol, / but Bagenol / with e not i. / and therefore con / sider]

line 46, RH of above note: 44° / .l.

line 41, under RH '△': ·Δ·As far as I remēber, he / sayd, My Prince is in my / self: which is a mysterie

line 44, under above note: [·Δ· My Coniecture (herevppon, and / vppon this retrograde respect / to finde the princis among the / 49 names in Tabula Collecta)/ is, that Baginol is the Prince / vnder BALIGON: by cause the /

Letters are all one: but the order / of theyr places

diuerse: and so / is his prince conteyned in him self.]

line joins 'Δ' (line 1) to 'before' (line 3)

[59a]

Δ Note that he calleth that, contynually a Globe:

vppon such a globe Naluage shewed out all the Calls

The Characters of Kings, are in the Globe, and of the Princis in the

Heptagonon

Δ Note, frō the on the left side, vntyll these words finished, he

was out of sight. and /whanc/ [what] he had ended these words, he cam in sight

agayn: and browght a thing in his hand like a stere ∴ ☆ : or Heptagonū

Ho Beholde. Euery one of these Princis hath his peculier Table.

Thow hast Noted the First Table which begynneth, as I will tell

the.

/1./ 2: In BOBOGEL, that O, (the second [the] letter) is the first of the Table

OF/E/SNGLE. and the second of Befafes, is the

second, and the thirdth of the third: and the fowrth of the fowrth and

the fifth of the fifth, and the sixth of the sixth, and E, in the

seuenth, [Bag] Bnagole is the seuenth and last of this first

seuen of this first Table: [so] accownted the first (AVZNILN

The second seuen by like order is gathered of Babalel, and the

rest of his Septenarie. And so furth to the ende downward

as thow didst before. etc.

2. 3: In the second Table; L (the first letter therof), is out of Bobogel

his last letter, the second letter, is the sixth of Befafes: the third

is the fifth of Basmelo etc and so you haue LEENARB.

for the rest kepe that order downward to the ende of the last

name Bamnode. trauersi, quasi retrograde.

3. 4: In the Third, begyn at the lower letter of the latter worde of the last

of the second seven: and so vpward, toward the right hand: △ the

last word is of second seven is Bnagole: the last letter therof

is e: which is the first of this Third Table and the i, in

Brisfli, is the second, and l in Branglo the thirdth, and than so

furth, vpward, overthwart, toward the [left rig] left hand till ye

come to Bobogel, his second letter being O. Then to n in Bonefon: e in Ber

male: o in Bragnop. etc.

4. 5: For the Fowrth, loke, Bobogel. Than loke to this fowrth Table

The first B of the table is the first B of Bobogel

The second B of this Table, is the B of Befafes,

The third letter is [a] the second letter of Basmelo.

The fowrth letter, [R] is the thirdth of Bernole

The fifth is the fowrth of Branglo.

The sixth is the fifth of Brisfli

The seuenth is the sixth of Bnagole // ble.

And so in to the next sevens downward orderly for the rest of the Ta=

.5. 6: The Fifth begynneth from Bnagole vpward: begynning at the last letter

being e: and then vpward crosswise: exactly tyll the B of Bobogel

And so of the next seuen, for the next: begynning at the n of

Bonefon, and so furth.

6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel. the second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: the fifth of the 36: the sixth

of the 43: and the seuenth of the 49: being E in Bamnode

two letters being taken in that last septenarie.

The second septenarie begynneth at the first of the 15th, the second at the

second of the 22th, (being Y), the third at the thirdth of the 29/th/. then the

4th of the 36th,: the 5th[e] of the 43th.

Marginal notes:

line 3: Characters

line 9: <....> peculier / <...> of Princis

line 12: <....> king / <..... fir>st, / [BOBO] / answering / to Blumaza, / as I perceyued / 1583 Maij .5. manè / by meditation: and / of Necessity must be: / yf that last be for Baligon.

line 21: Δ / The next L is the last / letter of Babalel / and then transversim / as before etc.

line 26, over 'lower': last

line 26, over 'latter': last

line 27, over 'right': left

---

7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all

the second letters of the 7 kings. Then all the third letters, then all y/e/

fowrth letters, Then all fifth letters, then all the sixth letters only, &

finally the seventh, and last letters of the first names of the 7.

tenaries.

△ Note, this Table is made all of Kingly substance. etc.

△ Now I trust I vnderstand (meterly well,) the making of the 7. Tables: I wold gladly here some instruction of the great Circular table (which you call the Globe): which hath the Ki.... with theyr Characters, and so within, 7 tymes 7, seuen tymes.. 7 tymes 6, seuentymes furnished with Letters and numbers.... sorts

Ho That doth appertayn to an other tyme.

E K The Cloth was lett down; and the stone did <y>eild voice but nothing visible but the forsayd blak cloth.

Ho One thing is yet wanting. a mete receptacle etc

there is yet wanting a stone etc

One there is, most excellent, hid in the secret of the depth etc

In the vttermost part of the Roman Possession

Ho Write. All lawd, Glorie and honor be vnto him, which rayneth for

euer. Amen. Be of good Cumfort

Lo, the mighty hand of God is vppon the

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it

Dost thow see, loke and styr not frō thy place ∴E K pointed toward it

Δ I see it not

Ho It is sanctified, blessed, and ..Δ.....

In the vse of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shall be more worth then /the^c/ Kingdomes of the earth.

Loke, if thow seest: But styr not, for the Angel of his powre is present.

E K loked toward my west wyndow, and saw there first vppon the matts by my bokes a thing, (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding vp the same thing in his hand toward me: and that angel had a fyrey sword in his hand etc.

Ho Go toward it; and take it vp.

Δ I went toward the place, which E K pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, [of the bignes of] on the grownd or matts hard by my bokes vnder the west window. The shaddow was rowndysh and less then the palm of my hand. I put my hand down vppon it, and I felt a thing cold and hard: which (taking /vp^c/ <v>p I) perceyued to be the stone before mentioned.

Ho Kepe it sincerely.

Veritas in veritate: Deus in Deo, Vnus in vno est.

Let no mortall hand towche it, but thine owne.

Prayse God. 50

△ Illi qui venturus est Iudicare Saeculū p ignē
sit ōis honor, laus, et gloria, in sempiterna saecula. Amen.

Marginal notes:

line 9: The Vse of / The Circular / Table, (here / before, often, / called a globe) / at another tyme

line 15: A voyce

line 27: △ / I omitted / a word, and our memories / could not yeld / it, <then> perhaps / Dignifyed

line 36: An Angel hol= / ding vp the / stone.

line 49: Caue [with hand]

[60a]

Liber Mysteriorū Quintus

[flourish]

1583 Martij 23.

[flourish]

Liber 6.us

Liber .7.us

[60b]

[blank]

Jesus. ✝ .

< An: >° 1583. Martij 23. Saterday. a meridie.

Δ E K being cõme, with M^r /John^c/ Husey of Blokley. (on the 22 day of marche

and E K being desirous to vnderstand somwhat of our spirituall friendes

as concerning such matter as had falln out very strange to him and M/r/

Husey: abowt a certayne moniment of a boke and a skroll fownd in

Northwik hill by the direction and leading of [some] such a spirituall

Creature, as when they had gotten the same, and they endeuored by art to

haue some exposition of the skroll, written in strange characters, they wer

willed to repayre to me, and there they shold be answered: etc: which thing

now they did.

Being therfore now ready to receyue instructions of our frendes, there appered

[first] in the stone One, in a foles cote, going abowt a clowde, which

appered first in the stone. I charged him if he were the enemy of God

to depart. He [tore] /tore/ his clothes all, and appeared all hery vnder. and

sayd Penetrasti Vim iniusticiae meae

Δ Glorifie God and depart. [Fe] he sayd Feci, Nam decedo.

He went away as it had byn a brush of fethers pulled in peces.

The Clowd wexed bigger, and went all to the right hand

At length the Table appeared, But the Chayre seamed not to be /of^c/ the same

sort it was, but more Glorious.

Then appeared three, of which, two went away, and one tarryed behynde.

he sayd———————— Auete

Verum est, et incredibile he kneeled to the Chayre and spake, but his words could not be discerned

Via, veritas et [wirtus] virtus, vnum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt oia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix et mensura eorum quae fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabilia sunt, (Justitia) dona tua? O remiges varpax

Kyrie eleyson.

Δ All this he sayd Kneeling to the chayre; and then he rose; and I sayde O beata Trinitas, mitte lucem et veritatē tuam, vt in<a>me ducant ad montem sanctum, et ad tabernacula tua.

Me. Vbi, non increduli.

Δ Nos non sumus increduli: sed spes nra viuit aeterna et Omnipotens est Veritas, fons vitae

Me Adduxi vobis aquam ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vris pinguidinem. Multae namq sunt mortaliū imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est

Lumen

Marginal notes:

line 6: The Book.

line 7: The boke fownd in / Northwik / hill

line 15: Pilosus / Pilo[sus]

line 29: Justi= / Justitia

line 41: Aqua. <A>qua.

[61b]

Lumen illud quo oīs imperfectio [falletur] aboletur. Credentes introibu< ...>

in Sanctum eius. vbi potio, et Medicina sempiterna.

Cogitasti vere. . sum, etiam, et Credas. Nam veritate

et iustitia, vera et perfecta sunt verba et disciplina eius.

What willt thow? 5

Δ Recte sapere. Me: Thow hast it.

Δ I perceyue it not: otherwise, then that I beleue, it may be the decree

of the highest.

Δ He shewed a Tree, and a great deale of water at the roote or botom

of it: and he sayd [Me] Hath this Tree, now, any frute? 10

Δ I see it not. But the skryer may say.

E K The water com_eth vp the tree, and it swelleth, and it hath

frute, great, fayre, and red

Me. Lo I eate of it my self, and it lighteth the harte of those that

are chosen [he semeth to eate]. So is it in the. 15

Δ Ecce seruus Domini, fiat Decretum eius in me (iuxta misericor=

diam eius), de me pronunciatum.

Me Go and thow shallt receyue. Tary, and you shall receyue

slepe, and you shall [see] see, But watch, and your eyes shall be fully

opened 20

One thing, which is the grownd and element of thy desyre, is all redy perfyted
yt seemeth that you beleue not. But I haue sayd, as he hath sayd and his worde shall endure for euer.
For he shall, and will performe it, for he liueth for euer.
Oute of Seuen thow hast byn instructed most perfectly of the lesser part, the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy to our felicitie:
Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His hed is a marble stone: His hart is the blud of a dragon. his leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous
fowntayne: In nature Intellectuall he hath watred the plants

Marginal notes:

line 3: Δ <Loquitur de> / mea cogita= / tione quod / <esset> Raphaël

line 23: Increduli

line 26: Seuen

line 31: A parable.

line 35: Nothing.

[62a]

plantes of her beauty, and stroked vp the garments of her felicitie. In her darkest members entreth in the taste and sauour of this piercing Medicine, reviving and recalling all things past present and to come, vnto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things: Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: whose name be blessed

△ Amen. I respect the time: God be with you.

/flourish/

Martij 24: Sonday: morning abowt 8.

△ The Table appeared, and the Chayre: and he who appeared yester= day: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while

A thing like a lambs hed did seeme to lik him: and then he rose and wiped his face, as thowgh [w] he had wept.

he sayd. Signa sunt haec vobis, humilitatis et paenitentiae; quae facio omnia, v̄ra, [sunt] non mea sunt. Laudetur verbum eius in Caelo, Laudetur etiam et in terris: Investigate potentiā in humilitate loquelae eius, et videbitis gloria frontis eius. Misericors namq et omnipotens est gloria virtutis eius. Vana sunt corruptionib^us suis; Necessaria verò Necessitatibus vestris. Nam fecit o̅ia ad laudem [eius] eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Ad invicem diligite, Humilitate viuite. Medicina verò mea (quae eius est) omnia resanabit.

The feldes wither without the drops of his Mercie

Mans Memorie is dull, vnleast it taste of the sprinkling of this vessell

[E K. He hath a great thing vnder his gown.]

Nature and reason haue disputed profowndly and truely by the fauour hereof: it perceth therfore depely. But vnderstanding and reason haue

eleuated and lifted vp the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and vnspeakable begynnings (yea with the begynner and [Principall] Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth vnto the heauens: from the heven, vnto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his vnmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest Valley, to the greatest mowntayn; yea euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Judgment. When he axed

Wisdome

Marginal notes:

line 14: A lambs hed.

line 16: Note hereby to / consider theyr / actions, gestures / and other cir= / cumstances.

line 29: Nature ∴/ Reason ∴

[62b]

wisdome, and forsoke the world, he receyued it and it measured the

things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect vnto them. Finally it procedeth from him, that procedeth: Wherevnto the first was formed, after, and not like. Whose fote slipping hath dasshed his hed in peces, and it becam dark: vntyll agayn, the Medicine which I haue browght, revived his slombring. Hereby, he, not onely knew all things, but the measure and true vse therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qua= litie, vnleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, vnleast thow be directed and led in vnto the true vse and order of the same. Creat are my words; and great is thy thowght: Greater shalbe the ende of [God] these Gods Mercies

New worlds, shall spring of these

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet this is but a Vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

△ he lay down agayn, a good while. and at length he rose: after my long prayer and confession made to god, and my discourse to him. etc.

E K. He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

△ he sayd, Cownt, △ he turned ouer the leaves. but E K could not well cownt them: wherevppon he sayd: I will maze out thy dulnes, and at length, make the clere

E K. There are 48 leaves

Me. Et finis est. One is one, neyther is, was or

shalbe known: And yet there are iust so many.

These haue so many names, of the so many Mysteries, that went before

This is the second and the Third: The Third and the last.

This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne.

These shalt thow know: These shall you vse. The one is a Master, the other is a Minister. The One, is a hand, the other is a finger: Crutch not. Neyther let wickednes tempt you: loue to ather.

Be contented with your calling: For, all beasts see not a like: yet are they all Creatures. Vessels, not of one bignes, yet are they all full.

Both, most sufficient; but according to fayth, and vnderstanding or Conscience. Yet must there be a third; whō, God doth not yet chuse

The tyme shalbe short: the matter great, the ende greater.

Ask now what thow wilt and he shall answer the

E K. There appered one like my self laying his two armes; one, on E K his sholder: and the other on a man his sholder vnknown to vs, but somwhat like to Mr Adrian Gilbert. etc.

Marginal notes:

line 7: *Note / *Adam, before / his fall, knew / all things

line 10: NOTE

line 12: The true vse / and order / of the premisses

line 15: New worlds

line 16: The Thorny Path:

line 17: A Vision.

line 22: A boke

line 27: 48: leaves

line 29: 48 1 / 49

line 30: Mysteries before.

line 32: Note of this / boke

line 36: J Dee, and / E K

line 42: A Third to / be chosen

line 47: A.G.

[63a]

△ ys it your will to procede in this matter, you now haue begonne withall:

or will you of these characters, and places of Threasor hid (here portray=

ed by picture), say any thing?

Me: As thow wilt. △ As the will of God is, so will I. the will of God you know, better then I.

Me The aeternall liquor be vppon you. Ones more, what wilt thow?

△ I do prefer the heuenly liquor, before all things, and do desire to be

bedewed with the supercaelestiall dew thereof.

Me. Consider the former tree.

△ The tre with the water at the fote?

Me Thow hast sayd. His growing powre, bringeth furth Act

Remember the Prince and Subiects, which haue powre (as is told

the) of Erthly Bowels (The thing there, whose /which you/ desire of me, is

no parte of my charge,) Call him: It is his office: for by his

ministers it hath byn shewed. God doth impart his mercy, to those he

loueth, in all necessitie: whether of the one, or of the other, where

it is dew. I leave it: his Office is to speak it. Notwithstanding

liue in truth and humilitie: Vse God his Creatures, to his glorie, and

thy Necessitie, the profitt of thy own lymms, and cutting /out/[c] of all

Canker and rotten flesh. Thow vnderstandest: For thy eyes

shalbe opened. Amen.

E K. he spreddeth his hands abroade, and goeth away, and putteth his boke

in his bosom as he goeth.

Δ Gloria pri. etc. Amen.

/flourish/

Marginal notes:

line 11: /Potentia
Actus.

line 14: Δ Blisdon is the / prince vnder / Bnaspol the / king vide sup / lib. 4. / A° 1587. Circa / Maiū: Quidam Ben, / (spiritualis Creatura) / dixit ipi E K, / se custodiuisse [et] / [permisisse] illū / puluerē et librū / Dunstani. &c.

Martij 26. Tuesday hor. 10: ante Meridiē.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down of the grownd as before. There cam like a lambs hed, and licked him. he sayd then, as followeth: being stand vp:

Magna sunt, Alla, quae dixisti, making cursy to the chayre. There was a sword hard before. after a while he sayd.

Me Thy Kingdome is established in aeternitie

Thy hands are invisible, and no man can distinguish thy mercies.

I attend your desire.

Δ As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other vnder him, to say vnto vs, that, which may content vs, for the Case as it standeth with vs.

Me. The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly vse. He hideth no light from those he loveth: neyther shutteth vp his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feetest to the smallest

---

Marginal notes:

line 30: Δ / A lambs hed, / may be a token / of our humilitie / required etc.

line 37: Bnaspol.

[63b]

the smallest vse, so is the existinction of things of light accownt, necessary

for the lightnes and vanitie of this world. A part (Notwithstanding)

may beawtify the whole: and a small thing, may cure a great infirmitie.

I told the before, that my fete are not placed vppon such brittle and crakling

sand, [nay] neyther are my lipps occupyed with the vanitie of nothing.

I will not manifest, in any point, the thing which thow desyrest, neyther

is it any part of my charge.

I haue byn thy Scholemaster and director to the Sterne, to rule the

reason therof, with those, which can reache the Judgment therof.

All those before spoken of, are subiect to thy call.

This vessell at all tymes they greatly accept: yet haue they times

and seasons: when order breaketh in her self, the labor is in vayne.

Euery thing is for and to an ende.

Of frendeship at any time, thow mayst see them, and Know what

thow willt.

But One thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which all ready is deliuered

The stroke of which, bringeth all things, in theyr degree, to an ende:

as far as the seven (magnificencie of euery Seuen) stretcheth out

it self.

Euery one (to be short) shall at all times and seasons, shew the

direction in any thing. But, SO, thow canst not vse them,

in the determination, and full ende of euery practise.

It is one thing to affectionate; and an other thing to effect.

What thow seest, is true, and to a former /:. furder/ commoditie: For, with

Furderance, euery thing in Nature is ayded

Δ ———

Reade ouer that, which now, lastly, I declared: Then see, if you be not

answered

Δ ———

Therfore mayst thow know, what that is, all thowgh thow do not, yet, or

presently, put it in practise, by him, whose Charge it is, to deliuer it.

Δ Of your so greatly commended liquor I cam desirous to haue farder Vnderstanding.

Me. What liquor is more liuely then the dew of Truth, proceding frō a fowntayn

most swete and delectable? euen that veritie which thy mowth hath preached of.

What water recreateth more, or cooleth ignorance deeper than the knowledg of our

Caelestiall speche? your voyces are but fayned: shadows of the wordes and

voyces that substantially do comprehend euery substance in his kinde. The things which

you do loke on, bycause you see them not in dede, you allso do name them amysse:

you are confownded, for your offenses: and dispersed for your punishments: But

we are all one, and are fully vnderstanding. We open the eare, and the

passage thereof, from the sonne in the morning to the sonne at night.

Distance is nothing with vs, vnleast it be the distance, which separateth the

wicked from his mercy. Secrets there are none, but that buried are in the

shaddow of mans Sowle.

We see all things: and Nothing is hid from vs: respecting our Creation.

The Waters shall stand, if they here theyr own speche.

The heuens shall move, and shew them selues, when they know theyr thunder.

Hell shall tremble, whan they know what is spoken to them.

The first

Marginal notes:

line 1: Note. / All tymes / Speciall tymes connected by a line to the beginning of line 11

line 6: Note ——

line 10: NOTE.

line 14: Of frendship, / at any tyme.

line 21: Note

line 32: NOTE / Whose charge / it is to deliuer / it.

line 35: Veritas

line 37: Lingua et / Vox Ange= / lica

line 46: The Powre / of the primitiue / diuine [spech] / or Angelicall / speche.

[64a]

The first excepted, No man euer was, is, or shall be (excepted where I except)

that euer shall vnderstand, hath, or doth know the least part (ô it is incompre=

hensible) of this Vessel. He named all things, (which knew it): and they are

so in dede, and shallbe so for euer.

Thow shallt speak with vs; and we will be spoken with, of the.

Three they are excepted, which taken from amongst you, as they were, do yet

speak with vs, which are provided in the three laws to destroy that Monstre

They are fed with caelestiall fode, and they, talking, speak all vnderstanding.

This it is, I take God, (onely him that created me) to recorde.

It is determined: els wold I not: And may be vndetermined, yf you break his

Commaundemēts.

A Stone it is that perceth down all things before it; and kepeth them vnder him, as ....

the heuens do a clowde. What art thow, (O God,) and how mighty ar the

drops of thy mercy, that preparedst [mai] man before to examin thy Mysteries?

The plagues of those that plagued them selues, shall fall vppon you, yf you transgress

one iote of your eye sight.

For, What you desire, is graunted: and if you loue him, you shall endure for euer.

I am not as a clowde, sheuered with the wynde: nor as a garment, that waxeth

olde, and torn in peces: But I am for euer (bycause my message is such) and

my truthe shall endure for euer.

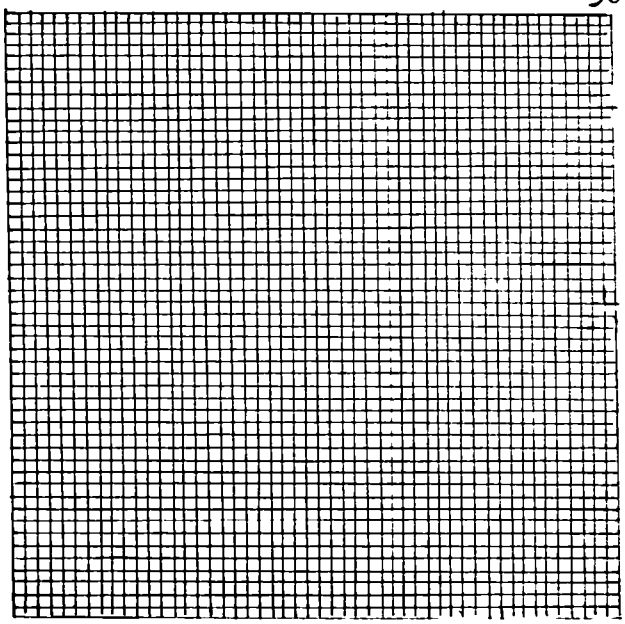
Beholde, Beholde, yea let heven and earth behold: For with this, they

were created: and it is the voyce and speche of him, which proceded from

the first, and is the first; whose glorious name be exalted in his own horn

of honor. LO, this it is. [E K. he sheweth a boke, as he did before all gold] And it is truth; Whose truth shall endure for euer.

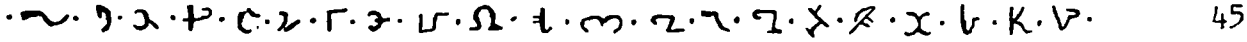
E.K. The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other: and they all written with cullour, like blud, not yet dry. 49 square spaces, euery way, were on euery leaf. which made in all .2401. square places



He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters enclosed in no lines: but standing by them selues, and points betwene them

He pointed orderly to them with his finger, and loked toward the skryer at euery pointing

Me. Note what they are.



Δ They are Noted.

E K. He toke from vnder the Table, a thing like a great globe, and set that in the chayre

and vppon that Globe, layd the boke. He pointeth to the characters: and cownteth

them with his finger, being 21: and begynning from the right hand, toward the left.

He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appereth 50

yellow. He maketh curay: and from vnder the Table taketh a rod of gold in his hand, being

diuided into three distinctions. He putteth the ende of the rod on the first of

the

Marginal notes:

line 2: ADAM

line 5: Angelorū Collo= / quia

line 6: Tres ab hoibus in / caelos rapti in / Angelis

conversātes

line 8: Enoch
Elias
< Jo...> } fortè.

line 10: NOTE

line 13: Yf

line 13, over 'perceth': fortè / presseth

line 15: Note

line 21: The boke / The first / Language / of God Christ.

line 31: The cullor of the / Letters.

line 37: 21 Characters

line 47: Δ By his often taking / things from vnder / the table it shold / seme that there shold / be som shelf made / vnder our Table

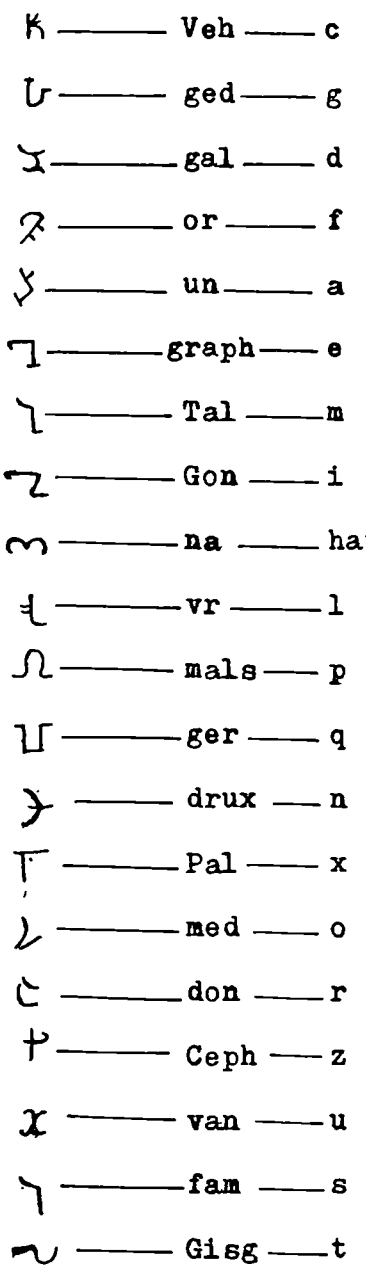
---

[64b]

the Characters, and sayeth Pa

and there /appered/ in english, or latin letters, V——Pa——b
c

Pa: he sayd Veh: and there ap=
pered Veh in writing: then Ged:
and after that he sayd Vnus Vnus
Vnus, Magnus, Magnus, Magnus,.
es. Then he pointed to an
other, and sayd Gal, and there
appeared Gal: then or. [the
Voyce seemed Orh]. Then yn
[the sownd semed vnd,] Then
Graph: [The sownd Granpha, in
the throte]
Then Tal, [in sownd stall or xtall.]
Then gon: then na [but in
sownd Nach] as it were in the nose.]
Then ur, [in sownd our or ourh]
Then mals, [in sownd machls].
Then Ger, [in sownd gierh]. Then
drux, [in sownd drovx]. Then
Pal the p being sownded remissly.
Then med. he sayd Magna est
gloria eius. Ceph, sownded like
Keph, But before that, was
Don: Then Van, Fam, Then
Gisg. Then he lay down before it: and there cam two lines and parted
the 21 letters into 3 partes, eche being of 7. he said. Numerus ô perfec=
tissimus, Vnus et Trinus. Gloria tibi, Amen.
Then he put on his crown, and pluckt a black veale before all in the Chayre
he sayd. Remember to lerne those names without boke, and to know them.



ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	
t	s	u	z	r	o	x	n	q	p	l	h	i	m	e	a	f	d	g	c	b		

$\frac{\text{ת}}{\text{y}}$

/flourish/ 35

Marginal notes:

line 29:

line 32 RH: △. Thus I / deciphered / them after / a day or / two or / three

---

Martij 26. a meridie ☩ Tuesday hor. 5½

First there was a great noyce of harmony, hard

There appeared two great Armies fighting, and much blud shed on both sides.

One Captaine in red harness, the Contrary Captayn, in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or cudgell, in

them: and they were on the red Capitayns side. He and his soldiers had the worse

and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the felde: and assembled and gathered

ered his men to gather after the Victorie.

Now this Capteyn goeth to a town and semeth with his hand to heave vp the towne

being a big towne.

There was a voyce hard, saying thus ——— So shall it be, with 21 more

△ Wyth what one and twenty?

A Voyce ——As yet, you can not know.

This will happen, before the sonne hath twise gon his course.

E K. Now the Capteyn appeared alone, on fote, in his harness. he holdeth vp his

hands to heven. He is now Vanished away. I meane the Capteyn in white and grene

greene
Now

Marginal notes:

line 36: /some indecipherable marks/ ϒ z / ☆

line 38: A Battle / foreshewed.

line 50: Before two / yeres finished / Ergo before / A° 1585 /

Martij 26

[65a]

Now appeareth the red cloth before the chayre. There come in Three.

they all make cursy: and two of them went away.

Δ Our desyre is to know what we are to think of the Man which cam out

of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday,

as he sat [by me] in my study with Mr Kelly and me. Whether it were any

Illusion, or the act of any seducer?

Me No wicked powre shall enter into this place. Neyther shall Iniquitie

range where the fyre of his percing Judgment and election doth light;

which shall quicken his deadness, and revive his courage to the auancement

of the name of him, which liueth now

He chose with fire and lightened theyr harts, and they immediately vnderstode

and felt the Illumination of his glory. What wilt thow?

Δ

To the performance of the glorie and encreasing of his name, which shortly

maketh [and] an ende With for euer.

Δ This phrase, for euer, is somwhat dark

Me With this world, for euer. Δ This giveth some light.

E K. The stone is become very dark

Me As the Buylding is grownded and ended vppon Three, so must the myste=

ries hereof be practised With Three. The fowrth is the Boke,

Which, Lo, is here present.

Δ Must Adrian Gilbert, be made priuie of these Mysteries?

Me. Thow hast sayd

Δ May I note to your name any peculier Character or syllable to distinguish your

speches from ours or others?

Me. Medicina sum.

Δ I may then vse this syllable Me, to Note Medicina or Medicus Dei.

Me Behold, these things, shall God bring to pass by his hands whose mynde

he hath now newly set on fyre. The corners and streights of the earth

shall be measured to the depth: And strange shalbe the wonders that are

Creeping in to new worldes. Tyme shalbe altred, with the

difference of day and night. All things haue grown allmost to theyr fullness.

But beware of Pride. We teache duty, Humbleness, and submission

Shortly shall these things come to passe.

Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to

the great glory of god, and the recouery of those miserable people from the mowth of hell

into which, for many hundred yeres past, and yet cōtynually they do fall. etc.

Me Who made thy mowth to prophesy? or who opened the eyes of thy vnderstanding?

Who annoynted thy Jaws, or fed the with vnknown meate. Euen he it is, that pricked these things forward, and shall vse you as his Instruments

to a mightie honor.

Δ May he require description of the Cuntryes, for his better instruction, etc.

Me Let darknes go behinde the, and tempt him not, that iudgeth. These things belong not

to my charge. Thow knowest them, which are sufficient, whan short time

shall serue, for the whole instruction. Greater nede were to enquire How

or by what meanes thow mayst be made worthy: and so, consequently, haue knowledge

for the knowing, hauing and vsing of this caelestiall medicine.

Forget not.

I instructed the before hand, and told the, that both of you must iointly lerne those

holy letters (For so, I may boldely call them) in memory: with theyr names: to the

intent, that the finger may point to the hed, and the hed to the vnderstanding of his charge.

for Discoveries making of the seas and theyr bownds.

Marginal notes:

line 1: Three.

line 4: A. Gilbert.

line 7: NOTE

line 8: Election

line 11: The Apostles on / Whitson Sonday.

line 19: Three.

line 20: Fowre.

line 23: A. Gilbert / may be made / priuie, but he / is not to be / a Practiser.

line 28: A. Gilbert / his Task

line 31: Note a / prophesie.

line 33: Pride

line 35: Adrian Gilb.

line 38: ·Δ· / of god

line 42: Description / geographical.

line 44: Tenebrae post / dorsum.

line 46: Instruction requisite

line 47: Note

line 50: Both ioyntly / E K and / J <:D:>

lines join: 'name of Jesus' (line 35) to 'these things' (line 40); 'are' (line 45) to 'making' (line 53).
'he' (line 39) to 'pricked' (line 40) and to 'honor' (line 41)

[65b]

Δ You perceyue that I haue diuerse affayres which at this present do withdraw me

from peculier diligence vsing to these Characters and theyr names lerning by hart:

therfore, I trust, I shall not offend, if I bestow all the convenient leyser that I shall

get) abowt the lerning hereof

Me Peace, Thow talkest, as thowgh, thow vnderstodest not We know the, we 5

see the in thy hart: Nor one thing shall not let an other

For short is the time, that shall bring these things to profe: wherein he

that liueth, shall approve him self aliue. Beautifull are the footesteps

of his comming, and great is the reuenge of the wicked

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa

Magna sunt mirabilia in te inclusa: et magnus est nomen Sigilli tui

Lumen Medicinae meae, vobis

E K. he holdeth his hands abroad. He draweth the Curten.

△ Gloria Laus et honor Deo p̄rī et F. et ss. Amen

/flourish/

Marginal notes:

line 8: God will shew / him self aliue.

line 10: Liber

Martij 28 Thursday morning Mawndy Thursday

A voyce. Pereant omnes qui insidiantur virtuti nōis mei: et qui

Lumen [as]absconderunt Justitia mea.

E K. Now the veale is pluckt away

Three appeare, as before time

All three sayd——— Multa nos, quia multa patitur ip̄e

E K. The two go away and the Third remayneth, who is like in all points to

him, who yesterday to me alone, in your absence had declared him self to be

an Illuder. △ NOTE; for the better vnderstanding of this dayes Act

it may be remembred that E Kelly, while, I, (John Dee) was at London, yester=

day (being wensday) had vsed meanes to haue conference, with the good Crea=

ture, with whome we haue dealing iointly: and that there appeared one

very like vnto our good frende, Who toke apon him to be the same,

and now semed to be constrayned by E K to tell the truth: and therfore

his outward beautifull apparell semed to go of, and his body appered hery

and he confessed that he was an Illuder etc Wherevppon E k. was in a

great perplexitie of mynde, and was ready to haue gone his way. And

at my comming home told me a long processe of this Tragicall Act. But

I comforted him, and wold not yeld to his opinion, But did declare my

confidence in the goodnes of God: for that we craved at his hands, things

good and necessarie: and that therfore he wold not give his childern

a stone for bred, or a scorpion for nedefull food required etc.

And this morning the matter was propownded by me, and therevppon

the former sayings wer vsed, and all the consequences of matter, which

hereafter is recorded.

Δ The veritie I require of yesterdays doings with E K in my absence.

Camikas zure he sayd, holding his hands vp to heuen.

E K. he walketh vp and down and semeth angry: and beat his hands to gither

There commeth a little streame of fire whitish from aboue: and cam to his hed:

he kneleth down before the Chayre, and loketh vp and sayde

Me Oh how brittle are the works of thy hands [he looked vp] whose Imperfec=

tions are more innumerable then the sands of the sea: or clowds that were

lifted vp since the begynning of the world. Darknes dare presume

to place him self in Lightnes: yea dishonor, (o God) to dwell in

place of glory: His lying lipps presume against Truth: whilest thow

suffredst his old and withered face to be garnished with thy beawty.

Heavines is his seat, yet are his lipps myrthfull: and little there

that

Marginal notes:

line 17: Insidiatores

line 30: Pilosus.

[66a]

that separateth him from the dignitie of honor: But his ponishment is

sufficient, his dishonor vnspeakable, and his damnation for euer: which

how bitter it is, great and vnspeakable, Thow, ô thow (I say) that liuest

(which hast estranged him so far from thy glory) makest onely manifest

But yet how long shall the sonnes of men puff vp them selues with brag=

ging and boasting of that they see not? But (alas) All things are

confownded, and are contrary to thy commaundemets: some onely which differ,

remayn with concordant myndes praysing the, and lifting vp thy name, as

much as strength performeth. But herein is thy glory and long sufferance

manifest, in that thow dost not onely with greif behold theyr synnes, but

like a iust iudge, fauorably dost ponder the greatnes of theyr enemies, which

infect theyr myndes, and blynde the light, which thow hast given /vnto[c]/ [to] theyr

vnderstanding, with inflammations bodyly, instigations worldly, and ten=

tations innumerable. Great therfore and most great, and none grea=

ter can be, which deridest the Aduersarie, and healest the weak:

whose smallnes of habilitie thow canst augment, wherein the mysteries of thy

great glorie and might, is manifest. Thy seat yeld prayses, with

incessant and dutifull obedience. Thy name be magnified, thy mercy

published to thy glory: Holy Holy, yea great and most holy, is thy

euerlasting kindenes for euer.

E K. Now he standeth vp, and sayd

Me As I haue all ready told, from whome I cam, so haue I not hydden, what

I am, or what message I bring; why it is sent, it is allso written.

How long shall I perswade /to[c]/ stedfastnes? But the greater your measures are

the greater shalbe the quantitie. These afflictions are necessary. For herin

is a measure [is a measure] to distinguish* from falshode, light from darknes

and honor from dishonor. The more they are like vs, or shew them selues so,

(for, nothing can be more dislike) the more they are Judges of theyr own dam=

nation. Yea, if his strength had byn great, he wold haue devoured thy

sowle. [loking to E K] But whome God hath chosen, shall none over-

turne. Brag not: eyther Credyt my words by thyne owne reason. But

Consider that diuerse may be dishonored, yea thowgh they be in honor: yet

shallt nor thow neyther be ouerturned with the one wynde nor the other:

thowgh the afflictions that shall follow the, be great and hard.

In my words are no error: neyther haue you fownd my lipps vntrue.

Whan I kneeled, I spake for you. But I haue promised that No vnclean

thing shall prevayle within this place. Neyther am I a revenging spirit

nor of any such office. I quicken the deade, revive them that are falln

and cure or sow vp the wowndes, which they are permitted to work vppon

man, as tokens of God his Justice.

I call the same god, (whome I haue called before) to recorde, that these words

are true, my sayings iust, and his mercies more perfect. Whilest heven

endureth and earth lasteth, never shall be razed out the Memorie of these

Actions. Vse Humilitie: Reioyce whan the enemy is discomforted

in his traynes, and inventions: A ponishment so great, Et caetera.

Whan I yoked your* feathers to gither, I ioyned them not for a while.

your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare

your selues, For, great and wonderfull is the immediate powre

of him that illuminateth from aboue.

It shall light apon you: For those that are present with him, liued

with him, eat and drank with him, [and] were instructed by him, Were

but

Marginal notes:

line 22: Raphaëlis / officium

line 26: *forte, truth /with caret under 'truth'/

line 34: Afflictions to / E K

line 37: This place

line 38: Raphaëlis / officium

line 43: Note the durance of / of these Memorialls

line 46: *Note of the / Vision which / was shewed / A° 1582.

[66b]

but hearers onely: At Length God was glorified, in one instant a<ll>

things browght vnto theyr remembrance: yea some of them taken to

behold the heavens, and the earthly glory. I haue sayd

Δ

Me Behold. Veniat vindictum dei, et percutiat linguam mentientem

E K. he goeth his waye and taketh all with him, Table, Chayre, and Curten

and all. There cam in a great many with flaming swords, and bring in the

wicked spirit, who yesterday delt so diuilishly with E K.

One of them holding him by the arme, sayd, Speak now for your self, you

could speak yesterday: They all drew theyr swords: they sknorked

fire. And then seamed a water to com in, but it went away again

A voyce ———— Dicat, nam nrm non est

E K. Now is the Skroll with the Characters browght in, which was fownd by

spirituall direction this [last] month, the 12 day, abowt 10½ after none.

by Mr Kelly and Master Husy

He semeth now [to] as like our good frende, as may be.

Our frende cam with a sponge and annoynted the wicked spirit his lipps

A voyce ———— Els could I not speak.

Δ Seing now thow canst speak, answer me

The Wicked, sayd —— Ask quickly.

Δ What is thy name? ———— The wicked answered Gargat.

Δ What is the sentence of that Skroll? ——— Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning

That roll here shewed: ——— Gar. I haue cownterfeted this roll, and

browght it: for it is not the true roll.

Δ After [many] many words betwene him and me, and the more, bycause he denyed

that he knew of any Glorie belonging to God, I vrged him so, at length w/th/

short and euident argumēt, that he answered, he must confess the powre

and glorie of god: and sayd, that he was damned for euer. and did

wish damnation to me: And I requested God to vse his Justice on him

for the glory of his name: then he entreated me somwhile, and somwhile

derided me, saying, Art thow so lusty? etc

Δ All the Cumpany fell on him, and hewed him in peces: and digged a hole

in the earth, with theyr swords, and he fell in, and [there] after that

was a myghty roaring hard

A voyce ———— Sic soleo iniustis.

△ The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce ———— Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

△ Then returned our frende Me, and all seemed light and bright agayn:

likewise all the furniture, of Table, Chayre, Globe in the Chayre covered

with a red covering etc.

Me. Visio vera, vere denotatur. Denotetur etiā ad gloriā Dei.

△ Master Kelly, is your dowt of the spirit, now taken away?

E K. ye truely, I beseche God to forgive me.

Me. Dixisti, et factum.

△ As concerning Adrian Gilbert, there might be some dowte in common externall

Judgmēt, of his aptnes to the performance of the Voyage wth the appertenances,

But the Secret of God his prouidence, I will not meddle with all: for he can

make infants speak, and the dum to shew furth his glory etc.

Me. Yf God be mighty, acknowledge his powre. Who made the sonne of nothing?

Marginal notes:

line 14: The finding of / the skroll, of / the Threasors.

line 24: Counterfeted / Roll.

line 25: ☞ vid. infra / pag 152. 153 &c.

line 43: Write

line 44: /hand/

line 47: A.G.

of nothing? or man, so brittle a substance? Nature thrusteth vp her sholders

amongst trees and herbs, like a <u>ientle</u> fyre: In beasts and all the creatures

of the fielde, waters, and earth, in a palpable imagination: Amongst the

sonns of men, she walketh by her own qualitie, mixing the quantities, with her before

iudged proportion. Amongst all these is some distinction, yet in all theyr kindes

are perfectly and substantially norrished. Yf Nature haue such powre,

What powre hath our God, and how great is his might[e] in those [he] in whome

He kindleth a sowle, vnderstanding. The strength of body and inward

man, with the strength of him that allso leadeth him, are augmented and di=

minished at his pleasure. Yf earth, in mixture become fyre, how much

more shall he encrease, whom God hath strengthened: Yf he wold haue con=

quered with thowsands, he wold not haue sent back the dogged harted people.

Yf riches or renowne were his felicitie, he wold haue kindled the twelue Lamps

of his aeternall light, on a higher mowntayne: But he chose them in the

Valleys, and from the watering places. I think this be sufficient to

confirme your Vnderstanding.

Δ I trust, God be not offended with this matter propownded. etc

Me He is pleased: And it is enowgh. Eternitie is mighty and glorious to the

righteous.

△ Whan shall I make him priuie of these things?

Me Whan thow wilt. For euery thing is acceptable with those that are accepted.

See thow cownsayle him, and be his Father.

△ As concerning John Dauis, we are to ax somwhat etc.

Me John Dauis, is not of my Kalendar. Lern of them, of whome it is necessary

Be not negligent, in lerning the things before prescribed.

God be amongst you.

E K. He hath drawn the curten of red.

△ soli Deo sit ōis honor et gloria. Amen.

/flourish/

Marginal notes:

line 7: /hand/

line 8: △ / Note Body / sowle / spirit

line 13: The 12 Apostles

line 20: A.G.

line 23: Jo. Dauis

line 25: Lern the / Alfabet.

Mawndy Thursday, after None. hor. 3½

△ The Veale being drawn away after a quarter of an howre (almost) after the

first motion made by me. Three cam in, and made obedience to the chayre

Two went away, and the third remayned there, as before.

△ As concerning the Kalendar to be reformed, I am grieved that her Ma/tie/ will not

reforme it in the best termes of Veritie

And as for the priuiledge for Mr Adrian Gilbert his Voyage, I think not well

of it, that Royalties shold not be graunted

Therfore both these points, respecting her Matie, I wold gladly haue cownsayle, such

as in the Judgment of the highest might be most for my behofe, to follow.

Me In one gouernment there are sundry principall partes: Euery part in

subdiuision conteyneth many and sundry offices. Many Offices require many

disposers: yet hath euery disposition continually some partition in his qualitie.

All things, one thing: And one thing, something: some thing many

things, and many things, most innumerable

The heuens in proportion are gouerned vniversally of a few; particularly of

many: eche place possesseth his diuision: and euery thing diuided, his pro=

pertie.

Princis ar governors which move and stir them vp to work, as it is provided,

and to behold in speculation How euery particular Action shall haue due, perfect,

and

Marginal notes:

line 34: The reformatiō / of the Kalendar.

[67b]

and appropriated Locall being, motion and Condition

Subiects, (yea, the Highest,) are stirred vp, by theyr propre Angels:

The inferior sort do follow the disposition of theyr leaders

Vertue and Vice dwell euery where

Light and darknes, are allwayes intermedled

Consider, How I speak it.

The myndes of all that move, euen vnto the least qualitie in Nature, haue

of them selues propre vertues: and therfore propre Instigators.

I call to memory thy words, the manner of thy speche, and the secret purpose

or meaning, wherevnto it is vttred. I see thy Infirmities, and know

what thow desyrest.

But mark me, Whom God commonly choseth, shalbe whom the

Princis of the Erth do disdayn.

Consider, how the prophet that slew that Monstrous Gyant, had his

election.

God respecteth not princis, particularly, so much as the state of his whole

people. For in Princis mowthes, is there poyson, as well as proverbs.

And in one hart, more Synne, then a whole world can conteyn.

yt is not myne office to meddle with theyr vanities, neyther is it a part of

my pageant to towch anything that tasteth not of Medicine

But what? doth thy mynde reply? Dost thow think, that my cownsayle

herin, to a grieved mynde, is, (thowgh it can be) Medicinall?

Peraduenture thow thinkest I am not, [in] thy marrow: yej I haue byn

long in the highest part of thy body, and therfore ame somthing perswaded

of thy meaning

Δ In dede, I thowght that your good Cownsaile, was or might be a remedie

and a medicine to my afflicted mynde, for this vnseamely doing, in the

[the] two former points expressed.

Me Behold, whervnto thy earthly man wold seduce the. Dost thow think,

that if it pleas god, it shall not please the Prince? if it be ne=

cessarie, all ready prepared?

secretum duo

For all things are Limited, with a full mensuration, and vnsearchable

forsight: yea, I say, all ready, vnto the ende.

Be not discomforted. Quayle not at the blast of a small tempest:

For those that speak the fayre, haue dissembling harts, and priuilie do

they shote at the, with arrows of reproche.

Whan they shall haue nede of the: I meane, of the help of God,

throwgh the, (some shut vp, some entangled, some gad=

ding like masterles Dogges,) Than shall they gladly seke the

and desire to finde the. They shall smell oute thy fote steps,

and thow shallt not see them. The key of theyr Cares

shalt thow be Master of: and they them selues shall not vnlok

theyr own grievousness. yea they shall say, Oh let the earth devowr vs.

But I am to long. I answer the, all thowgh it be not my office,

to declare that thow desirest: yet for that thow desyrest my Medicine,

I say, Thow shalt preuayle agaynst them, yea euen agaynst the Mightiest.

As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Vse few wordes

Thy weapons, are small, but thy Conquest shalbe great.

Lo. Doth this satisfy the? Haue a firme faith:

It is

Marginal notes:

line 2: Angeli / proprij

line 8: Peculier and / propre Instiga= / tors

line 12: God his Elect.

line 20: Medicine

line 24: Δ / Raphael long / tyme visiting / my hed

line 30: A secret

line 36: Lingua dolosa.

line 38: England,

line 40: Miserie to= / come

line 45: Note. eache in his / office.

line 47: Praevalescentia

line 50: Conquest.

line 51: A firm faith.

A line joins 'all ready' (line 31) to 'all ready' (line 34).

[68a]

It is the greatest lesson. Be it vnto the as thow hast deliuered One thing, I answer the, for all Officis. Thow hast in Subiection all Offices: Vse them when it pleas the, And as thy Instruction hath byn.

I haue sayde.

Δ As things be planted here, for preparation of Table, sigillum Dei etc which things are not portable with eas: so, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue /(as I think)/ c a more compendious manner, and redy to be executed in any place etc.

Me Truely thow hast sayd, and so shall it fall vnto the.

As I am here in this place, and yet in dede not, So, here: so shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other shall be, but, as necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring furth frute, most abundantly.

The Erth and the tree, can not be separated

This is the ende, amd true it is.

Let him be record, whom I beare record of here,

And so, with the. Amen.

I must help the. Lerne ioyntly the Elements or grownds of this heuenly doctrine; the ende and Consummation of all thy desired thirst:

in the which God shall performe the, thy Philosophicall Harmonie in *Δ prayer. Thow knowest what I mean.

The Aeternall physitien minister his heuenly grace and continuall blessings vppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ Amen: Oipotenti Deo, nro,
Creatori Redeptori et
sanctificatori, ois honor
laus et gratiaru actio.
Amen

/flourish/

Marginal notes:

line 2: All Officis

line 14: Δ: and E K, / and / A. Gilbert. /with line to 'other' (line 16)/

line 17: The erth } 1. E K
The Tree } 2. Δ
The planter } 3. A G

line 19: The Planter / may be separa / ted: from / Tree and Erth

line 23: Note Lerne / The Alfabet.

line 26: Δ* Philosophicall Harmonie / in prayer, is ment / by the prayer which / I dayly vse, & often. / Deus in. a.m. In. / D.a.a.m.f. G.p. / e. F.e.s. etc.

Jesus.

On good friday; After None

Δ There was a savor of fire felt by E K.

There semed one with a sword, suddenly to thrust out of the stone at E K his hed.

Whereat he started; and sayd he felt a thing (immediately) creeping within his hed,

and in that pang becam all in a [swete] sweat. And he remayned much misliking

the moving and creeping of the thing in his hed. At a quarter of an howre ende

it cam to one place: and so ceased somwhat: & then the Curten was drawn

away: and there appeared the Table, and the chayre covered.

Then cam three, two went away and one remayned: as before was vsed.

E K held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me The taste of this mercifull potion, yea the savour onely of the vessell worketh

most extremely agaynst the maymed drowsing of ignorance, yf the hand be heavy,

how weighty and ponderous shall the whole world be? What Will ye

△ this he sayd 50

[68b]

△ This he sayd vppon our silence after his former words. I answered, we desyred

to lerne the Mysteries of the boke.

The Boke now appeared (the cover of the chayre being taken away) the boke lying

lying vppon a rownd thing: which E K, was not able to discern what it is.

The first leaf /side/ of the /first c leaffe of the/ boke appeared full of the former letters, [consi] euery side

hauing 49 tymes 49 square places, with letters: some more then other.

M Euery side conteyneth 2400 and one [letter] od letter.

E K. All the letters semed to be of bluddy cullor, and wet: The lines

betwene the squares, semed to be like a shaddow.

In the first square were 7 letters.

Me Say after me: But pray first ere you begynne. △ We prayed

E.K. All became blak as pych in the boke

Then it becam light agayne.

Now he pointeth vp, with his rod of gold diuided into 3 equal partes, which

rod he toke from vnder the Table.

Me. Keph van [he lifted his face to heven]

1. Don graph fam veh na.

E K. Now he kneleth down, and holdeth vp his hands

The letters of the first Square, ar 7.

Now he pointeth to the second

7	6	5	4	3	2	1

2. Med gal [E K. he turneth him self abowt.

3. vn gal vn Mals na.
   Me Twise seven, Thre and All one: and his
   mercy endureth for euer.
4. Tal vn vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. vn van.
8. Tal vn don vr vn drux. sownded as
9. Med.
10. Tal van fam mals vn.
11. vn ged gon med gal.
12. Mals vn drux
13. Ged vn.
14. Fam graph fam.
15. ged vn tal mals graph gal vn keph
16. Veh vn mals veh drux graph na capcneh
17. ged med.
18. med gal.
19. Fam graph tal graph ur vn pa van ged graph drux
20. Gal med tal drux vn.
21. mals na gon vn tal
22. ged vn
23. van vn drux veh don vn drux.
24. Van don graph mals don graph fam
    E K. Now he seemeth to wepe, and knock his brest.
    he pointeth with the rod, vp agayn, and sayd
25. vn gal graph mals gal
26 vn keph graph
27 Gal don van keph

28 Gisg vn don gal graph tal vn na.

Marginal notes:

line 6:
49
49
441
196
2401

line 44: 100

[69a]

29. van vn

30. veh graph fam gisg fam

31. ged don vn mals vn gal. he stayed here a good while.

32. fam graph gal

33. van drux pa vn don

34 gal med tal gon med vrh

35 vn gal graph mals med vn gal

39.38.37.36. veh na graph van vn veh na. / Tal vn na / Med fam fam na graph / gal vn mals na /

40. med drux gon keph gal vn don. This is a word

41 mals vn drux ged graph mals na gon.

E K: Now he walked vp and down before the chayre: and cam agayn and pointed.

The letters now following seme to be written with Clay.

42. Med gal vn tal na

43. ged graph tal graph gal fam vn vr: eight letters

44. vn

45. gal gon drux med keph vn

46. na med pal mals med don. Now he walketh agayn, and loketh vpward.

Then he pointed agayn.

47. Vn gal mals van drux

48. Gal vn don

49. ged vn don tal graph fam: he walked betwene the shewing of tal and graph.

There are six letters in that word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thow hast

secreted from the Inhabitants vppon the erth? yea lord, it is thy will, whose

hed is high; and fete euery where, redy to revenge the blud of Innocents, and

to call home the lost shepe.)

Say after me Zuresk ch od adaph mal zez ses: the letters giue

agiod pan ga zez gamphedax Kapene go le od ses pe z Kaphene

semelabugen donka fian ga vankran vreprez m phiam s

adeph avxe drux Tardemah va tzests grapad. d aze z keztz cesrs

1. zed vnba domiol adepoad chieuak mah oshe daph vnbar

Onixdar pangepi adamh gemedsol a dinoxa hoxpor z

adpun dar garmes. gharmes

Me. I teache. let this lesson instruct the to read all that shalbe gathered out

of this boke hereafter. It is not to be spoken, but in the time of his own

time. It shalbe sufficient to instruct the: Fare well

E K. Now he couereth the boke with the veale.

Δ Prayses and Thankes be rendred to god, of vs his sely ones, now

and euer. Amen.

Δ Note. All the former letters and words in the squares, were onely in the first

or vpper row, [of the side] begynning at the right hand, and so going

orderly to the left. And secondly Note that this lesson he

red, pointing with his rod orderly vppon the same forsaid first row.

/flourish/

Marginal notes:

line 14: 100

line 27: Veresk and / Zuresk are / all one. / △ perchance / Zuresch, / with ch, for / K, and so / the word shalbe / of [8] /7/ letters.

line 35: *△ it is not to be / spoken or inter= / preted, but whan / the time appointed, / is come

---

[69b]

Martij 31. Easter day after none abowt 4.

E K. hard first a sownd of Musicall harmonie

△ The Veale was pluckt away

Three cam in, two went away, as before accustomed.

E K. Now he lyeth down. he riseth and pulleth the veale frō the chayre.

That veale was of cullor as a raynbow.

The boke appeared playne and evidently on the globe in the chayre.

E K felt the thing ronne in his hed as the other day it did.

Me taketh out the rod from vnder the Table: he sayd

Aeternitas in Caelo

△ vppon my staying from speche, he sayd, What wilt thow?

△ The proceding instruction necessary for vnderstanding of the boke.

Me Mensuratur. △ he putteth vp his rod to the boke

Me Sint oculi illorū clari, vt intelligant [he held vp his hands and semed

to pray.

He pointed now to the second row of the 49 rows of the first page

of the boke; and sayd

Secundus a primo

1 Gon na graph na van fam veh na. Now he walketh vp and down.

2 Ged don med drux na vn gal med keph. he walketh agayn

3 [1.] Vn don gal graph drux [he walked agayn.

4 [2.] med

5 [3.] drux vn [he walked

6 [4.] ged graph tal mals [he walketh] vn vr med. [7 letters.

7 [5.] med gon veh vn fam tal vn drux

8 [6.] van vn drux gal don graph fam

9 [7.] med don gal vn

10 [8.] van graph van graph gon vn na

11 [9.] drux med fam

12 [10.] mals vr gon ged drux vn mals na graph

13 [11:] Keph vn tal mals med drux med drux

14 [12.] vn drux graph mals na

15 [13.] med mals na graph [veh] gal : [here, veh or gal is indifferēt.

16 [14.] vn

17 [15.] Tal graph gal med [Keph] [or rather] pal [so it shalbe better vnderstode

18 [16] Tal vn don van drux graph

19 [17] ged graph drux vn

20 [18] mals don graph fam [Now he walketh

21 [19] drux med

22 [20] gal vn fam tal vn gisg

23 [21] van med don gisg fam

24 [22] tal vn drux ged graph gisg ⌊ so it is

25 [23] ⎧ vn
[24] ⎩ gal graph van drux graph

26 [25] gal vn tal mals na

27 [26] drux vn pal gisg

28 [27] med fam

29 [28] van vn drux gal graph tal na drux vn pal vn gisg ⌊ 12 letters
med don

Marginal notes:

line 36:RH: Δ Note this diuersitie / of sownd and / writing: as
X for Z ⌈with line to 'so' (line 35)⌋

[70a]

30 [29] med don med mals na vn fam

31 [30] van med don

32 [31] tal gon drux med gal vn vr

33 [32] vn tal van gal vn fam

34 [33] ged graph don

35 [34] mals vn

36 [35] med

37 [36] gal vn pal keph van tal

38 [37] pa vn drux veh graph fam

39 [38] med don gal vn drux. ⌈ Now he maketh low obeysance to the chayreward.

40 [39] Mals vn Incomprehensibilis es in aeternitate tua.

41 [40] Mals don graph fam

42 van tal pa vr med fam gal vn

43 van med don pal

44 drux vn gal med drux

45 mals vn gisg don med mals na graph fam.

46 van drux gal graph fam.

47 vn gal med drux.

48 ged vn drux graph pa drux fam.

49 gon na graph na van gal keph

Me Shall I rede it? △ we pray you

2 [Iheh..ts] Ihehusch Gronhadoz Gro[m]/n/adox arden, o na gempalo oicasman micasman

veueiah s
vandres orda beuegiah noz plignase zamponon aneph
[there is a stop]

e z e
Ophad a medox marune gena pras no dasmat. Vorts manget

vandemhnaxat
a deline damph naxt os vandeminaxat. Orophas vor

c
minodal amudas ger pa o daxzum banzes ordan ma

pres vmblosda vorx nadon patrophes vndes adon ganebus

Ihehudz △ Note A deline must be pronownced as one worde: like as Res publica, in latin.

els here wold seme to be .50. words. but,

A deline, cam out of one square.

△ Gehudz consisteth of 6 letters: but Gon na graph van gal keph con=

sisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

E K. he boweth down, and put the rod away, and than Kneled down.

△ He rose and axed me what wilt thow?

△ The former question to be soluted. Me Thow hast written [falh] fals:

for, it must be Ihehudz; and so it is of 7 letters.

Δ Yf euery side c̄oteyne 49 rows, and euery row will require so much tyme to be

receyued as this hath done it may seme that very long time will be requisite to this

doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgemēt

[of] or compendious manner, wherby we might the soner be in the work of Gods servyse

E K. The Chayre and the Table are snatched away, and seme to fly toward heven

And nothing appeared in the stone at all. But [the] was all transparent

clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But

if the lord be offended with his yonglings, and Novices in this Mysteries, for propownding

or requiring a compendious Method etc Then we are very sorry, and ax forgivenes

for the rashnes at our lipps: and desyre his maiestie not to deale so rigorously

with

Marginal notes:

line 19 RH: Δ forte van / Ax this dowte

line 42: Δ / Note / and take / hede from / hence forward

[70b]

with vs: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making

to his ministers. Let it not be so sayd of the holy one of Israel: but that his mercies abownd w/th/ vs to his

E K. Now commeth all down agayn as, before glorie. Amen

Me. What are the Sonnes of men, that they put time in her own bosom? or

measure a Judgment that is vnsearchable

Δ

Me I help thy imperfections. What, man thinketh wisdome, is error in our

sight. But bicause my Nature is to cure, and set vp those that fall,

Thus much vnderstand

As I haue sayde: The 49 partes of this boke 49 voyces,

Wherevnto the so many powres, with theyr inferiors and

subiects, haue byn, are, and shalbe obedient

Euery Element in this mysterie is a world of vnderstanding

Euery one knoweth here what is his due obedience: and

this shall differ the in speche from a mortal Creature

Consider with thy self, How thow striuest against thyne own

light, and shaddowest the windows of thyne own vnderstanding

I haue sayde: Be it vnto the, as God will.

I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis

This much I haue sayd, for thy reformation and vnderstanding

Δ

Me Lo, Vntill the secrets of this boke be written, I come no more.

neyther of me shall you haue any apparition. Yet, in powre,

my office shall be here

Say, what you here, for euery word shall be named vnto

you: it is somwhat a shorter way, and more according

to your desyre

Euery Element hath 49 manner of vnderstandings

Therin is comprehended so many languages

They are all spoken at ones, and seuerally, by them selues, by dis=

tinction may be spoken.

Vntill thow come to the Citie, thow canst not behold the beawty

thereof.

Nihil hic est, quod non est perfectum.

I go. I haue sayde, (and it is true,).

No vnclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie

We tremble and quake at

He shall teache, of him self; for we are /not^c/ [vn]worthy:

What then, of your selues? But such is his great and singular

fauor

Marginal notes:

line 10: Of the boke

line 11: 49 Powres with / theyr Inferiors / vide sup. 48 after / a sort: and .1. / vide Martij 24.

line 15: Angelicall / Language

line 24: Raphaël is / to be absent / for a certayn / time: but / his powre shall / be here

line 29: Of the boke

line 30: Languages

line 40: Δ / Note, that we / shalbe Theodi= / dacti, of god / him self and, / no Angel herein

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[71a]

fauor, that, he is [of him] of him self, and with those, whome he choseth.

For, the ende of all things, is at hand,

and Powre must distinguish, or els nothing can prevayle

What you here, yea what thow feelest, by thy finger, Recorde,

and seale sure. This is all, and in this is conteyned all,

that comprehendeth all The almighty powre

and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight, is the light of this his own

powre, His might is great. The dew of his stedfastnes

and glorious perfection hold vp and rectify the weaknes of your

fragilitie: Make you strong to the ende of his workmanship

to whome I commit you

E K. He plucketh the veale ouer all

A voyce afterward ———— Ne Ne Ne na Iabes

Δ Sanctus Sanctus Sanctus D̄n̄s Deus Zebaoth: Pleni sunt

caeli et terra gloria Maiestatis eius. Cui soli o̅i̅s

honor, laus et gloria:

Amen

/flourish/

Marginal notes:

line 1, supra: Potentia.

line 2: The ende / of all things / is at hand

line 9: The sight / of god.

1583. Aprilis 2. Tuesday Jesus. ✝ . before none

Δ A voyce like a Thunder was first hard

The chayre and Table appered // therof

There appered fyre in the chayre, and burnt away the veal or covering [therf]

The cullor of the flame of the fire was [of] as of Aqua Vitae [bunt] burnt.

A voyce ———— Sum.

E K. There goeth a clowd or smoke from the chayre; and covereth the Table

That smoke filled all the place

A voyce ———— Impleta sunt oia gloria et honore tuo

E K. All is become clere, saue the Table which remayned couered with the

clowde still

A great thunder began agayn, and the chayre remayned all in fire.

Now the boke appeareth euidently, lying vppon the Globe in the chayre

and the letters appered wet styll, as yf they were blud

There appered fire to be thrown oute of the stone, vppon E K.

The sownd of many voyces ——— Let all things prayse him and extoll his name

semed to pronownce this ———

for euer

E K. The fire is still in the chayre, but so transparet, that the boke and

letters therof may be well seen.

E K felt his hed as if it were one fire

A voyce ——— Sic soleo errores hominum purificare.

A voyce ——— Say what you see

E K. I see letters, as I saw before

A voyce ——— Moue not from your places; for, this place is holy.

A Voyce ——— Read. ———— E K, I cannot

Δ you shold

Marginal notes:

line 33:

line 35: Note, fire

line 46: Moue not from / your places

[71b]

Δ you shold haue lerned the characters perfectly and theyr names, that you

mowght now haue redyly named them to me as you shold see them.

Then there flashed fire vppon E K agayne.

A Voyce ———————— Say what thow thinkest. Δ he sayd so to E K.

E K. My hed is all on fire

A Voyce ———— What thow thinkest, euery word that speak.

E K. I can read all, now, most perfectly and in the Third row thus I see to be red.

Palc/s/ze duxma ge na dem oh elog da ved ge
ma fedes o ned a tha [h]lepah nes din +
Ihehudétha dan vangem onphe dabin oh [n] nax
palse ge dah maz gem fatesged oh mal dan
gemph naha Lax vu lutúdah ages nagel osch.
macom adeph a dosch ma handa.

E K. Now it thundreth agayn

A voyce ——Ego sum qui in te Mihi ergo qui Sum

Δ Non nobis domine non nobis, sed nomini tuo damus gloriam.

Δ Then E K red the fowrth row, as followeth

Pah o mata nax lasco vana ar von zimah
la de de pah o gram nes ca pan amphan van :
zebog ahah dauez ðl ga. Van gedo oha ne
daph aged onédon pan le ges ma gas axa
nah alpod ne alida phar or ad gemésad
argla nado oges.

Δ Blessed be the name of the Highest, who giveth light and vnderstanding.

E K. It thundreth agayn. All is covered.

A Voyce ——————— Orate.

Δ We prayed and returning to the work agayn, the fire covered all still

and E K hard [voyces] voyces, singing (as a far of) very melodiously.

Then all became euident agayn vnto E K his perfect Judgment.

Δ E K then red thus

mises /pronownced/
Mabeth ar mices achaph pax mara geduth alides

mansh
orcánor manch arseth. olontax ar geban vox portex

ah pamo agématon burise ganport. vdrios paseh

Machel

Marginal notes:

line 3: Fire agayn

line 9: Δ I dowt which of / these 3 must serve ⟨ z s c

line 10: The Third / row of the / first page.

line 18: The fowrth/row.

line 32: The fifth / row.

[72a]

Machel len arvin zembuges + Vox mara.

gons Ihehusch dah pársodan maäh alsplan

*adiper arkad
donglses adipr agínot. archad dons a

dax van famlet a dex arge pa gens

Van danzan oripat es vami gest ageff

pasdas
ormatenodah zalpala doniton pasdaes ganpogan

Vndanpel adin achaph maradon oxamax

anolphe dan ieh voxad mar vox ihedutharh

agga pal med lefa. IAN lefa dox parnix

dros
O droes marsibleh aho dan adeph uloh iads

akos
ascleh da verox ans dalph che damph lam achos

E K. There is a great Thundring agayn

Δ It is the hand of the highest, who will get him honor by his own works.

E K. The Voyce and sownd of pleasantnes and reioycing was hard: and all was

dark.

A small voyce ——————Locus est hic sanctus.

An other voyce——————Sacer est a te Domine

E K. All is now opened agayne.

Δ. Then E K, red thus

iah
Amidan gah lesco van gedon amchih ax or

lesgomph
madol cramsa ne da vadgs lesgamph ar:

mara panosch aschedh or samhamphors asco

pascadabaah asto a vdrios archads ors arni.

pamphica lan gebed druxarh fres adma. nah

pamphes eä vanglor brisfog, mahad. no poho a

palgeh donla def arehas NA. Degel.

---

vnam
Vnaem palugh agan drosad ger max. fa lefe pandas

mars langed vndes mar. pachad odidos martibah

Marginal notes:

line 3: *it is significatiue

line 6: The sixth / row.

line 17: Locus sanctus

line 21: The Seventh / row.

line 23: Asco, with the prick / ouer the o, is to be / pronownced as / Asto.

line 29: The eight / row.

[72b]

vdramah noges gar + lenges argrasphe drulthe
las aseraphos + gamled cam led caph Snicol
lumrad v ma. pa granse paphres a drimox a
demphe NA. genile o danpha. Na ges a
ne gaph a +

E K: The sownd of Melodie, begynneth agayne

Δ. The fire cam from E K his eyes, and went into the stone againe
And then; he could not perceyue, or read one worde
The Fyre flashed very thick and all was couered with a veale.

Δ Prayse we the lord, and extoll his name:
For, his hand hath wrought wundrous
Works, for his owne glorie.
[Whose name which]
Amen
/flourish/

Marginal note:

line 8: Note: this / Mysterie of / god his powre / drawn to him / self agayne.

Aprilis .3. Wensday, Forenone ✝

△ First the Curten was drawn away: and then all appeared on fire. The whole place

all ouer. E k hard voyces, but could not discern any thing but the hummering

of them

△ There cam fire agayn (out of the stone) vppon E K, all his body ouer

E K. The fire so diminisheth it self that the boke may be perceyued.

A Voyce ———————— Magnus Magnus Magnus

An other voyce ———— Locus sacer et acceptabilis Deo

E K felt the fire to gather vp into his hed

Shortly after he could read the boke, as he could do yesterday.

[illegible]

Vlla doh aco par semná gan var se gar on dun.

sebo dax se pal genso vax necra par sesqui nat .

axo nat sesqui ex ax olna dam var gen vox nap vax .

Vro varca cas nol vndat vom Sangef famsed oh .

sih ádra gad gesco vansax ora gal parsa .

Varo . nab vbrah NA pa uotol ged ade

pa

Marginal notes:

line 23: Locus Sacer

line 26: △ / of the first character / Of Vlla, I dowt

line 27: The ninthe / Row

line 33: The Tenth.

sem
pa cem na dax + van sebrá dah oghe aschin

o nap gem phe axo or + nec a ve da pengon

vdráh iohed
a moroh ah óha aspáh + niz ab vrdráh gohed

a carnat dan faxmal gamph + gamph nacro

vax asclad caf prac crúscanse +

Δ

gam + ohe gemph ubráh ax + orpna

nex or napo, gemlo + a cheph can sedló

pam geman ange hanzu (ALLA +) Cáppo se

damo gam vas oro dax vá [ges /] ges palo

pal me pola +

E K. All these, (now red,) fall out and all the rows, before, likewise.

A Voyce ——————Prayse God.

Δ We prayed. and after, was this shewed.

Gals ange no témpa ro sama dan genzé axe +

falod amruh ácurtoh saxx par mano gan vax

no + gramfa gem sadglá loh vrox sappóh

iad ah oha vnra.

Δ

Δ Now appeared an other row.

Se gors axol ma pa a oh la sabúlan + Caph

vns
ardox anpho nad vrnah ud ago lan vans +

Vxa grad órno dax palmes árisso dan vnra +

Vánsample galse not xablis óphide ALLA loh +

gaslah osson luze adaŏ max vanget or dámo ans +

leóx dasch léŏha dan se glaspa neh +

Δ

Marginal notes:

line 3: gohed, pronownced / as Iohed signifieth / One euerlasting / and all things de= / pending vppon One. / and gohed Ascha / is as much to say / as One god.

line 5 RH: canse, signifieth / mightie: and Crus= / canse, more / mightie.

line 7 RH supra: the a produced [refers to orpna]

line 7 LH: The eleuenth / Row.

line 8: All these which / haue lines vnder / them are eche / but one word / of diuerse sylla= / bles: being 9 / words of them.

line 8, over 'ceph...sedlo': the last h remissly sownded [refers to ceph]

line 11: Pola and Pala / signifie two: / Pola signifieth / two togither, and / Pala signifieth / Two separated:

line 15: Δ This was a / parcell of a / row, which onely / appered by him / self.

line 17: Δ / [At no, ende / 49, and so / here ar .10. over]

line 17, over 'sadgla': á must be sownded long

line 21: This se is / the nine and fortyeth / word longing / to them before [with line to 'se' (line 21)]

line 22: The twelfth / row

[73b]

All becam dark, and it thundred

A Voyce _____Prayse God.

Δ We prayed

Δ Now appered three or four rows to gither

The boke seemed to fly, as if it wold fly a peces (the fyre remayning)

and to make a great sturring in the place where it lay.

Amprí apx ard ardo argá argés argáh ax .

osch nedo les icás . han andam von ga lax man .

nosch . dóngo a yntar sey cey lude asch úrise alpe

gem var dancet . [na]nap alped vrsbe temps a

vod nos gema o ulon máncepax oxné pricos

a gót . zalpa ne doxam órne .

[14]

Admag apa asco tar . gans oärz am seph

selqui quisben alman . gons sa ieh

mársibleh gron áscabb gamat . ney aden vdan

[phl]phand sempés nar narran al . cáno géme.

danse álde nótes parcélah arb ner ga lum

pancu priscas ábra músce musse an nox . napod long

a on dan sem ges asche aske

E K A sownd of many voyces, sayd ———— Orate

[15]

Mica suráscha para te gámmes ádrios NA danos .

Vra lad pacad ur gesme crus a prásep ed .

a palse nax varno zum . zancú asdom baged

Vrmigar orch phaphes ustrá nox affod masco:

gax cámles vnsanba a oh la gras par quas.

cónsaqual lat gemdax tantat ba vod .

talpah ian .

Marginal notes:

line 7: The 13

line 7: a long

line 9: ⌜2. this with / a prick beto= / keneth y.

line 14: pronownce / Asto

line 16: ẏ

line 19: E K vnderstode / the Langage: and wold / haue spoken somwhat but / he was willed to stay.

line 24, over 'crus': pronownced as we do Cruse a cup

[74a]

16

Gescó a taffom ges nat gam + pamphé ordáquaf
cesto chídmap mischná iaísg + iaíalphzudph a
dancét vnban caf ransembloh + dafma vp
aschem graos chrámsa asco dah + vímna
gen álde os papéam och láuan vnad.
Oh drosad údrios nagel panzo ab sescú +
Vórge afcál valaffda mórsab gaf ham de
Peleh asca.

17

Δ This went away, when it was read
It waxed dark.

A voyce ——————Orate Δ we prayed

E K. It beginneth to clere.

A Voyce to E K.—————— Say
Ártosa geme oh gálsagen axa loph gebed adóp:

zarcas vr vánta pas ámphe nóde alpan[4] + nócas.
se ga ormácased lax naph talpt + pámphicas sandam
Voscméh iodh asclad ar + phan gas málse a
quaz nam vngem vansel gembúgel a gémbusez
áro tehl alta murt valtab bániffa faxed
ar [chyso]chlysod

18

A tam nat + glun asdeh ahlud gádre fam Shing
la dan + guinsé life arilsar zabulan cheuách se +
amph lesche andam var ges ar phex are +
NA tax páchel lapídox ar da vax malcos + vna
gra tassox varmára ud ga les vns ap se +
ne da ox lat ges ar +

Marginal notes:

line 1, over 'Gesco': o long

line 2: Sempiternall One / and indiuisible / God.

line 3: a very long

line 4: a reverent word / the a very long / and is, be it/ made with powre.

line 7, over 'gaf': a long

line 7: chal, iently, and / the a long

line 14 RH: The ine powre creating / the <An>gel of the sonne [with line to 'galsagen' (line 15)]

line 16: 4 manner of cō= / structions in / that one word.

line 20: Aro is one / word diuided, / as respublica, / and here this / Word is diuided / into two squares / and so there / are 49.

line 24, over 'guinse': e long

line 24, over 'cheuach': a long

line 24: life lephe Lurfando / is a strong charge / to the wicked to tell / the truth

line 24, RH of above note: Δ / This he sayd / to my/demand / of this phrase/ wherof I / had mention / many yeres / since.

line 25, over 'ar': pronownce ar

line 26: NA. The name of the / Trinitie, One / Separable / for a while

---

[74b]

19 Now it waxeth dark. Δ We must pray: (sayd I) and so w<e did.>
But E K prayed perfectly in this Angels language etc.

Asmo dahán pan casme co caph al oh .
san ged a bansaa vn adon a seb Ian .
agláho dánfa zúna cap orcha dah os . 5
fámsah ON naäb ab nagah geha fastod .
hansey om hauan lagra gem gas mal .
parcóg dax nedo va geda leb árua ne cap sem carvan .

---

20 Onsem gelhóldim geb abníh ian . 10
oxpha bas cappó cars órdriph grip gars .
of víndres nah ges páhado vllónooh can vaz a .
fam gisril ag nóhol sep gérba dot vánca NA .
sem ah pa nex ar pah lad vamó iar séque .
Vad ro garb , ah sem dan van ged ah paleu 15

Now the fire shot oute of E K his eyes, into the stone, agayne

And by and by he [sho] vnderstode nothing of all, neyther could reade

any thing: nor remember what he had sayde. All became dark.
Then was the curten drawne, and so we ended.

△ Gloria Pri et filio et spiritui sancto
nunc et semper
Amen
/flourish/

Marginal notes:

line 4, over 'bansaa': a long onely one a sownded

line 6: a sownded as au

line 8, over 'sem': in eius loco.

line 8: the g not ex= / pressly sownded. /refers to 'parcog/

line 14: it is but one / Word /refers to ar pah/

line 15, over 'paleu': sownded, palef

Aprilis .3. Wensday After none hor 5¼

△ A prety while the veale remayned ouer all: then it was taken away

First fire was thrown vppon E K out of the stone

Many voyces concordantly sayd—Bonum est ô Deus, quia Bonitas ipa es.

An other voyce ———— Et magnum, quia tu magnitudo ipius Magnitudinis.

A voyce ———— Ádgmach ádgmach ádgmach

A great voyce ———— Sum, et sacer est hic locus.

A voyce ———— Ádgmach ádgmach ádgmach húcacha.

△ Then E K read the

row on this manner Padohó ghebs magebs galpz arps apá nal Si +
gámvagad al pódma gans NA + vr cas
nátmaz

21 [20]

Marginal notes:

line 31, over 'Adgmach': ℵ much glory

line 32: Sacer locus

line 35, over 'arps': rede as arch

[75a]

nátmaz ándiglon ármvu + zántclumbar ar

naxócharmah + Sapoh lan gamnox vxála vors +

Sábse cap vax mar vinco + Labandáho nas gampbox

se
arce + dah gorhahálpstd gascámpho lan ge +

Bófes argédco nax arzulgh orh + semhaham

vncal laf garp oxox + loangah +

△ Now appered Raphael or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am

come to teache, and byd take hede

Yf you vse dubble repetition, in the things that follow, you shall both

write and work and all at ones: which mans nature can not performe.

The trubbles were so great that might ensue thereof, that your strength

were nothing to preuayle against them.

When it is written, reade it no more with voyce, till it be in practise

All wants shalbe opened vnto you

Where I fownd you, (with him, and there,) I leave you.

Cumfortable Instruction, is a necessarie Medicine

Farewell.

E K. The boke and the Chayre, and the rest were all out of sight while Raphael

spake, and he lay down prostrate

E K. saw a great multitude in the farder side of the stone: They all cam in to the

stone, and axed

What now?

[What now How now?]

How now?

Vors mábberan ℵ how now: what hast thow to do with vs?

Δ as I began thus to say (The God of powre, of wisdom,) they all interrupted

my entended prayer to god for help etc and sayd We go We go.

Δ And so they went away.

Then the boke and the rest cam in agayne.

A Voyce —— One Note more, I haue to tell thee

Ax him not, What he sayeth, but write as thow hearest: for

it is true

Δ Then, o lord, make my hearing sharp and strong, to perceyue sufficiently

as the case requireth.

Rap. ———— Be it vnto the.

Δ Then E K red as followeth

22 Ors lah gemphe nahaoh ama natoph des garhul vanseph

iuma lat gedos lubah aha last gesto Vars macom des

curad Vals mors gaph gemsed pa campha zednu ábfada

máses lófgono Luruandah lesog iamle padel arphe

nades gulsad maf gescon lampharsad surem paphe arbasa

arzusen agade ghehol max vrdra paf gals macrom finistab 45
gelsaphan asten Vrnah

Marginal notes:

line 1: <....> piller of Light / <stoo>de before the / <Bo>oke

line 3: [Vin in vinco must / be pronownced long / as if it were a / dubble i.]

line 4, over 'gascámpho': or gáscampho:

line 4, over above note: why didst thow so? as god said to Lucifer. The word / hath 64 significa= / tions

line 5: [Orh ∴ Deus sine fine / Gorh ∴ Deus a Deo]

line 5, over 'argedco': ∴ cum humilitate aduocamus te / cum adoratione Trinitatis.

line 5, over 'orh': This is the name of the spirit contrary to Befafes. ⌈with a line to 'arzulgh' (line 5)⌉

line 5, RH beside 'semhaham': This word hath / 72 significations

line 5: Befes, the vocatiue / case of Befafes:/[Befes is as much to / say as come Be / fafes and see vs / ⌈rule⌉ / Befafes ô, is to / call vppon him as / on god / ⌈rule⌉ / Befafes oh, is as muche / to say, come Be= / fafes and be our / Witness.] / ⌈rule⌉ / Befafes his Etymologie / is as much to say / as, Lumen a, / Lumine. / Spiritus orh / secundus est in / grada imperfectiōis / tenebrarū. / △ how can orh / signifie Deus sine / fine, if it be / the name of a / wicked spirit?

line 6, over 'loangah': of two syllables. [this wor]

line 8, over 'Raphael'. 𐤌𐤄 Me

line 43: Larvandah

line 45: △ Note these 55 / wordes stand in / 49 places: of which / 55, some two stand / in a [pla] square place/ some three, as I / haue noted.

[75b]

A Voyce ———— Whatsoeuer thow settest down shalbe true

△ I thank god most hartilie: The case allso requireth it so to be.

23 Asch val lamles árcasa árcasan arcúsma iabso gliden
paha parcadúra gebne (ieb) óscarah gádne (af) au arua las
genost cásme palsi uran vad gadeth axam pambo
cásmala sámnefa gárdomas árxad pámses gémulch
gápes lof lachef ástma (b) vates garnsnas orue gad
garmah sárquel rúsan gages drusala phímacar aldech
oscom lat garset panoston.

---

24 gude laz miz lábac vsca losd pa Cópad dem sebas
gad váncro umas ges umas umas ges gabre umas umáscala
úmphazes umphagám maaga mosel iahal loges (ghes) vapron
fémse dapax orgen (ghen) láscod ia láscoda vága am lascafes
iarques préso tamisel vnsnapha ia dron goscam lápe voxa
chimlah aueaux losge auioxan lárgemah.

---

25 zureth axad lomah ied gura vancrásma ied sesch
lapod vonse avó avé lamsage zimah zemah zúmacah
Vormex artman voz vozcha tolcas zápne zarvex

ghi gafna
zorquem allahah giburod Ampatraton zimegauna

ask
zonze zamca aschma vlpa tapa van vorxvam

drusad Caph castárago grúmna cáncaphes absacáncaphes

zúmbala teuort granx zumcot lu graf saxma Cape.

25

26

Col age lam gem fam tepham vra ap du ca sampat

Vóxham Lúnzapha azquem Bobagélzod gaphémse lúnse

agni cam setquo teth gaphad oxámarah gímnephad

ie
vóxcanah vrn dage paphcod zámbuges zambe ach oha

zambúges gásca lunpel zadphe zómephol zun zadchal 30

ureseh varún pachádah gusels vx amna pa gramia oh vz

Δ I think

Marginal notes:

line 3: There are no / points neyther / in the last / before . They / be parcells of / Invitations very / pleasant to good / Angels. / Before was, as / it were a pre= / face of the Crea= / tion and distinction / of Angels etc.

line 27: Bobagelzod

[76a]

Δ I think it will be dark by and by, and our Cumpany will expect our comming down

to supper. Therfore, if, without offense we might now leave of, it might seme good so to do

A voyce ———————— gemeganza ✕ your will be done

Δ As I was discoursing with E K after we had done, and he seamed yet skylfull

and hable to say much of the vnderstanding of the premises, and began to

declare somwhat, How they did all apperteyne to Good Angels; Suddenly

there cam the fyre from his eyes into the stone agayne. And than he could

say no more: nor remember any thing of that [w]he had seen or

Vnderstode less than half a quarter of an howre before.

Δ Deo nro Viuo Vero et Oipoteti

sit ois laus et graz actio

nunc et semper Amen

/flourish/

Marginal notes:

line 12: /a few scribbled marks of the following nature:

Aprilis 4. Thursday ✝ mane hor 5½

Δ I made a prayer

Δ A voyce ——— Quia ipe Deus Deus Deus nr cuius misericordia infinita.

Δ The fire immediately did shote out of the stone into E K, as before

His /tung/ (c) therevppon did quake in his mowth

E K The Veale hangeth yet before.

Δ Then, all being vncouered, thus he red

27 Atra cas carmax pabámsed gero adol macom vaxt

ie / / ies
gestes ladúch carse ámages dascal panselogen dursca zureóch

pamcasáh vsca huädrongúnda malue ior . gáscama af

orthox VAN CORHG aspe zubra vaacáäh gandeuá
arinmaphel vax oh saoh abra iehudeh gamphe vndáxa
casmat lafet vncas laphet vanascor torx glust hahaha
enséde gumah galseds.

28

Pacádpha palzé zuma carphah uzad capaden vlsage
EXCOL PHAG MARTBH iasmadel voscon sem abnérda
tohcoth iamphala páhath órcheth iesmog pasque Labáäh
agas lada vng lasco ied ampha leda pageh gemze axax
ózed caphzed campha voxal luthed gedan famech
ártsnad gathad zuresch pascha lo guma hálphe
dax vancron patel zurad.

Marginal notes:

line 17: Note

line 31: This name cōpre= / hendeth the num= / ber of all the / fayries. who / are diuels / next to the/state and cō= / dition of man / etc.

[76b]

29

Canda lahad Bóbagen afna vorzed phadel
NOBTDAMBTH gáscala axad vanges vodoth mured
achna ádcol damath zesvamcul pacadáah zimles zoraston
geh galze mazad pathel cusma iaphes huráscah órphade
loscad mages mat lumfamge detchel orze cámalah

pag
vndan padgze pathmataph zumad lephada ohaHx

kan
[vs] vlschan zembloh agne phamgah iudad capex

Luzad vehech arse

30

ien
onda gams luzgaph vxan genzed padex

filgh
CONGAMPHLGH ascath gadpham zurdah zamge

gloghcha sapax tastel vnsada phatheth zuncapha

oxamachad semteph ascle zuncas magzed dulm

pamfra husage axad exoradad casmet amphigel

iesk
adcath luza pathem necotheth gesch labba doh

doxa vascheth hoxan lamesde lampha iodoch gonzah

ies iel
hamges glutha oxmogel demapha vzed ascraph.

31

Kad ie
zudath chadgama omsage hor gadsa gezes

na
ORPHAMZAMNAHE gedod asphed voxa gemgah

lath gaphes zembloth chasca olphe dax marpha

sol ies
lothe sool separ marges bosqui laxa cosneth

gonse dadg voxma vmage vnx gascheth lood

lo
adma loo ga zem cha na phe am na la ia

pacheth nox da a mah

32

Gedox al [sem ga na da bah o] SEM GA NA DAH BAH

ongagageda phachel loodath haxna gu na pa ge pha

al se geda oh oöda géhoph pachad enol adax loges

Marginal notes:

line 6: ℵ iustitia a minime / diuino sine Labe

line 11: ℵ fide that reviveth / ma<ns> brest mans / The holy ghoste:

[77a]

famgah laxqui hasche vadol vómsana gax ma deph na zad gel panca vam sesquin oxal genoph voödal umadabah.

△

33 Asge lun zumia paxchádma enohol duran
ORCHLÓDMAPHAG mages oschan lod bunda cap
luzan lorpha leuandah orxzed famzad genósodath
phaselma gesda chom gas naph geth nag goth ládmano
Vmvar gezen vax gulzad margas luxt lapeh
iudath zomze van goth dah vorx guna ia ada
Vox hámana

△

34 Arze galsam vnza vcha pasel noxda
Nobróschom [GVNADÉPHOGAS] gunadéphogas dúnseph
man cax mal cás mah ied hah mel cár ha zemphe vncah
lethoph both ned ga phí cas mel ioth hath cha sad
ma ne ded ma gon zuna gothel pascheph nodax
vam phath mata

A voyce ——— Orate ——— △ we prayed ∴

35 Aphath zunca voxmor can zadcheth napha.
keth

[Verd] VORDOMPHÁNCHES gauesgosadel gurah leth
agsnah orza max pace ieth cas lad fam pahógama
zon chás pha ma zum bles cha phax var gat ma gas ter
ne ho gat ma gan vn ga phax ma la gegath
laxqu goga lab naches

Δ

Δ

Therevppon the Vele was drawn, and the fire cam from E K his eyes
again into the stone

Δ Deo opt. Max. ois honor
laus et gloria Amen
/flourish/

Marginal notes:

line 6: 21, words hither

line 7, over 'goth': o long

line 13: in great letters /refers to Mobroschom!/

line 17: Δ here are but / 48 words: I dowt / that there lacketh one.

line 23: Here seme to be to many by 3 or 4.

[77b]

Aprilis .5. Friday a meridie hora 5¼

Δ The Vele was taken away, without any speche vsed by me or E K
The boke and all the former furniture appeared very bright.

Δ I made a prayer to god, begynning Expectas expectaui Dominū etc

E K I here the sownd of men playing very melodiously on Instruments and singing

A Voyce ——— Serue God and take hede of Nettels. Δ This was spoken

to E K in respect of a great anger he was in yesternight, by reason that one

had done him iniurie by speche at my table [Charles Sled.]

E K There appere a great many, a far of; as thowgh they appered beyond the

top /of/ [c] a howse: and so semed far of behinde the stone: and they seme

to haue no heds.

A Voyce ——— A peculier people, and shalbe restored

Δ After this Voyce, the sayd hedles people disäpered.

Then all appered fyre, and a clowd covered all: and in the top [of the] of

the fyre in the chayre, appered three faces, and seemed to shute and close

in one. The faces seemed, eche to turn rownd, and so ioyne in one afterward

A Voyce ——Prayse him in his glorie and wurship him, in his truth.

Δ The fire entred into E K

A voyce ———Orate Δ We prayed

Δ Then thus appeared

gedóthar argo fa adóphanah gamsech olneh várasah

iusmach

A voyce ———Interpret not, till your vnderstanding be furnished.

Vschna phaól doa vah oho lazed la zu red ámma

donax valesto acaph lámphages ronox genma iudreth

loth adágma gonsaph godálga phareph iadsma zema

loa agnáphagon zunaha zunaha al me ionáphacas zeda ox arni.

37

Adgzelga olms vanaph osma vages otholl dox an ga had

agzelia ia

latqui dónaphe zu gar + fáma phamah nordeph gasmat
gasque gasla gas NA gasmaphés gasmagél
gasnúnabe vamsech ábsechel gúlapha axnécho
demsa pámbochaph iehúsa gadaámah nosad
iurés chy almse orsa vax marde zun éffa
mochoéffa zuréheffa asga Lubeth bethlémcha máxiche
iehúscoth iaphan órnada vamne od ghim noh

Marginal notes:

line 6: Take hede of / Nettels.

line 12: Perhaps the / Jues ahall / be restored

line 22, over 'iusmach': ℵ begotten

line 23: Interprete / not yet

line 29, over 'dox an ga had': one word

line 30, over 'fama': ℵ I will giue

[78a]

38

Arphe lamse gaphnedg ned argaph zonze zumcoth
Ómdopadáphaab nulech leg gaartha ancáphama soldemcah
casdra vges lapha ludasphándo galúbanoh apáchana
iedeph zembloh zamgýsel chéuacha laquet lozódma
ierinth onaph uzad máspela gýman orphámmagah
iumesbalégo archánphame + zamcheth zoah zoach

39

Ámchana zeuoth luthámba ganeph iamda ox oho iephad

made noxa voscaph bamgephes noschol apeth iale
lod ga Na zuma datques vorzad numech
apheth nudach caseth iotha lax arseth
armi pli ca tar bam a co zamgeph gaseth vrnod
arispa iex han setha + oh lagnaph dothoth brazed
vamchach odoamaah zembles gunza naspolge gathme
orsoth zurath vameth anseh +

40

Zalpe iedmacha amphas nethoth alphax. durah
gethos aschéph nethoth iubad Laxmah ionsa max
dan do nasdoga matastos lateth vnchas amse
Iacaph zembloagauh ad pha ma gel lud cha dan sa
amphicatol arnopaa adapagemoh nodasma
machestepholon

41

Lumbor iemasch onzed gamphidarah go mas cha pa
zeba zun amph naho zucath uomplinanohahal machal
lozma dauangeth buches lauax orxod maches
donchaph luzath marpheth oz lanva don gauah oschol
lumasa phedeph omsa nax domagere angenophacha
phachadona.

Marginal notes:

line 1, over 'Arphe': ✕ I desire the O god

line 2: This was put in / and out a good / while before E K / could haue a / perfect vew to / rede it

line 3, over 'apachana': ✕ the slymie things / made of dust

line 6: Δ / here seme to / want 5 or 6 / names.

line 10: nu mech is / two wordes.

line 12: one word

line 15: These two words / are in one square.

line 19, over 'do nasdoga matastos': ✕ the furious and perpetuall fire enclosed for the ponishment of them that / are banished from the glory.

line 19: one word of 7 / syllables: 4 in / the first part / and 3 in the / last.

[78b]

42

Óschala zamges onphá gemes phaches nolph
daxeth machésmachoh vastnálpoh gemas nach
loscheph daphmech noth chales zunech maschol

Lu gasnaph malces gethcaph madna madena oäh
gemsah pa luseth iorbástamax elcaph rusam 5
phanes domsath iel gel pachadóra amáxchano
Lumagéno armachaphámelon adro micho
natath iamesebáchola donádocha +

Δ The fire went fro /E K.7 his eyes to the stone agayn. Then 10
E K c

his vnderstanding was gone allso.

Δ Deo soli sit ois laus honor
et gloria per infinita saeculo
saecula. Amen.

/flourish/ 15

Marginal note:

line 4: [Lu] / ℵ fro one

Aprilis 6. Saterday affore none hora 10¼

△ The fire shot into E K, as before was vsed: whereat he startled

All was vncovered, as the manner was. But E K had such a whirling

and beating inwardly in his hed, that he could not vse any Judgment to

discerne what appeared, for half a quarter of an howre almost.

A Voyce ——————— SVM

and agayn —— a voyce —— Gahoachma. [ℵ] Sum quod sum, E K expownded <it.>

43 Asmar gehótha galseph achándas vnáscor sátquama

látquataf hun gánses luximágelo ásquapa locat lochath

anses dosam váthne gálsador ansech gódamah

vonsepaléscoh ádmacah lu zámpha oh adma

zemblodárma varmíga zuna thotob amphichanósa

gemichanadabah Vademado Vaselapagédo

△ ▽

44 Amascabalonocha anódah aduradámah gonadephageno

vnachapesmacho geminadochapamica vuamsapálage

vocórthmoth achepasmácapha emcanidobah gedóah

△ ▽

[79a]

45 nostah
Nostoah geuámna da oscha lus palpal medna

gorumbalógeph acapnapádapha Volséma gonogédocha

ambusábaloh gemúsacha vamihópha zumnegadaphágepha

† iurehoh

5

46 Zémnoda amni fa chebseth vsángrada bosadóma

zúmacoh aphinabácha buzádbazu amachapadomicha

zumanepasso NA vuamanábadoth

zumblegámpha zumblecaphamacha

10

E K. All is couered with darknes. Terrible flashes of fire appered

and they semed to wreath and wrap, one abowt an other. In the

fire ouer the chayre appered, the three heds which appeared before.

A Voyce ———— Laua zuráah

Δ After our prayers was very hevenly noyce hard. 15

47 Zudneph arni ioh pan zedco laniga nahad

lébale nochas arni cans lósmo iana olna dax

zémblocha zedman púsatha váma mah oxex párzu

drána ánza pasel lúmah cóxech ádamax gónboh

alze dah lúsache asneph gedma noxdrúma 20

Vamcáphnapham ástichel rátrugem abnath lonsas

masqueth tauínar tadna gehodód gaphrámsana

asclor drusáxpa

48 Amgédpha lazad ampha ladmaáchel galdamichaël 25

Vnza dédma Luz záceph pílathob gano

vama zúnasch zemblagen ónman zuth catas

max ordru iadse lamad caphícha aschal

luz + ampna zodmínada excáphanog salgémphane

Marginal notes:

over line 1, centrally placed: ℵ it was in the begynning. /with line to 'nostah' (line 1)/

line 4, to right of 'iurehoh': This last word was hid a prety while with a rym like a thin bladder / affore it: and when it was perfectly seen there appered a bluddy / cross over it. It is a Word signifying what Christ did in hel.

line 9: △ here seme to / lack 5 words

line 14, to right of 'zuraah': ℵ Vse humilitie in prayers to God, / that is fervently pray. it signifieth / Pray into god

line 20: △ / pronownce as che / in chery

line 21: △ / ratrugeem is one / of the 7 words on / the side of the Table / first prescribed

line 25: ℵ I will begynne / anew

line 27: The 49th row followeth / after 2 leaves. / Arney vah nol etc

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[79b]

Om vrza lat quartphe lasque deth ürad

oxmana/ gamges

△ Now the boke was couered with a blew silk sindall and vppon that blew covering appered letters of gold, conteyning these words

Amzes naghe/zes Hardeh 5

E K. it signifieth——The vniversall name of him that created vniversally

be praysed and extolled for euer.

△ Amen

A Clowde covered the boke.

A Voyce ———————— Mighty is thy Name (ô lorde) for euer. 10

E K. it lightneth

A Voyce ——————— The place is Holy: stur not [sayd the three heds

Δ Now appered to E K, some imperfection passed in the eleuenth row. And that

we wer towght how to amend it. and so we did.

Δ Then the firy light went from E K into the stone agayn. and his

inspired perceyuerance and vnderstanding was gone: as often before

it vsed to be.

Δ Gloriam laudemq$_{r}$ nrī Creatoris, oēs Creaturae

indesinenter resonent: Amen

Halleluiah Halleluiah Halleluiah

Amen

/flourish/

Marginal notes:

line 3: Blew

line 4: Note this / covering to / be made / for the boke

line 5 RH: ——— Note this to be pronownced / rowndly to gither.

line 16: Inspiration

Aprilis 6. Saterday after none

Δ The Table, Chayre, boke and fyre appeared

And while I went into my oratorie to pray, fire cam thrise out of the stone

vppon E K, as he was at prayer, at my table in my study.

E K hard a voyce out of the fyre, saying } Why do the Children of men prolong the time of theyr

perfect felicitie: or why are they dedicated to vanitie?

Many things ar yet to come: Notwithstanding, the

Time must be shortned,

I AM THAT I AM

A voyce ——— Veniet Vox eius, vt dicat filijs hoim quae ventura sunt.

E K There is a man, in white, come in, like Vriel, who cam first into the stone

△ Benedictus qui venit in noie Domine ——— Vr: Amen

Vr ——— I teache: E K sayd that he turned toward me

Vr. What willt thow I shall answer the, as concerning this work?

E K He hath a ball of fire in his left hand and in his right hand

a Triangle of fyre

△ What is most nedefull for vs to lerne herin, that is my chief desire.

Vriel ——— Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures. Therfore must thow nedes attend vppon the will of God: Things must then

---

Marginal notes:

line 39: ○ △

line 43: A prophesie / Very dredfull / now at hand

[80a]

then be put in practise. A thing that knitteth vp all must of force conteyn many celestiall Vertues

Therfore, in these doings, must things be furnished spedyly,

and with reuerence.

This, is the light, wherewith thow shalt be Kindled

This is it, that shall renew the: yea agayn and agayn,

and sevenly seuen tymes, agayn

Then shall thy eyes be clered from the dymnes

Thow shalt perceyue these things which haue [b] not byn seen,

No, not amongst the Sonnes of men.

This other haue I browght, whereof I will, now, bestow the seventith part

of the first part of seuenty seuen. The residue shall be fullfilled, in, and

with the; In, I say, and to gither, with the.

Behold (sayth the lord) I will breath vppon men, and they shall haue the

spirit of Vnderstanding

In 40 dayes must the boke of the Secrets, and key of this world be

Written: euen as it is manifest to the one of you in sight, and to the other

in faith. Therfore haue I browght it to the wyndow of thy senses,

and dores of thy Imagination: to the ende he may see and performe

the tyme of God his Abridgmēt. That shalt, thow, write down in

his propre and sanctified distinctions.

This other, (pointing to E K) shall haue it allwayes before him, and shall

daylie performe the office to him committed. Which if he do not,

the Lord shall raze his name from the number of his blessed, and those

that are annoynted with his blud

For, behold, what man, can speak, or talk with the spirit of God?

No flesh is hable to stand, whan the voyce of his Thunder shall present the parte of the next Leaf vnto sight

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: small therfore are the Vanities of his Illusion

Be of sownd faith. Beleue. Great is the reward of those that are faithfull

God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

△ Ecce seruus et misellus homuncio Dei nri, fiat mihi iuxta beneplacitum voluntatis suae. etc

△ Vriel toke a little of the fire in his left hand and flung it at E K: and it went in at his mowth

Vr. My message is done.

△ May I Note Vr, (meaning Vriel,) for your name [that no] who now deale with vs. ——— Vr ——— I am so

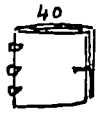
---

line 3: Spedily & <&> reuerently

line 5: △. Vriel held / vp now the / Triangle of / fire /with hand/

line 9, over 'these': those

line 11: △ / Vriel now / Holding vp / the Ball of / fire in his / left hand, / sayd as / here written /with hand and joined by an integral to MN57

line 16: Liber / 

line 17, written vertically: △ if fro the first day of / writing we accownt / than fro good friday the / reckoning doth begynne. / and so ende <this>

line 20: The Abridg= / met of time

line 20: speaking to △

line 23: The danger / thretned, if / E K do not / his dutie

line 27: Note a / terrible / thing

line 37: The / ende of / all.

line 42: Note, by / the place / here before / what measure / in proportion / of powr and / vnderstanding / this was, in / respect of / the white ball / of fyre.

line joins 'seventith part' (line 11) to 'Vriel toke' (line 42).

[80b]

△ I pray you to give vs advise what /we^c/ are to doe in our affayres.

Vr. It is sayde

△ he sayd to E K, Tell him, I haue told him, and seemed to smile.

△ Of Mistres Haward (Jentlewoman of her Maties priuie chamber) I wold fayn

know, wherfore we were /not^c/warned of her comming? [to make vs] she hath caused 5

vs, now, for an howre or two, to intermit our exercise? Is it the Will of

god, that for her great charitie vsed toward many, (as in procuring the Quenes

Maties Almes to many [d] nedy persons) the lord entendeth to be mercifull

to her? I meane at the pynche of these great miseries ensuing, now

(by you) told of. And that by her, I may do good seruice concerning

the Quenes Maiesties Cumfort?

Vr——— Who is he, that opened thy mowth, or hath told the of things to com<e?>

What thow hast sayd, is sayde. Mark the ende.

It is a sufficient answer.

Vr——— Loke vp. ———Δ he sayd so to E K. who loking vp, saw the boke

the chayre and the Globe a part, abroad, out of the stone, and then, none

remayning in the stone to be seene. and it cam nearer & nearer to

him, and it burned, as before.

Vr. So, set down, what thow seest.

What thow seest, deliuer vnto him.

As it is his will, so be it vnto the:

Do thy duty, wherevnto thow art moved,

and it shalbe sufficient.

[Vr] Farewell, for a time

Δ We put vp the stone: and the former boke and other furniture appeared vppon the table hard by E K. and he was to write out as

he saw: Which he began to do, both in character and words: but

it was to cumbersome to him: and therfore he wrote onely the words

in latin lettres

Δ After he had written 28 lines there in that [boke th] paper boke, the

first word being Arney, and the last, being nah, suddenly all was

taken away out of his sight: and so likewise his vnderstanding of that

he had written was quite gone. For, contynually as he wrote, he

Vnderstode the language and sense thereof, as if it had byn english.

△ After he had finished that second [✍] page of the first leafe, I then

Did copy it out as followeth

אלא מאל דגאלש

K 49 Arney vah nol i gadeth adney ox vals nath gemseh ah

orza val gemáh, oh gedvá on zembáh nohhad vomfah

olden ampha nols admácha nonsah vamfas ornad,

alphol andax órzadah vos ansoh hanzah voh

adm<a>

Marginal notes:

line 7: Mistres Francis / Haward elected / to taste of god / his great mercy / for her charitable / hart. etc

line 19, RH: △ The boke and writing was made / very playne to him.

line 35: [✍ forte Row]

line 38: △ / forte, / Asney.

[81a]

In the tables expressed.		drux	1
drux		na	2
na		ger	3
ger		pa	4
pa		[na]	5
van		van	5

or				or	6	
pal				pal	7	
med				med	8	
gal	letters names,			[caph]		10
ceph	vsed in sense			gal	9	
vr				cheph	10	
fam				vr	11	
ged				[phm]		
vn				fam	12	15
mals				ged	13	
				vn	14	
				[mal	15.]	
	veh			[nah]		
	graph	16	15	mals	15	20
	gisg[s]	17	16			
+	mals	18	17			
	don	19	18			
	gon	20	19			
	tal	21	20	L d 1		25
				b a		
	a			[?]		
	Vad 7			[5]	Vad 9	
	f			[?]		30

[81b]

I finde diuerse dowts which I cannot order, to my contentment.

1. How many /of my[c] ruled/ leaves, shall I take for the writing of the first leafe

2. How shall I make the distinctions of the last [8] 9 lines of the first leafe answerable to all the /former/ words: how to move them /into/ this & /place all/ of [th] these letters, & this 9 rows having but 49 letters.

3. how shall I do for the true orthographie: Seing g and C and P etc haue so diuerse sownds: & not allways one as g sometymes as gh & sometymes as J: and C sometymes like K sometymes like S. p sometymes like ph, & sometymes p——— & sometyme f.

4 The number of the words in the first leafe,——— euery row, is not all one: nor 49 allwayes

5 of the /wide/ Table, /where/ is to be set downe all the tables following, all the Table /over/, it will not agree to fill [vp] vp /allso the/ all places, & to set down the /rows/ pfectly.

Marginal note:

/written at top of page/: solgars

[82a]

adma ioha notma goth vamsed adges onseple ondemax orzan vnfa onmah vndabra gonsah gols nahad NA.

---

1 [2] Oxar varmol pan sampas os al pans orney andsu alsaph oucha cosdam onzagoles natmatatp max, olnah von ganse pacath olnoh vor nasquah loth adnay

nonsah oxansah vals nodax vonqueth lan sandquat
ox ardánh [ozabel] onzâbel ormach douquin astmax
[al|] arpagels ontipodah omvah nosch als mantquts, [ar]
armad notgals + Vantantquah + 10

2 [5] Ondroh als vrh + panchah orn sandvah loh andah nol
pan, sedmah zugeh als abmicadampâget ordomph,
axah gethol vav axel anthath gorsan vax parsah
vort lanq ándamsah getheol, vrchan navádah 15
óxembles armax lothar, vos antath, orsé vax
alnoth, other mals olnah gethom várdamach, alls +,
Orgeth

3 [4] Or pasquah omzádah vorts, angénodah varsáua 20
onch aldúmph, ánget ónsaual galta oth aneth ax pa
gesné ouád ax orneh aldumbáges voscómph alze ax,
orzad andah gost astoh nadah vortes, astmah notesma
goth nathad omza, geth altéth ox, degáth onda voxa
gemnaché adna dansa als alst 25

4 [5] arsah + Orthath ols gast ardoh max vármah doth novámq
lath, adnab gothan, ardrínoh astómagel arpáget asteth
arde obzá, ols (NA) gemnapálabamida orsat nahah

Marginal notes:

line 4: <I> dowt / <w>hich is n / <a>nd which is / u.

line 10: a dowte whether / ar mad be / two words or / one.

line 17: Δ / Ω

Odmázen ándulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh tatóh, alsah goth necor andeoh neo alda nah

5 [6] Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnách<o> asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6 [7] Arni olbah galpa lohánaha gáupumagénsah osso var se darsah goho álbumiclámácapáloth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu

7 [8] Arnah notah lax vart luhoh désmaph, ol capraminacah oxandanvah gemneloriplitonpha accamplahnostapha ormaxadahahar orzemblizadmah panchefelogedoh áschah ólmah ledóh vaxma

8 [9] Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

9 [10] Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar

geth alloah néphirt. lauda noxa voxtaf ardno
ándroch labmageh ossu állmaglo ardot nalbar vanse
dar to vorts parsan vr vnrah vor gádeth leth orze
nax vomreh agelpha, legar or nembla ar va Su

Marginal notes:

line 3: here seme to / be 50 names and / so, one to many

line 14: here are but 38

line 32: 48

[83a]

<10> 11 Zanchumáchaseph olzaminóah Valsebúraah nodaligánax
orsápnago darságnapha nobsiblith armipyth
arsepólonitantons
Iembúlsamar lebóge axpar ornáza oldaxardacoah

11 12 Semno ah al chi do á cha da Selpaginodah adahubámicanoh
dam pha gli ás cha nor oxompaminapho lemp, na, gón sa pha
ne co ál pha [aspa] as pa gé mo cal na tú ra ge

12 13 Sen gál se quar rus fa glan súx taft ormaca
ox i no dál ge brah nop tar ná gel vom na ches pál ma cax,
arsep as dón sadg asc lan fán che dah nor vi car máx coh
zum bla zánpha ad geh do ca ba ah

13 14 Ar gém na ca pál fax, or[r] nido hab cas pigan alpuh
gágah loth ral sá bra dan go sá pax vólsan qués tan

ondapha opicab or zy lá pa achrapa máles
[adm m] ad má car pah oxalps on dá pa, gém ha de vór guse

14 15 lat gans sa par sat lasteah lor ádah nóxax ardéphis
nónson andoh gvmzi vor sab líboh ad ni sa pa loth gaho lar
va noxa oho lan sempah noxa Vriah sephah lúsaz
odgálsax nottaph ax vrnoc árpos arta zem zubah
lothor gas lubah vom zá da phi cár no

15 16 Alsótaphe [no] ondah vor ban sanphar pa loth agno iam
nésroh am algórs vrrábah geuseh alde ox nah vors
púrblox ámphicab nóstrohh admág[d] or napsú asmo lon
gamphi arbel nof ámphi on Saubloth aschi nur laffax
las doxa pra gem a Sestrox amphi nax var sembbh[beth]

Marginal notes:
line 3: <h>ere are / <.....4.>
line 7: .50. words

[83b]

16 17 Angésel oxapácad onz adq ochádah ólzah vor náh
orpogógraphel al sa gem ua ca pí coh vl da pa pór sah
naxor vonsa [n] rons vrbanf lab dún zaph[fe] algadef
loh gem vortáoh amph ahoha za vaxorza leph oxor
neoh ah va dunaca pi ca lodox ard nah.

17 18 Iahod vox ar pi cah lot tár pi ges nol zim na plah

ge ó gra plih ne gó ah va lu gán zed am phí la doh
zan veh al nex oh al pha ze goth gedóth axor van zebá
al cá pa
Luma ges ard de oh ah

18 [19] Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah
vardol Sebagh ol madan NA obal Sepaget, otoxen narvah
lubatan ansem nofet au naba notoh ax arsah mans Vstgam
pahod pah mal sednah gestons amphes al manso gapalebâton
arra nax vamfes amah dot agen nalphat ar zamne oh Sages

19 [20] nax lerua nath Zembloh axpadabamah Sanzápas
gunzanquah ona var demneh gah lod vmnah doxa val tarquat
mans ol gem nageph au zanbat vx [na] anzach al pamboha
naxtath ol nada vam nonsal aua nal gedot vorx alge lah
despa[g] gu prominabâmîgah olpaz ord gamnat lem paz
cath normadah on demq

20 [21] Laffah ie ogg dalseph abrimanadg oldomph ledothnar
ymnachar onze vam sepno voxauaret ol zantqur amph
nas Sages om nartal vor miscam bemcax lappad gesso
drux capgol ass letnar vom
sausah or gamprida ornat vol asmd onza duh get hansa
gorh hubra galsaropah nequax dap gemno ab pnidah
noxd lumbam

21 [22] al gethroz ax arvan oh zempal guh arvax no demnat ar
pambals nop nonsal geh axor pam vartop ab vbrah cardax
lon songes au dumax ar nephar lu gemne om Asda

Vorts

Marginal notes:

line 10: here seme to / be 50.

line 19: of the n and / u of this word / I dowt. /refers to 'gunzanquah'/

line 28: At vom was / a † to note / the ende of a / line: But both / these mak but / 49 names.

[84a]

vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax
vpplod dam zurtax loa an avarn nar gemplicabnadah oxa

nooa Babna ampha dum nonsap vrs daluah marsasqual orma
nabath Sabaothal netma vol sempra isch laue ondeh noh
semblax or mansa macapal vngenel vorsepax vrsabada noxanquah
vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval
vp setquam nol astma vors: vrdem gnasplat bef affafefafed
noxtah
Volls laydam ovs nac

cedah or manveh geh axax nolsp damva dor demgoh apoxan
subliganaxnarod orchal vamnad vez gemlehox ar drulalpa
ax vr samfah oladmax vr sappoh Luah vr pabmax luro
lam faxno dem vombres adusx or sembal on vamne
oh lemne val se quap vn nap nastosm dah voz mazaz
lumato games on neda.

voh gemse ax pah losquan nof afma dol vamna vn samses
oh set, quamsa ol danfa dot santa on anma ol subracah
Babalad vansag olso pas gonred vorn chechust axaroh

rugho am nadom val sequot ne texpa vors vrs al pam
vans na tomvamal ansipamals notems anq$_R$, arxe al

pangef offd ne pamfah aliboh a nostâfâges almesed vrmast
geus vrmax au semblox satq quayntah luzez arne noh
pamna sams bantes orn volsax vors vnisapa monsel dah
nox ah pah vomreb doth danséquox anzazed onz anfal
nom vamreh volts vrnacapácapah noshan yalt gelfay
nor sentqbt onbanzar luntaf val sentepax

ornisa nor Pampals anz alpah nox noxa gendah von
gamne dah vors ad na lepnazu acheldaph var honza
gune alsaph nal vomsan vns alpd a domph ar zemnip
ans vrnach vancef ban yanzem oh aha vons nabrah
vh asmo drat vormez al pasquar no gems nah zem
lasquith apsantah.

Marginal notes:

line 16: 51 words

[84b]

Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh
nad vnsemel apodmacah vnsap val vndar ban cefna dux
hansel yax nolpah volts quayntah gam vemneg oh asq
al panst ans vntah hunsansa Apnad ratq a sanst nel
odogamanázar + olzah guh oh nah varsa vpangah neoh aho

Notgah ox vr auonsad vl dath nox lat ges orn val

sedcoh leth arney vas ars galep odámpha nol axar vox
apracas nolph admi adpálsah noh vrh gednach vax
varsablox vrdam pagel admax lor vamtage oxandah
lamfó not vorsah axpáa, ols nugaphar ádras vxár
nostrílgan ampacoh vortes lesqual exoh.

29 30 Ses vah nómre gal sables orzah, get les part, ox ar se
de cólmachu ardéh lox gempha lar vamra goh naxa
vors admah gebah, semfúgel admá geod alzeh orzam
vánchet, oxam prah geh orzad Val nexo, vam seleph
oxa, noha par gúmsah askeph nox adroh lestof ad moxa
nonsúrrach

30 31 Vomchál as pu gán san var, sem quáh lah set
gedoh argli oranza vor zina sedcátah zurého admich,
ors arsah varsab, oliba vortes lúnsanfah, adnah vor
semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel
ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel
ax ors, manch var sembloh.

31 32 Ar dam fa gé do hah Luxh arcan Mans lubrah vor
semblas adna gor partat, nor vílso adchu apri sed amphle
nox arua getol. Vor sambla geth, arse pax vor sah gelh aho
gethmah or gemfa nah prax chilad ascham na prah oxáh
var setqua lexoh vor sámbleh zubrah.

32 33 Lax or setquáh vah lox rémah Nol sadma vort, famfa
le gem nah or sepah vartef a geh Oha lon gaza Onsa ges

adrux: vombalzah ah vaxtal. noh sedo lam, vom

tántas

Marginal note:

line 26: 48

[85a]

tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odícoh álida nepho.

⟨33⟩ [34] Hastan bah ges loh ru mal; vrabo den varsah, Mah vox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges leth vriop: nal pas vi me ró to ádnavah ged anse lah verbrod vn gelpa, lux árd do ah: vast vor Gemafánoh

⟨34⟩ [35] Amles ondanfaha noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na burá doh gem la pa l(orzin fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gálzun

⟨3⟩5 [36] Ór ge mah luza cá poh nox tráh vioxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

36 [37] Gu la gé dop áx ix óx a max lun sá gem pah orsa devlmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli nó rob va gen lá car du zum ox ám pli zam

zu latmah ge gé ma ohahah.

⟨37⟩ 38 Ga lá pa drux vax ma geb lá geb or ché plon gan zéd ah
Vox ár vox gelet ar gahad, gan pá gan doruminaplah
vor zinach cu pa chef ardrah ox ox pol sa gal max nah
guth ardéth on zupra cró cro gah var sa má nal

⟨38⟩ 39 Ar sa bá cho as noh al geh oh, ax ár pa gal olza deh
or za zú max exoh eh, or [cha] cah pal donzahá onza
zethas: nor sáp se pah onzap a palmah aldoh voh
náblebah gemnápam os malsa or naoh zar bu lagém pah
neó ha brah

⟨39⟩ 40 Tal gep ar sep nah doh, vors alsa doh necoh am ar geth
na ges alpran odox malsápnah, gohor ahoh gadmah

[85b]

ol dáneph aludar dónzagab ólsagah nebthuh or
sapnar balgonph nep gemloh, ax amna duth
achár laspá, voha, náxvolh gas vergol ah pratnom
i
gea nostuamph

40 41 Ván sa pal sah gón so gon ge la bu rá doh tato lang,
ge mé fe ran ón da pans ge lá brah: or pa gé mal
on sán fan gen ólc ma chá lan Von sé gor a pri cas
nor vá gel om brá cau cohadal.

| | | |

/^{c}words/ in some of the 49 rows of this second page:

Aprilis 10. hor .9. △ As we wer talking of the Macedonian (the greciā), who yesterday cam w/th/ M/r/

Sanford his letters, there appeared in the corner of my study a blak shaddow: and I did

did charge that shaddow to declare who he was: There cam a voyce and sayd that it

it was the Macedonian: and abowt his hat was written in great letters

this word ΚαΙάσΙικΙ⊕ which E K wrote out: and it signifieth

maculosus, or condemnatus etc and the Voyce sayd, that word was sufficiēt

adding Est, △ God be thanked and praysed.

Marginal notes:

line 2: the copy had / ọuụna / I <could> not <conjecture>

line 39: [firmus]———

[86a]

To me <deli>uered by M^{r}

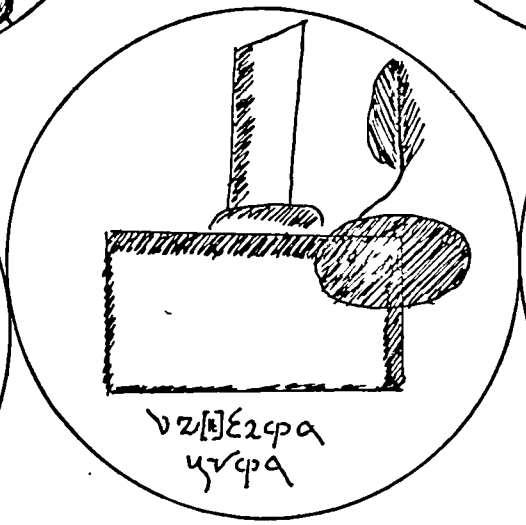
Edward Kelly

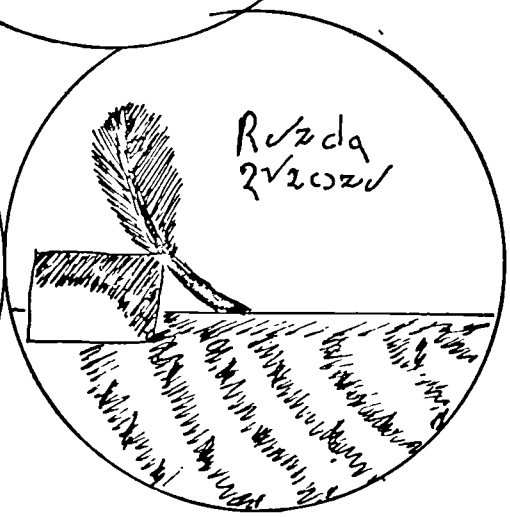
1583. Martij 22

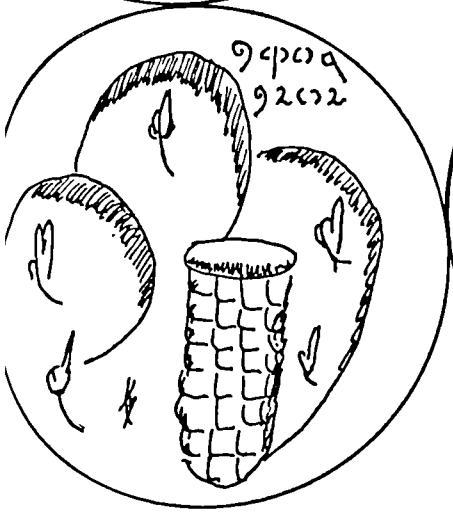
friday

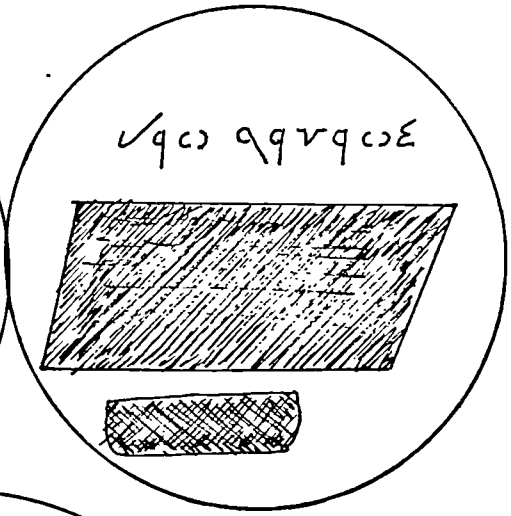
Mr Husy cam wth

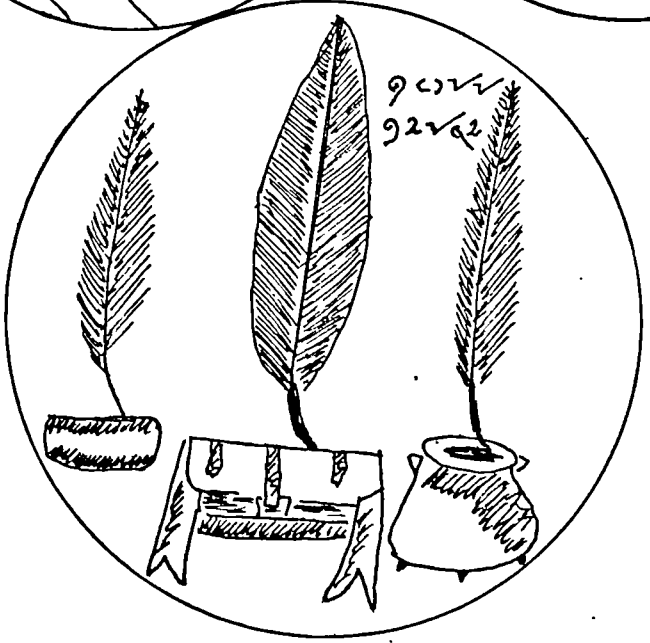
him from blockley



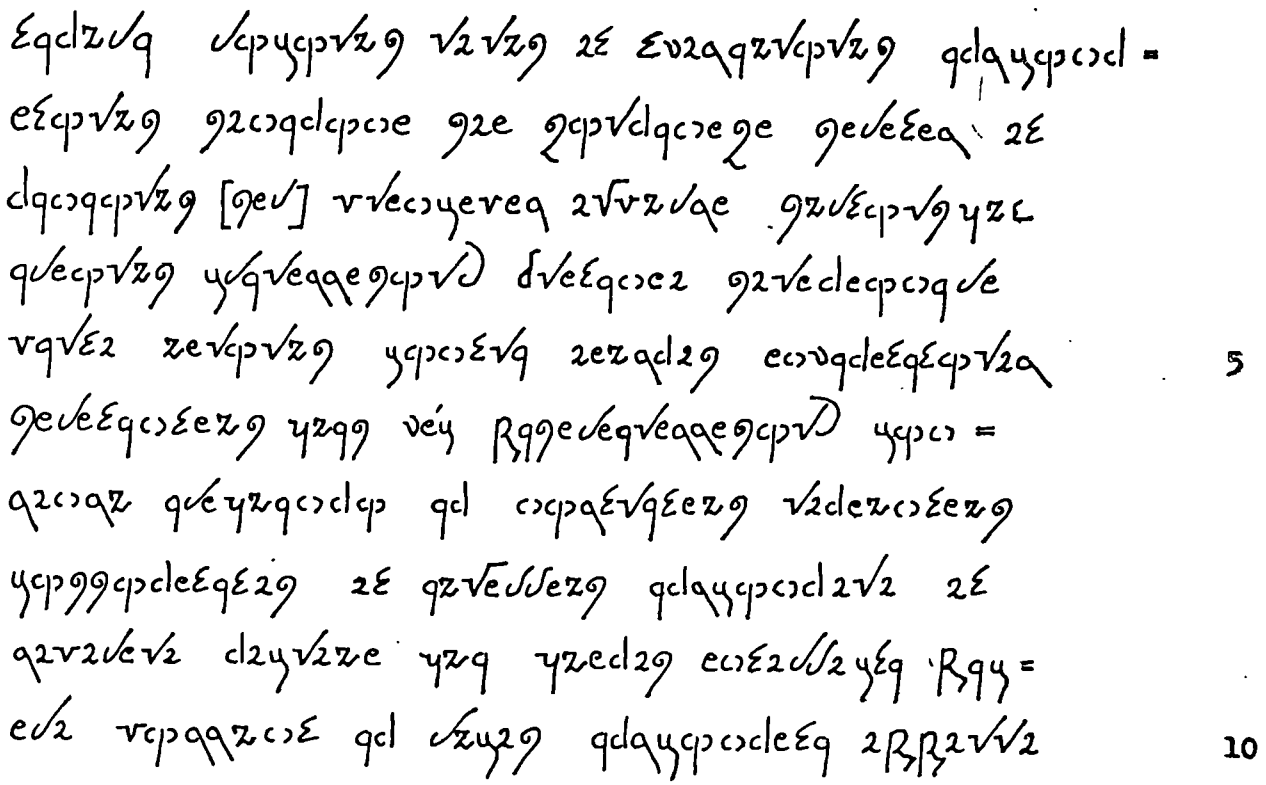








[87a]



/flourish/

[87b]

/blank/

[88a]

Aprilis. 11. Thursday

Δ After my comming home from the court, abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay to deciphre the cifre which before is spoken of, and was browght me by E K, as he was willed to do.

And at the first I was half out of hope: but yet making many

assayes, and gessing /$\overline{\text{at}}^{\text{c}}$/ it (at the length) to be latine, I fownd this

to be the true Alfabet. God giving me the perceyverance.

A	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r
q	d	y	d	2	R	2	∿	e	ſ	ſ	9	ↄ	ↄp	v	y	√

s	t	v	x	y	z	w.
ϙ	ε	z	ſ			

And, the first longer writing, was thus,

Tabula locorum rerum et Thesaurorum absconditorū Menahani,

mei Gordanili, militis et Danaorū Principis, expulsi, multorumq́ aliorum clarissimorū (Britanie meridionali parte) virorū, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: Qua quidem intellecta, facile possunt ad lucem abscondita efferre.

And the Notes of the ten places, here by, [notified] affixed are thus to be

red orderly

1. Gilds cros
hic o .....
mer id io
onali . ot on

2 blankis Suters croces

3 Marsars got cros

4 Huteos cros

5 Fleds grenul

6 Mons mene

7 Mowntegles arnid

8 Lan sapant

9 Corts nelds

10 Mnrr Merse

Marginal notes:

line 5: They were / fownd at / Huets Cross / as the spirituall / creature affirmed / when he led them / to the finding / of this Monimēt/ & <a> boke of / Magik & / Alchimie. / Perhaps that is / <the> Cros called / Huteos Cros / being the / fowrth of / them below

line 15: Note / J Dee the / last being of / the Danes / here, was / abowt the / year 1040

line 23: [d] / of this K / I dowt yet

line 32: △ fortè Marr

[88b]

Aprilis 15 Monday

△ As E K was writing the eightenth leafe which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely /& alowde/ to him self, and herevppon suddenly at his side appeared three or fowre spirituall creatures like laboring men, hauing spades in theyr hands & theyr heares hanginging abowt theyr eares, and hastely asked E K what [they] /he/ wold haue & wherfore he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not /to/ call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them and I bad them be

packing out of the place. and therevppon remoued from my desk

(where I was ruling of paper for his writing) to the grene chayre which

was by my chymney: and presently he cryed out and sayd they

had nipped him and broken his left arme by the wrest: and he shewed

the bare arme and there appered both on the vppersyde and lower side

imprinted depe in, two circles as brode as grotes thus

very red: And I seeing that, sowght for a stik and in the

meane while, they assalted him, and he rose, and cryed to me

(saying) they c̄ome flying on me, they c̄ome; and he put the stole, which he

sat on, betwene him and them. but still they cam gaping or gyrning

at him. Then I axed him where they were: and he poynted to the place

and then I toke the stik and cam to the place, and in the name of

Jesus commaunded those Baggagis to avoyde /and smitt a cross atroke at them/ and presently they avoyded.

All thanks be to the onely /one/ Almighty, and everlasting God

Whose name be praysed now & euer. Amen

Aprilis 18. Thursday morning. hor. 8. circiter

△ As E K cam to write out the Tables according as he was wont: and to haue

the letters appearing in the ayre hard by him, he saw nothing but a blak clowde

seuen cornered. and after I had put the stone agayn into the frame, and

therevppon did make long and oft request, for answer hauing, There appered

nothing, neyther was any thing seen in the stone. Then I fell to prayer

agayn, and at length, there appeared written vpon, or [out of] yssuing out

of the clowde, this sentence

He promised, be not carful:

E K. The letters semed to stand at fingers endes, (being 21): and so euery

finger had a letter on it: and the fingers semed to be placed at the

Corners of the Heptagonall clowde: and assone as the sentence was red

the fingers which seemed to issue out of the Heptagonū did shrink in agayn and disapere

Δ All laude honor and thanksgiving, be to the highest, our most louing mercifull

and almighty God, now and euer amen.

The stone out of the frame

Marginal notes:

line 29: Note. Now / 30 Tables, / being writtē / since good / friday: and / dayes onely / 21 passed / since good / friday.

line 37: Δ as who shold / say αὐτος /ἐψα , ipē / dixit dc̄ / Deus.

line 37, RH: Δ Note, here are iust 21. letters

line joins 'stone' (line 32) to 'stone' (line 44)

[89a]

Thursday. Aprilis 18. after dynner.

We being desirous to know the cause of this stay making, in the Tables shewing

as before was accustomed; and now (24 leaves being written, a dark clowde

to hang in the place of a glorious boke, did greatly disquiet our myndes, and

browght vs in feare of some offence lately committed, by any one, or both of vs,

whereby the Indignation of the lord might be kindled against vs.

Herevppon we prayed severally: and at length, (no alteration, or better

Cumfort hapening to vs, [w] I prayed in the hearing of E K, [at my]

(by my desk, on my knees) in great agony of mynde; and Behold there

appeared one standing vppon, or rather somwhat behynde the Heptagonall clowde

who sayd I am sent, to vnderstand the cause of your greif, and

to answer your dowtes.

Δ I, then, declared my mynde breifly, according to the effect of my prayer.

wherevnto he answered at large, reproving my appointing of god a tyme

or to abridge the tyme spoken of. and among his manifold grave speaches

he had these words

Prepare all things, For tyme is at hand

His Justice is great, and his arme stronge

How darest thow dowt or dreame, saying: Lo, God, this may be done

in shorter time etc. But such is flesh.

Be rocks in faith

▲ It is not the manner of vs, good Angels, to be trubbled so oft.

At the time appointed, thow shalt practise: While sorrow shall be

measured, thow shalt bynde vp thy fardell.

Great is the light of Gods sinceritie.

~~Appoint God no tyme. Fullfill that which is commaunded~~

God maketh clere whan it pleaseth him. Be you constant and avoyde

Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed

What is it now thow woldest desyre to be made playner?

△ still he proceded vppon my answers: and at length he sayd

Neyther is the time of mans Justification known vntyll he hath

byn tryed.

You are chosen by God his mercy to an ende and purpose: Which ende

shall be made manifest by the first begynning in knowledg in these

Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome

whan he vnlocketh. Therfore seke not to know the mysteries

of this boke, tyll the very howre that he shall call the. For then

shall his powre be so full amongst you, that the flesh shall not be perceyued,

in respect of his great glory

But was there euer any, that tasted of gods mercies so asuredly, that

wanted due reuerence? Can you bow to Nature, and will not

honor the workman? Is it not sayd, that this place is holy?

What are the works of holines? I do aduertise you: for, God will be

honored. Neyther will he be wrasted, in any thing he speaketh.

Think not, that you could speak or talk with me, vnleast I did greatly abase

my self, in taking vppon me so vnlikely a thing in forme, as to my self. etc

But he doth [it] /this/[c] not for your causes, not for your deserts, but for the Glorie of his

own name.

One

Marginal notes:

line 16: Prepare / all things

line 22: Good Angels

line 23: /hand/

line 32: Tyme of Justi= / fication known / Whan / The ende / of our elec= / tion

line 39: Tyll the very / howre

line 42: want of due / reuerence Vsing / <in> our actions / <is> reproved.

line 47: Angels abase / them selues, to / pleasure man by / theyr instructions / when they tak / vppon them, or / vse any sensi / ble evidence of / them selves / <or> voyces. etc

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[89b]

One is not to be lightened, but all. And which all? The two fethered fow<l>

to gither with the Captayn

Ask What thow wilt: for, vntyll the 40 dayes be ended, shalt thow haue

no one more shew of vs.

Δ Whether shall we give Cownsayle, or consent to the Captayne to go down into the

Cuntry, as, presently he entendeth

Vr——— As he listeth

Δ E K. sayd that this was Vriel who now had appered and answered all this.

Vr.——I will ask the one question. Haue we any voyce or no?

Δ I do think you haue no organs or instruments apt for voyce: but are mere spirituall

and nothing corporall: but that you haue the powre and property frō god to insi=

nuate your message or meaning to eare or eye, in such sort as mans Ima=

gination shall be, that both they here and see you sensibly.

Vr.——we haue no voyce, but a full noyce that filleth euery place: which

whan you ones taste of, Distance shall make no separation.

Let there one come that may better answer: not in respect of thy self

but one, more nerer to thy estate.——Do thy Duty.

Δ He sayd this, to one who cam in, and he departed him self.

Δ This new come Creature sayd, Wold you haue any thing with me, Il?

Δ Who art thow: Art thow one that loveth and honoreth our Creator?

Il——will you see my hart——E K. he openeth his body and sheweth his hart

and theron appered written EL.

Δ he semed to be a very mery Creature, and skypped here and there, his apparell was

like as /of/ [c] a vyce in a play: and so was his gesture and his skoffing, as the

outward shew therof was to be vulgarly demed. but I did carefully ponder the

der the pith of the worda which he spake: and so forbare to write very much which he

spake at the begynning, by reason E K did so much mistake him, and in <a>

in a manner toke him to be an Illuder.

Δ As you are appointed to answer vs by the Messager of God, so answer vs, (who desyre the

pure and playne verity,) as may be correspondent to his credit that assigned you, and

to the honor of God who created vs.

Il——My answer is Threefold——I answer by gesture by my apparayle and

will answer the by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables and

numbers?

Il——It is in Scotland——A minister hath it: it is nothing worth. The boke

conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to

the One and euerlasting God: for euer and euer.

△ The Lord Threasorer, hath he, any bokes belonging to Soyga? Il———he hath

none: but certain Introductions to all artes.

△ But it was reported to me by this skryer that he had: certayn peculier bokes perteyning

to Soyga. otherwise named ysoga, and Agyos, literis transpositis.

Il——— Soyga signifieth not Agyos. Soyga alca miketh.

△ What signifieth those wordes? The true measure of the Will of God in iudgment

which is by wisdome.

△ What language is that, I pray you? Il——— a language towght in Paradise

△ To whome? Il———by infusion, to Adam. △ To whome did Adam vse it? Il——— vnto Chevah △ Did his posteritie vse the same?

Il——— yea, vntyll the Ayrie Towre was destroyed. △ Be there any any letters of that Language yet extant among vs mortall men?

Il <....> that there be △ Where are they? Il——ô, syr, I shall

make

Marginal notes:

line 1: Three are / to be lighte= / ned.

line 3: 40 dayes.

line 5: A.G.

line 14: Vox ange= / lorū

line 16: Vriel putteth / one in his / place.

line 19: △ / Il or El

line 22: El.

line 23: IL

line 32: Note / Threfold / answer

line 34: Liber Ara= / bicus

line 38: E K: he / Kneleth down.

line 41: Note

line 46: The lan= / guage towght / in Paradise

⌈there is an illegible note at the bottom left hand corner of the folio⌋

[90a]

make you in loue with your Masterships boke.

Δ Did Adam write any thing in that Language. Il——That is no questio<n.>

Δ Belike than, they were deliuered from one to an other by tradition. or els

[Δ] Enoch his boke, or prophesie, doth, or may seme, to be written in the same

language: bycause mention is made of it in the new Testament in Jude

his epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch,

dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra oēs, et

arguere oēs impios, de omnibus opibus impietatis eorū, quibus impiè egerunt; et de

omnibus duris quae locuti sunt contra Deum peccatores impij. etc

Il——— I must distinguish with you. Before the flud, the spirit of God was not vtterly

obscured in man. Theyr memories were greater, theyr vnderstanding more clere, and

theyr traditions, most, vnsearchable. Nothing remayned of [Enoch] Enoch

but (and if it pleas your mastership) mowght haue byn carryed in a cart.

I can not bring you the brass, but I can shew you the bokes.

Slepe* 28 dayes, and you shall fynde them, vnder your pillow whan you

do rise.

Δ As concerning Esdras bokes, which are missing, what say you?

Il——— The prophets of the Jues haue them. Δ But we can hardely, trust

any thing in the Jues hands, concerning the pure Veritie: They are a stiffnecked

people and dispersed all the world ouer.

Il——— I will shew you a trik. Δ he lifted vp his fote, and shewed the

sole of his shoo: and there appeared the picture of a man, who seemed to haue a

a skorf or fowle skynne on his face: which one toke of: and then there appered

on his forhed these two figures 88

I will shew you more then that, to. and will speak to a man shortly, that shall bring

Water to wash euery mans face.

Δ What mean you, by euery man? shall all men, be made cleane?

Il——— There is a difference in washing of faces.

EK. This creature seemeth to be a Woman by his face: his apparell semeth to be like

a Vice in a play.

E K. Are you not a Kinsman to syngolla?

Il I syr, and so are you a kinsman to synfulla.

Δ A man may finde corn in chaf.

Il——— So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had

any good and profownd lerning or no, he was represented spiritually, and abowt

his hat in great letters was written this greke word Καλάσιρις I pray

you what doth it signifie? I axed the grecian and he sayd Βεβαιῶ

Il. Loke in your boke. △ I toke the common lexicon: and he sayd, No

Not that: Then I axed if I shold take Agrippas his lexicon: and he

answered. Nor that. and I axed which then: and he sayd your boke covered

with a white parchmēt. and I axed, that of Misteries of Latine greke

and hebrue? and he sayd, yea: and there you shall finde that Maculo=

sus hath onely that one word Kaballa longing to it. I loked &

so I fownd it which satisfyed me very well.

△ I pray you what say you of Gariladrah; do you know him? who long

sins did deale with me?

Il——Yf he were lesser then I, /Ic7 durst speak [of] /Toc7 him: But bycause he is greater

then /Ic7, I am not to speak to him. All vnder, and nothing above me, I deale.

Loke on your Tables, and there you shall finde an other name of his.

△ I remēber no such thing: Il——Consider who hath set me here

Yf the Truth thow hast allready, be of a greater then my self, then is

it sufficiēt. △ what day was that name given me?

Il——Immediately, sir, after your Worships last cōming

△ That was Raphaël: And I remēber that Gariladrah sayd that he must leave me and

his better (Raphael) shold be my instructor, and that then the same Raphael was in

my hed then. etc.

Marginal notes:

line 4: Enoch

line 11: Note / excellent / Memories, / for Traditions / contynuing and / preseruing.

line 15: Δ forte 18. / Note 28 dayes / more do make / iust the 40 / dayes, before / notified.

line 17: Esdras / bokes

line 18: The Jues

line 24: Δ this might / seme to signi= / fie the calling / home of the / Jews, A° 1588. / to come

line 29: Note, El / semed to / be woman.

line 46: Gariladrah

line 51: That was / Vriel / pag. precedete.

line 54: *he pointed / to E K.

[90b]

Δ Sing a song to his prayse, who created vs.

Il I will sing a short song.
Your doings are of GOD: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serue god before.
You shall know all thing, ictu oculi.
And so, prayse, glory, and eternall singing
with incessant humilitie be vnto the Creator [t] that
hath framed, made and created all things, for
euer and euer, Now say you (yf you will)
Amen Δ Amen Amen Amen

After the ende of 40 dayes, go down for the Threasor

Whan those 40 dayes are done, than this boke shall be finished. The rest of

the time Vntyll August, is for rest, labor, and prayer.

Δ What labor? Il——In digging vp of those Threasors.

Δ Must we nedes dig for them? Il——otherwise, yf thow willt.

Δ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of

the lawes: and to ax licence is half an odious sute.

Il——yf thow haue a parcell or part out of euery place of the erth, in any

small quantitie, thow mayst work by the Creatures, whose powre it is

to work in such causes: which will bring it (neuer trust me) before you

can tell twenty.

Δ he meaneth. Neuer trust him, if it be not so, as he hath sayd.

Il——No, neuer trust me, if it be not so.

Δ you mean those ten places, marked in the Table, which last day, I deciphred.

Il——I mary, now you hit it. yea sir, and your chest allso, it wold

do no hurt. Give me one: and I will make 40: and give you twenty an<d>

take twenty to my self: and when you haue it, I pray you let me hau<e>

some little portion for my wife /and/[c] children.

Δ As concerning that Chest, I pray you how cam the Macedonian, or M/r/ Sanford

to know of it, so particularly as he did?

Il——Husey told of it, openly, at the bord at braynford in the hearing of diuers

The Grecian will seke him oute.

The Greke in grecia perhaps can finde out Threasor, but not in Anglia.

The Greke hath a Threasor in his hed, that will enriche him to be a fole

I was yesterday at London, I met with a blak dyer. He had a cupple of

rings, that wold giue better instructions

Your Chymney here will speak agaynst you anon: yet I am no bricklayer

I must be gone.

△ God, for his infinite mercyes be allwayes

praysed, glorified, and extolled of all

his Creatures: Amen.

He advised E K to communicate to me the boke, and the powder, and so al<l>

the rest of the roll, which was there fownd: saying, true friendes <vse>

not to hide any thing eche from other.

△ An old proverb it is Amicorum oia coia

Vnde, Deo soli ois exhibeatur

laus honor et gloria

Amen.

/flourish/

Note: There followeth Quinti Li<bri>

Mysteriorum Appendix

Marginal notes:

line 4: Thesaurus absconditus

line 5: 40. dayes.—

line 6: August ——

line 7: Knowledge to be / infused Ietu / Oculi.

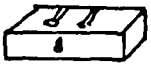
line 13: Thesaurus / abs.

line 14: 40

line 15: Note: / till Au= / gust

line 20: w^th^out dig= / ging.

line 26: Ten places

line 27: The chest / 

line 39: △ True it is, / I had hidden / there in a / capcase the / recordes of / any doings w^th^ / Saule & other / etc.

line 44: The boke / The powder / the rest of / the roll.

[91a]

Quinti libri Mysteriorum

Appendix

Aprilis 20 ——— Saterday

△ This Saterday had byn great and eger pangs betwene E K and me: while

he wold vtterly discredit the whole process of our actions: as,to be done by evill

and illuding spirites: seking his destruction. saying that he hath often heretofore

byn told things true, but of illuding diuells: and Now, how can this be other, than

a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn

writing which hitherto he had written out of? and that whan they shold do good in dede

that then they shrank from vs. and that he was not thus to leese his time: But that

he is to study, to lerne some knowledge, whereby he may liue: and that he was a c<umber>

to my howse, and that he dwelled here as in a prison: that it [was] wer better for him

to be nere Cotsall playne where he might walk abroade, without danger

[and or] to be cumbred /or vexed^c^/ with such sklaunderous fellows as yesterday he was, with one

little Ned dwelling at the black raven in Westminster: who rayeld at him for bearing

witnes of a bargayn made [by] betwene the same Ned (or Edward) ~~and one Lush~~

A Surgoen, who was now fallen in poverty, a very honest man etc. With a

great deale of more matter, melancholik, and cross overthwartly to the

good and patient vsing of our selues to the accomplyshing of this action.

I replyed, and sayd, that we might finde our selfs answered [yest] on

thursday, as, That God wold clere when it pleased him: and that

we were not to appoint God a time to performe his mysteries and mercies

in; [shot] shorter then he hath spoken of: And that vndowtedly, the

occasion of this blak clowd, was some imperfection of oures, to be amended

and that then, all, wold be to our furder cumfort. And as concerning his dowting

the goodnes of the creatures, (dealing with vs) he was to blame, to say [the] or dowt

the tree to be yll that bringeth furth good frute. for of these creatures, from

the begynning of theyr dealing with vs vnto the last howre, we never hard other than

the prayse of god, instructions and exhortations to humilitie, patience, constancy,

fayth etc. The things they promise be such as god can performe, and

is for his servyce and glory to performe: and such as haue byn imparted to man

before: and therfore neyther impossible for man to enioye agayn, nor

vnmete for vs to hope for. and thowgh his trubbled mynde did dowt, yet

my quiet mynde, which god hath made [straight] ioyfull throwgh his mercyes,

and which accuseth me not in this action of any ambition, hypocrisie,

or disorderly longing, but onely is bent and settled in awayting the Lord

his helping hand to make me wise for his servyce, (according as long tyme my

daylie prayer to him hath byn.) and seing I haue and do ax wisdome at the

lord his hands, and put my trust in him, he will not suffer me to be so

confownded: nether will he offer a stone to his seely children, when in tyme

of nede they ax bred at his hands: besides that Voluntate timentium

se faciet deus: and (by his graces) I feare him so, and am so carefull,

to do that shold pleas him, that I make no accownt of all this world

possessing, vnleast I might enioy his fauor, his mercies and graces

And whereas he complayned of want, I sayd, my want is greater than his: for I was in det all of 300 pownds, had a greater charge

than he, and yet for all my 40 yeres course of study, many

hunderd pownds spending, many hunderd myles travayling, many an

incredible byte and forcing of my witt in study vsing to lerne or to bowlt

out some good lifing, [ye] etc. yet for all this I wold be very well pleased

to be deferred yet longer, (a yere or more) and to go vp and down England

clothed in a blanket, to beg my bred, so that I might, at the ende be assure<d>

to atteyn to godly wisdome, whereby to /c do/ God some service for his glory. And

to be playne, that I was resolued, eyther willingly to leave this world presently

that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or

Marginal notes:

line 28: /hand/

line 38: Sapientia

line 46: 1s / 300 det.

[91b]

els to pass furth my dayes on earth wth gods favor and assurance of enioying

here his mercifull mighty blessings, to vnderstand his mysteries, mete for the

performing of [of] true actions, such as might sett furth his glory, so, as it mig<ht>

be evident and confessed, that such things wer done Dextera Domini.

And many other dyscourses and answers made vnto his obiections and dowtes:

After ward I began to speak of the trubbles and misery foreshewed to be nere at hand, and

by that tyme I had entred a little into the Consideration and talk of the matter, he appered

that sayd he was called El or Il, and sayed

——— Now to the matter.

Δ · what matter?

Il.——I must haue a Wallet to carry your witt and myne own in.

Δ Benedictus qui venit in noie Dni

Il———Then I perceyue that I shall haue a blessing

Blessed is the physitien that hath care of his patient, before the pangs of death

doth viset him.

Δ——— What think you of that clowdy Heptagonū?

Il.——Dost thow consider, I go abowt it?

I told the, euery thing I did, was an Instruction. As I can not

stand stedfastly vppon this, (it self one and one perfect:)

so can not my mowth declare, much lesse speak, that you may

comprehend it, what this is wherevppon I go.

E K. He went on the Heptagonon, as one might go on the top of a turning

whele: (as some horses vse to turn wheles as may appere in Georgius

Agricola de re metallica)

Il.—— I know, what all your talk hath byn: But such myndes, such Infection,

such Infection, such corruption: and must nedes haue a potion appliable for the

cure. But how will you do? I haue forgotten all my drvggs behinde me.

But since I know that some of you are well stored with sufficient oyntments,

I do entend to viset you onely with theyr help. you see, all my boxes

ar empty?——— E K he sheweth, a great bundell of empty poticharie boxes,

and they seme[d] to my hearing to rattle

Δ How commeth it, that you pretend to come fro a favorable diuine powre to pleasure vs

us and your boxes ar empty.

Il——— you sayd euen now in your talk: Jovis oia plena: yf my empty

boxes be Vertuous, how much more shall any thing be, which I bring not empty?

Δ Then I pray you, to say somwhat of the vertue of your empty boxes, bycause

we may haue the better confidence of your fullnes

Il.—— Will you haue my bill? Δ shall we go to the Apothecaries,

with your Bill?

Il.—— I will shew it: serve it, where you list.

Iudra galgol astel.

△ you know we, vnderstand it not: how can it be serued?

Il.—— you must nedes haue an expositor

What boke of physik is that, that lyeth by you?

△ There lay by me on my desk, Marcus Heremita de Lege spirituali in greke and latine

but the latin translation lay open before, on the left side of which, the sentence began

Non raro per negligentiā, quae circa alicuius rei operationē comittitur, etiā Cognitio obscuratur

And on the right side, began Corpus sine mente nihil p̄t perficere etc

Il.——— Mary here is good physik in dede

you fownd my name the other day. go to my name. △ so I turned

to the second boke and browght sigillū AEmeth. and there chose the

word Ilemese. he than axed me, which letter of this name I liked best

and I sayd, L: bycause it conteyned the name representing God. El. etc

then he sayd somwhat furder of the letters, which I wrote not.

Il——— Go to great M, the second: for this is it shall serue his turne

yf

Marginal notes:

line 6: A meridie ——

line 11: El

[92a]

yf this can not serue him, he shall haue a medicine, that a horse can not

abyde. Vse this, and I warrant you, your blindenes will be gone.

Δ It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27

leaues furder: tyll I cam to the Quaternie of M, the second and there I

fownd this sentence notified (by my lines drawn, and a Note in the margent,

Cor contritum) Sine corde contritio impossibile est omnino liberari

a malitia et vitijs. Conterit autem cor tripartita temperantia somni dico

et cibi et corporalis licentiae. Caeterum horum excessus et abundantia

voluptatem generat. Voluptas autem prauas cogitationes ingerit

repugnat verò praecationi et convenienti Cogitationi

Δ This being considered by vs, we ceased and this instant and thanked God

of his mercies, that it wold pleas him to make vs vnderstand some iust cause

whie clowdes now appeared in stede of brightnes etc.

Soli Deo ōis honor laus et gloria Amen.

/flourish/

Marginal notes:

line 1: <A> remedy for / <the> blyndenes / <of> E K at / <t>his instant

line 3: Δ / and so many / dayes yet / wanted of / the 40, yf we / accownt frō / the 6 day of / Aprill: but / if frō the tyme / of the begynning / to write them, / then there wan= / teth not so / much by 9 / or 10 dayes

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Aprilis 23. Tuesday. mane. hor 8.

Δ After our prayer iointly, and my long prayer, at my desk requesting God to deale

with vs, so, as might be most for his glory, in his mercies: not according to our deserts, and

frowardnes: etc. At length appeared in the stone a white clowde, seven cornered.

And behinde the Clowd a Thunder seemed to yssue

A Voyce ——— Whan I gathered you, you were chosen of the myddest of Iniquitie:

Whome I haue clothed with garments made and fashioned with my owne

hand ———— I, AM, Therfore Beleue:

Δ I prayed, and thanked the highest, that so mercifully regarded our miserie

A Voyce ———— I, AM.

E K. Now standeth Vriel vppon the clowde, and semeth to loke downward

and kneled, saying

AEternitie, Maiestie, Dominion and all powre, in heuen

the earth and in the secret partes below, is thyne, thyne

yea thyne; and to none els is due, but vnto the: whose

mercies are infinite; which respectest the glorie of thy owne

name above the frowardnes, and perversnes of mans nature:

which swarmeth with synnes, and is couered with Iniquitie: and

in the which, there is fownde no place free from filthynes and

abhomination. Glorie be to the; ô, all powre: and

magnified be thow, in the workmanship of thy own hands, from

time to time, and with out ende of time, from generation

to generation: and euen amidst and in the number of those, for

whome thow hast prepared the flowres of thy aeternall Garland.

Beare with them (ô lord) for thy mercyes sake. for, woldest thow

seeke Δ in the myddst of miserie? Whom yf thow sholdest

iudge according to [ius] thy iustice, How shold thy Name be glorified so in thy

self, to thy own determination, and writing, sealed before the Creation

of the Worldes? The fire of thy Justice consumeth thyne own seat.

and in the, is no powre wanting, whan it pleaseth the, to cast down,

and gather them to gither, as the wynde doth the snow, and in hemme

them

Marginal notes:

line 21: Nos

line 26: Vr.

line 41: Δ here I mist / the hering of / a word or / more.

[92b]

them with the mowntaynes, that they may not arrise, [..] /to/c synne

But what thow art, thow art: and what thow willt, thow canst.

Amen

Δ Amen.

Vr.——I haue measured time (sayth the lord) and it is so: I haue appointed

to the heauens theyr course, and they shall not pass it.

The synnes of man shall decay, in despite of the enemy: But the fire

of aeternitie shall neuer be quenched, nor neuer fayle

More, then is, can not, nor may not be sayde

We can not be Witnesses to him, which witnesseth of him self

But (this sayeth the Lord). Behold yf you trubble me

ones more, or towche the wings of my excellency, before I shall

move my self, I will raze you from the earth, as children of perdition
and will endue [that] those that are of quiet myndes, with the
strength of my powre. You are not faithfull, sayeth the lorde
whome you beleue not. Notwithstanding I haue hardened
the hart of One of you, yea, I haue hardened him as /c the/ flynt, and
burnt him to gither with the ashes of a Cedar: to the entent
he may be proued iust in my work, and great in the Strength of my
Glory. Neyther shall his mynde consent to /c the/ wyckednes of Iniquitie
For, from Iniquitie I haue chosen him, to be a first erthely
witnes of my Dignitie.

Your words are, yet, not offensive vnto God: Therfore, will
not we, be offended at any thing that is spoken: For it must
be done /caret/ and shall stand; yea and in the number /c which/ I haue
allready chosen.

But this sayeth the lorde: Yf you vse me like worldlings
I will surely stretch out my arme vppon you, and that
heuily Lastly, I say { Be Faithfull, / Honor God truely / Beleue him hartily.

E K. he kneleth down, and semeth to pray.——Now he standeth vp

Vr. Lo, As a number increasing is allwayes bigger: so in this
world decreasing, the Lord must be mightily glorified
Striue not with God. But receyue, as he imparteth.
The Mercy of my message, quencheth the obscuritie and dullnes
of your sowles. I mean of the Infection, wherewithall they
are poysoned.

Lo, how the Earth cryeth vengeance. Come, for thy Glory

sake, it is tyme Amen

Δ Seing it is sayd that in 40 dayes [and before 40 dayes] the boke

shalbe finished: and seing it is sayed that our former Instructers

shall not come nor appeare to vs tyll the boke be finished. And seing

heretofore the boke vsed to appere to E K, that he might

write, whan so euer he bent him self therto: and seing the

same

Marginal notes:

line 11:

line 12: NOTA et / Caue.

line 17: One of vs is / by the Lord / confirmed in / constant purpose

line 21: Election / confirmed

line 25: Δ I think / sayeth the Lord / [caret] is forgotten / here

line 27: Note /

line 33:

line 35: Note

line 39: Vengeance / cryed for

[93a]

same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know, What token or warning shall be giuen

vs, henceforward, whan due tyme serueth for the same purpose.

Vr——Dy in the folly: I haue sayde

E K. It thundreth and lightneth abowt the clowde: and now all is vanished away

△ E K sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard by him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London. etc

Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, much more then it was before.

△ I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and E K on his knees likewise, answered diuers times, Amen.

After this, we made A G. to vnderstand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde:

And, So E K, was fully satisfied of his Dowtes:

And A G, and he, were reconciled of the great discorde which, yesterday, had byn betwene them etc.

Non nobis, Domine, Non nobis,
sed nomini tuo [da] Gloriam omnem
Laudem et honorē damus et
dabimus in perpetuum
Amen

[flourish]

Marginal note:

line 21: A.G,

[93b]

/blank/

[94a]

Aprilis 26. fryday

Δ Note

By the prouidence of god, and Mr Gilbert his meanes, and pacifying of

E K his vehement passions and pangs, he cam agayn to my howse:

and my wife very willing, and quietted in mynde, and very frendely

to E K in Word, /and^c/ cowntenance: and a new pacification /on^c all partes/ confirmed: and

all vppon the Confidence of God his servyce, /to^c be/ faythfully and cherfly intended, and

followed in and by our actions, throwgh the grace and mercy of the highest.

/flourish/

1583 Aprilis 28. Sonday: after Dynner. abowt 4 of the clok.

Δ As I and E K had diuerse talks and dyscourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the spirituall creature, IL, and sayd

Il—Here is a goodly disputation of transposition of letters

Chuse, whether you will dispute with me, of Transposition, or I shall lerne you

Δ I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier vnchangeable proportion of theyr formes, —— and likewise that theyr order is allso Mysticall

Il—These letters represent the Creation of man: and therfore they must be in

proportion. They represent the Workmanship wherewithall the sowle

of man was made like vnto his Creator.

But I vnderstand you shall haue a paynter shortly.

△—I pray you, what paynter may best [serue] serve for the purpose? Can master

Lyne serue the turn well?

Il.——Dost thow think that God can be glorified in hell, or can diuells dishonor him?

Can Wickednes of a paynter, deface the mysteries of God?

The truth is, I am come to aduertise you, least with a small error

you be led, far, a syde.

Let me see the forme of your Table

△——I shewed him the Characters and words which were to be paynted

rownd abowt in the border of the Table.

Il——How do you like [it?] those letters? △ I know not well what I

may say. For, perhaps, that which I shuld like, wer not so to be lyked:

and contrarywise what I shold think well of, might be nothing worth.

Il——Thow sayest well.

Behold, great is the fauor and mercy of God toward those whome he

fauoreth. All things are perfect but onely that: Neyther

was that shewed or deliuered by any good and perfect messager

from God. A wicked powre did intrude him self, not

onely into your societie, but allso into the Workmanship of Gods mysteries

Sathan dare presume to speak of the Almighty. Those Charac=

tera are diuilish: and a secret band of the Diuell. But, this sayeth

the lord, I will rayse them vp, whom he hath ouer thrown: and blott

oute his fote steps where they resist my glorie. Neyther will

I

Marginal notes:

line 22: The mysticall / Alphabet.

line 32: The Table / of Practise

line 42: Illuding / spirits thrus= / ting in them / selues.

[94b]

I suffer the faithfull to be led vtterly awry: nor finally permi<t darkness>

to enhemme them for euer. He sayeth, I AM, and they* ar<e most untrue.>

But behold I haue browght the the truth: that the Prince of reas<on,>Go<d>

of Vnderstanding may be apparent in euery part of his Caelestiall de=

monstration. Therfore, as thow saydst vnto me ones, 5

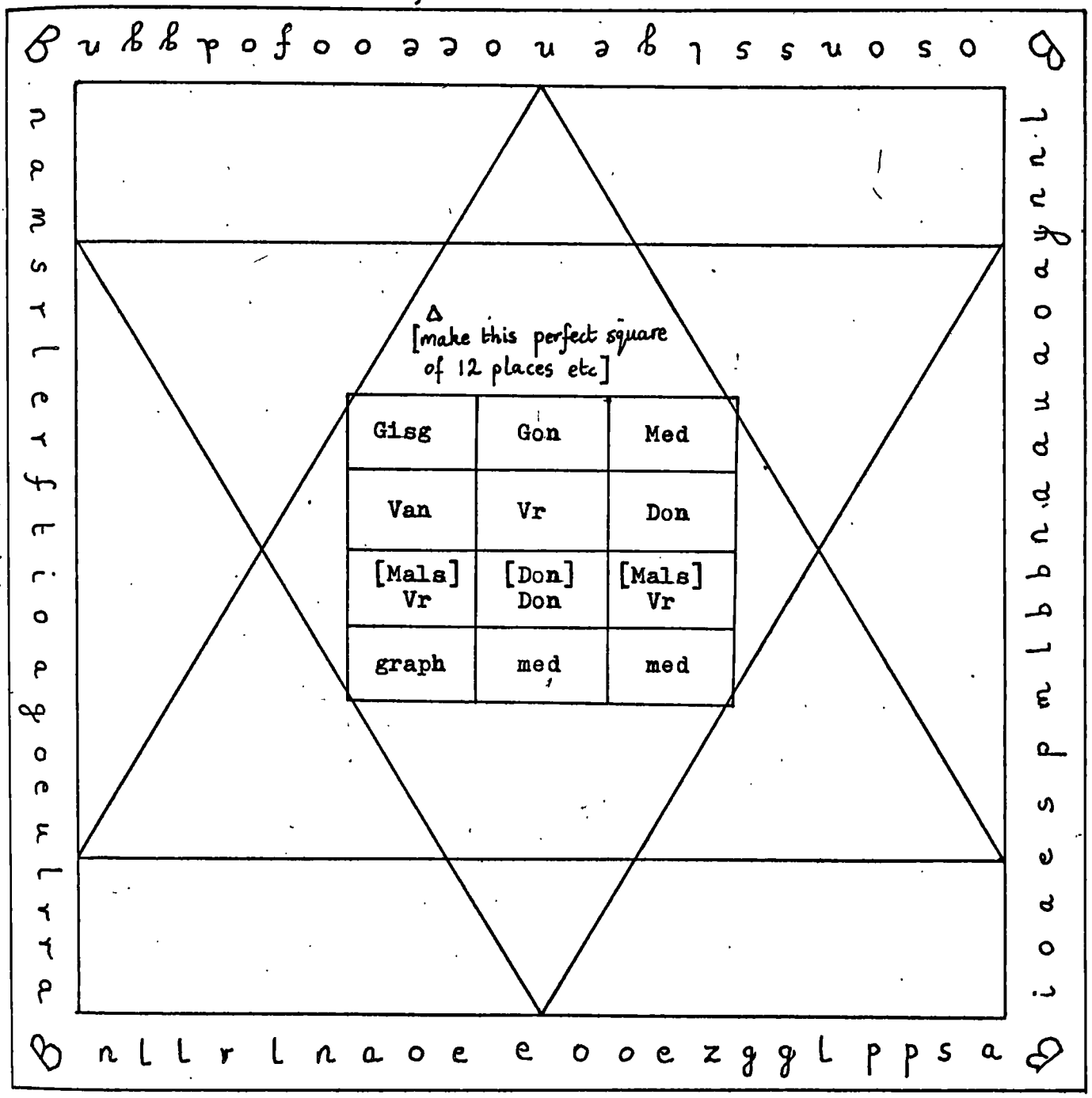
So say I now to the: Serue god.

Make a △square*, of 6 ynches euery way

The border therof let it be (here) but half a inche: but on the Table it

self, let it be an inche broad.

In fronte Tabulae



Euery one of those [sy] sides must haue 21 Characters

But, first, at euery corner make a great B

Prayer is the key of all good things:

Δ After

Marginal notes:

line 2: *I vnderstand / that the Charac / ters are most Vntrue

~~line 7~~: Δ* / The Inner / square, of / 6 yaches;

line 10, RH upside down: Δ vide post. [2] foliā[e], et etiā in / Tabula cordis, carnis et / Cutis, nam in lineis def= / endentibus, ibidem habes / hanc tabula hic incipiendo / sed in primo omittendo l et accipiendo o ⟨with hand pointing to first 'o' of top border of the table ('in fronte Tabulae')⟩7

[95a]

Δ After our prayers made, E K had sight (in the stone) of innumerable letters

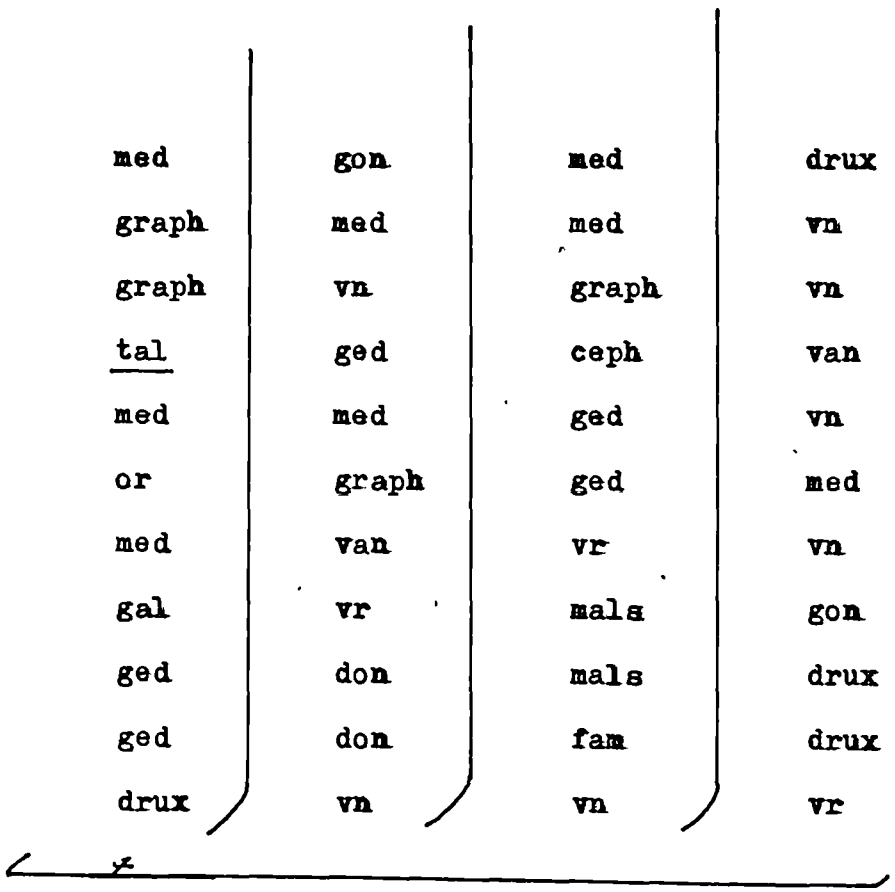
and after a little while, they wer browght into a lesser square and fewer letters.

first appered in the [opposite] border opposite to our standing place (which I haue

vsed to call, in fronte Tabulae) these letters following: beginning at the right

hand, and proceding toward the left.

In fronte Tabulae /	A sinistris	Juxta pectus	A dextris
.1.	2	3	4
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	mals
Vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa



20

wth a prik

25

Il——What haue you in the myddle of the Table? △ Nothing
IL. sigillum Emeth,

is to be sett there

30

Il——The rest, after supper.

△ Soli Deo Omnipotenti sit laus perennis.

Amen

/flourish/

Marginal notes:

line 20: forte med

line 29: Sigillū / Emeth.

After supper, returning to our businesse, I first dowted of the heds of the letters in the

35

~~borders, to be written, which way they ought to be turned, to~~ /the/ center ward of the Table

or from the center ward.

Il——— The heds of the letters must be next or toward the center of the square Table or Figure

Diuide that written by 12 and 7

Δ I diuided it

Il.——— Grace, mercy and peace be vnto the liuely branches of his florishing

kingdom: and strong art thow in thy glory, which dost vnknytt the

secret partes of thy liuely workmanship: and that, before the weak

vnderstanding of man

Herein is thy powre and Magnificence opened vnto man: and why?

bycause thy diuinitie and secret powre is here shut vp in Numero

Ternario et Quaternario: ⸗a ⁰q principium et fundamentum

omne huius est tui sanctissimi operis

For, yf thow (o God) be wunderfull and incomprehensible in thyne

owne substance, it must nedes follow, that thy works are likewise

incomprehensible. But, Lo, they shall now beleue, bycause they

see, which heretofore could skarsly beleue. strong is the

Influence of thy supercelestiall powre, and mighty is the force of

that arme, which overcommeth all things: let all powre

therfore rest in the. Amen.

Marginal notes:

line 39: Note of / the Square / within

line 47: Ternarius et / Quaternarius

[95b]

Δ The spirituall creature seamed to eate fyre, like balls of fyre: hauing

his face toward me, and his bak toward E K.

Il——Leave oute the Bees of the 7 names of the [Kings] seven Kings, and 7

Princis: and place them in a table diuided by 12 and 7: the 7 spaces being

vppermost: and therein write, in the vpper line, the letters of the king, with

the letters of his Prince following next after his name: and so of the six

other, and theyr Princis: And read them on the right hand from the vpper

part to the lowest, and thow shalt finde, then, the Composition of this Table.

Therein they are all comprehended, sauing certayn letters, which are not to be

put in here: By reason that the Kings and Princis do spring from

God; and not God from the Kings and Princis. Which excellency is

comprehended, and is allso manifest, in that Third and Fowrth member.

Rownd abowt the sides [of this square] is euery letter of the 14 names, of the

7 kings and Princis

Hereafter shall you perceyue that the Glorie of this Table surmownteth

the glorie of the sonne

All things els appertayning [to it] vnto it, are allready prescribed by your

former instruction.

I haue no more to say, but God transpose your myndes, according to his

own will and pleasure. You talked of Transposition.

Tomorrow I will be with you agayn. But Call not for me,

least you incurre the danger of the former Curse.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	[p] s	[s] p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

/flourish/

Marginal notes:

line 4: 12 7

line 10: Note of / these kings / and Princis

line 15: The dignitie / of the Table / of Practise.

line 20: He alludeth / to our talk / [of Talk] had / of Transposi= / tion of letters

line 22: Note danger / of violating / precepts of / doctrine

line 28, RH: forte / s p

[96a]

Aprilis 29. Monday, a meridie

Δ As E K and I wer talking of my [boke] boke Soyga, or Aldaraia: and I

at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam

by the Alphabet thereof, suddenly appeared the spirituall creature, which sayd

yesterday that he wold come agayn, this day, vncalled: and at his first comming

he sayd Then, a primo

Δ Qui primus est et nouissimus, Alpha et omega, misereatur nri.

Il——— Amen. Glorie be to the, which art one, and comprehending all.

Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose

Euery prayse, with vs, is a prayer.

Δ he taketh of, his pyed coat, threw it vp on the corner of my desk.

and then he seemed clothed in an ancient doctorly apparayle: and on his

hed he had a wrethe of white sylk of three braydes.

Il.——— Well I will give you my lesson, and so byd you farewell

First I am to perswade you to put away wavering myndes.

Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the centre. There is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 aequall partes.

There is your lesson

Δ We vnderstand not, this dark lesson

Il——— The hart must be the fowrth part of the body; and yet the body

perfect and sownd. The skynne must occupy the place of the hart

and yet without deformitie

God is the begynning of all things: The fardest parte of all things is in

the hands of God.

The like shalbe fownd amongst the number of his One and most holy name:

The Erth is a fowndation to euery thing: and differeth but onely in forme

In the forme of his own application wherevnto it is applied.

God is the begynning of all things, but not after one sorte, nor to

euery one alike

But it is three manner of works, <u>with his name:</u>

The One, in respect of Dignification:

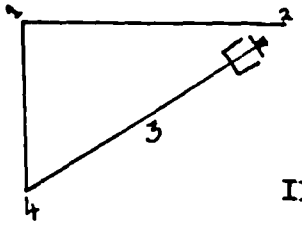
The Second, in respect of Conciliation:

The Third, in respect <u>of an ende and determined Operation.</u>

Now syr, to what ende, wold you were your Character?

△ at our two first dealings to gither, it was answered by a spirituall

creature (whome we toke to be Vriel,) sigillum hoc in auro



sculpendum, ad defensionem Corporis omni loco, tempore

et occasione, et in pectus gestandum.

IL—— But how do I teache?

The Character is an Instrumēt appliable onely

<u>to Dignification</u>

But there is no Dignification (syr) but that which

doth procede, and hath his perfect Composition,

<u>Centrally, in the square number of 3 and 4</u>

The Centre whereof shall be equall to the

greatest.

△ We Vnderstand not. IL—— Hereby you may gather

Marginal notes:

line 3: Adam

line 12: Apparayle / changed.

line 18: an aenigmat= /ticall lesson

line 28: Note

line 34: Three manner / of works with / God his Name

line 40: Vide inscriptionē / suo loco, / a° 1582 / Martij die / 10 / f. 6

)

[96b]

Note here of the 7 Tables of Creation how they apperteyn to the 7 kings and Princis.

not onely, to what ende, the blessed Character, (wherewith thow shalt be dignified) is prepared, but allso the nature of all other Characters.

To the second————Δ Conciliation you meane.

Il———The Table is an Instrument of Conciliation.

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince according to theyr order.

Now to the last: Δ As concerning the ende and determined Ope= ration

Il———It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath a secret Ma= iesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God: But, (in dede), they are but one Name; But according to the locall and former being, to comprehend the vniversall generation corruptible and incorruptible of euery thing. It followeth, then, it must nedes comprehend the ende of all things

This much, hitherto

The Character is fals and diuilish

He <u>that dwelleth in the</u>, hath told the, so, long ago

<u>The former Diuel</u>, did not onely insinuat him self, but these things

Δ I do mervayle, that we had no warning hereof ere now, and that I was

often tymes called on, to prepare those /^c^things/ (character and Table): and yet they

were fals

Il——— Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred

to [pass r] pass vnder the forme of wyckednes.

The Truth is to be <u>gathered vppon the first Demonstration</u> (my de=

monstration and *yours are not all one: you will not be offended w/th/

me, syr).

I gaue the a certayn principle, which in it self is a sufficient demon=

stration: I told the, the placing of the Centre, the forme of

it, with a lineamentall placing and ordring of that which

thow *lookest for Δ But truely I vnderstand not.

Il———I teache. Take cleane paper

It must be made 4 inches square

Pray. Δ We prayed.

Il——These letters, which I shall speak now thow shalt, afterward,

<u>put them in theyr propre characters:</u>

Write: Neuer since the begynning of the world was this

secret deliuered, nor this holy mysterie set open, before

the Weaklings of this world

Write in the vppermost prik O,

and h on the right hand, and g on the left etc

The two extreme priks, one on the right hand, a and the other

---

Marginal notes:

line 4: The Nature / of all Charac= / ters.

line 7: Instruments / of Concilia= / tion

line 9: NOTE

line 10: Order

line 14: This boke / of 48 Tables

line 17: Note of the / Names of / God.

line 19: Generatiō — corrup

line 20: incor.

line 23: The Charac= / ter allso / was a falls / tradition

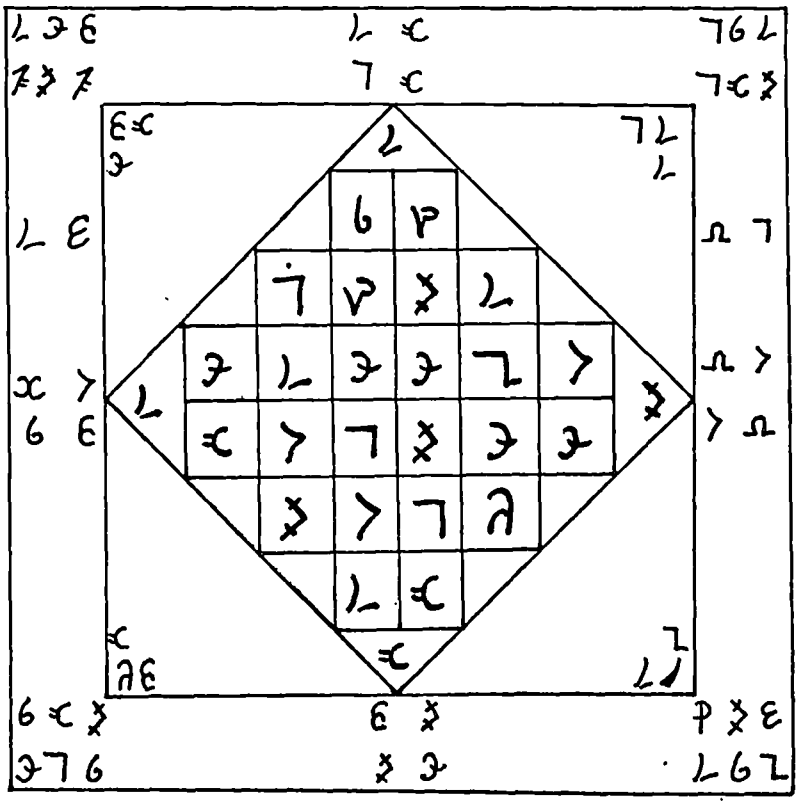
line 29: Note

line 32: * / lepidè, mathe- / maticas meas / demonstrationes / denotat

line 37: *he meaneth / my propre / Character / truely made

line 41: Note. These / to be put in / propre Charac= / ters

[97a]



[97b]

/blank/

[98a]

other, on the left o etc

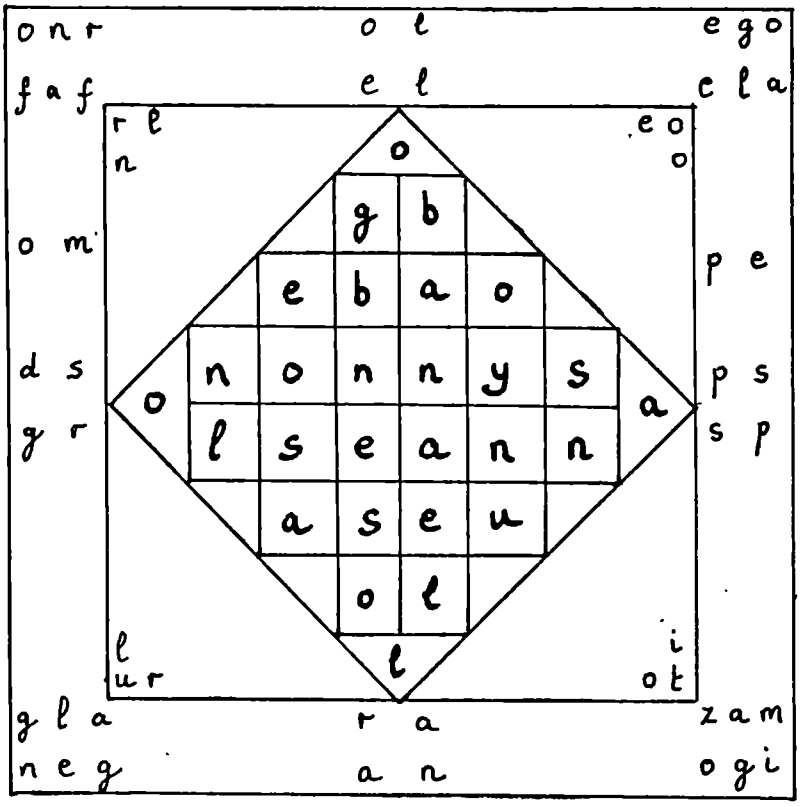
There is the Whole

Δ We prayed (vnbidden) in respect of the mysterie revealed.

E K, was skarse able to abide or endure the voyce of the spirituall

Creature, when he spake of these things now: [it] the sownd was so forcible to

his hed that it made it ake vehemently.



Il——Set down the kings, and theyr Princis in a Table (as thow knowest them:

with theyr letters backward: excepting theyr Bees, from the right hand, to the left.

Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

15

IL——Here is the skynn turned into the Centre: and the Centre turned into 4 partes

of the body

Δ I see now allso, how, the flesh, is become the owtside: o g e l o r n o etc. 20

Il. I haue done tyll sone.

Δ Deo nro Oipotenti perennis laus sit et immensa gloria Amen

/flourish/

Marginal note:

line 11: Δ / Note here the / three diuerse man= / ners how the letters / ar encumpassed. / The midder is called / .1. the Hart or centre / those abowt enclo= / sing the hart, ar / .2. called the flesh, / and the two owtside / pillers (of two letters / in a row) is ~~owne / .3. ffed the skyn.~~

NOTE

△ After that these things were finished, [and] E K rose vp from ye table and went

to /the^{c}/ west window, to reade a letter which was, euen than, browght him from his

wife: which being done, he toke a little prayer* boke (in english meter made by

one William Hunnis which m^{r} Adrian Gilbert had [left] here and it lay on the Table

by vs all the while of this last action) and with this boke, he went into his bed

chamber, intending to pray on it, a certayn prayer, which he liked: and as he

opened the boke, his ey espied strange writing in the spare white paper at

the bokes ende and beholding it, iudged it verily to be his own letters, and the thing

of his own doing: but being assured that he never saw the like of this Character

[for Conciliation], and that other, (notified by the hart or Center, skyn and flesh

before this present howre, he /be^{c}/ cam astonied, /and^{c}/ in great wrath; and behold, suddenly,

One appered to him and sayd, Lo, this is as good as that other. meaning

that, which we had receyued, and is here before sett down on the former page.

With this newes cam E K to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart vnto you: The<n>

sayd I what is that? and at the fyrst (being yet tossed in his mynde

with this great iniurie of the suttle supplanter of man, [and] ambitiously

intruding him self, to rob god of his glory) he sayd, you shall know, and at

length shewed me this little paper, here, by, being the one of the white

leafes in the ende of the /c forsayd/ little prayer boke. And I vewing it to

be ment to be the counterfeat of ours; but, with all, imperfect diuerse wayes,

after the order of our method: yea thowgh[t] the words, out of which it had sprong

had bin good, and sufficient: and thereat laughed at, and derided the

Wicked enemy, for his envy, his ass hedded folish ambition, and in dede mere

blyndenes to do any thing well. To conclude, we fownd, that

with an incredible spede this Diuilish figure was written down by some

Wicked spirit, to bring our perfect doings in dowt with vs: thereby eyther

to provoke vs to /c vtter/ vndue speaches of gods good creatures, or to wavering

myndes of the Worthynes and goodnes of the same /c things receyued/, and so eyther to

leaue of, or with fayntharted wavering to procede. But I /c by gods grace/ (contrary

to such inconveniency) [being] /was/ armed with constancie, and confident good

hope, that God wold not suffer me, (putting my trust in his goodnes and

mercy, to receyue wisdome from him) to be so vniustly dealt withall

or vnkindely or vnfatherly vsed at his hands etc. and entended after

supper to make my ernest complaint to the diuine Maiestie [of] /against/ this

wicked intrusion and temptation of the Illuding diuell: and so we went to supper.

Marginal notes:

line 4: * / The Title of the / boke was Seuen / sobs of a

sorrowfull / sowle for synne.

1583. Aprilis 29. Monday. after supper. hora 8.

△ I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely counterfeted the hand and letters of E K: as is here before declared, and by the thing it self may appere here: Likewise E K on his knees (at the greene chayre standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, E K espyed a spirituall creature come to my Table: whome he toke to be IL. and so, a lowd, sayd He is here. and therevppon I cam to my desk, to write as occasion shold serue: [or receyue] And before I began to do any thing I rehersed part of my intent, vttred to god by prayer and half turned my speche to god him self, as the cause did seme to require

Therevppon that spirituall /creature/ who, as yet had sayd nothing, suddenly vsed these words ——————I give place to my better.

E K. There semeth to me Vriel to come, and IL to be gone away. △ Then began that new come Creature to say thus

---

Marginal notes:

line 39: △——prayed

line 43: E K prayed

---

o r i a n s e a e h a
o r i a n b s e a h a
o r i a n h s e a h a
a r h i a n h s e a h
a r n a x o d a x o
p a l g a n h a h o
n a x a p h a r o

a l n g a d a x
n o p e x a l g
o e a u
a o r
h a
a r b r a h t a
a m o f t[h]
m o
v n t e r h
n o a r v a[h] q r
i e[h]
a l a a l a r
l x a p
a b r n o t o x
a h a x a a l g

Marginal notes:

line 1, RH: o h a b r a h a m o x /E K's hand/

line 11, RH: △ / Belmagel / his cownter= / feating of $\bar{o}^{r}$ / instruction re= / ceyued fr$\bar{o}$ god, / and to E K / his hand, as / likely as could be /Dee's hand/

[99b]

/blank/

---

to say thus

Most abundant and plentifull are the great mercies of God vnto them

which truely and vnfaynedly feare, honor and beleue him

The Lord hath hard thy prayers, and I am VRIEL, and I haue

browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some

perfection in you, to the ende you might performe: yea, if I had not had

mercies (sayeth the lord) over the infinite number and multitude of

sowles, which are yet to put on the vilenes and corruption of the flesh,

Or if it wer not time to loke down, and behold the sorrow of my

Temple, Yet wold I, for my promiss sake, and the establishing

of my kingdom, verifie my mercies vppon the sonns of men:

Wherevnto I haue Chosen three of you, as the mowthes and

Instruments of my determined purpose. Therfore (sayeth the

Lorde) Be of stowte and courragious mynde in me, for me,

and for my truth sake: And Fear not the assales of temptation,

For I haue sayd, I am with you. But as mercy is necessary

for those that repent, and faithfully forget theyr offenses, so is

Temptation requisite and must ordinarilie follow those, whome it

pleaseth to illuminate with the beames of triumphant sanctification

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord)

know me to be mercifull? But I am honored in hell, and wurshipped with

the blasphemers: Pugna erit, vobis autem victoria: yet, albeit, (thus

sayeth my messag̃e) I will defend you from /the^c/ crueltie of these dayes to come

and will make you perfect: that perfectly you may begynne in the works.

of my perfection: But, what? and doost thow (sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers: Therfore, be it vnto the, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done

But thow, o yongling (but, old synner,) why dost thow suffer thy blyndenes thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie?

Pluck vp thy hart. Let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

you began in Tables, and that of small accownt: But be faithfull: for you shalbe writtan within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come,

Follow, loue, and diligently Contemplate the mysteries therein.

He that hath done this euill, hath not onely synned against the, but against God, and against his truth. Judgment is not of me, and therefore I cannot

---

Marginal notes:

line 4: Vriel

line 9: Note, sowles / created before / the bodies are / begotten

line 13: Three elected

line 15: Fortitudo in deo / et propter Deum.

line 19: Temptation / necessarie

line 25: A perfect be= / gynning

line 27: Sententia cōtra / istū Malignum / spum qui nobis / imponere voluit.

line 34: * / He spake to E K.

[100b]

I can not pronownce it: But what his Judgment is, he knoweth in him

self. His name is BELMAGEL and he is the fyrebrand which

hath followed thy sowle from the begynning; yea seking his destruction.

Who can better cownterfeat, than he, that in thy wyckednes is chief lord

and Master of thy spirites: or who hath byn acquaynted with the secrets

of mans fingers so much as /[c that]/ hath byn directer? My sayings

are no accusation: neyther is it my propertie to be defyled with such

profession. But I cownsayle you generally; and aduertise you [throwgh]

throwgh the grace and by the spirit of vnspeakable mercy.

This night, yf your prayers had not byn, yea, if they had not perced

into the seat of him which sitteth aboue: Thow, yea (I say) thow

hadst byn carryed, and taken awaye, this night, into a willdernesse,

so far distant hence Northward, that thy destruction had followed.

Therfore lay away thy works of youth; and fly from fleshly Vanities

yf not vppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say be strong: Be humble, with Obedience: For,

All the things, that haue byn spoken of, shall come to pass: And there shall not be a letter of the boke of this prophesie perish.

Finally, God hath blessed you, and will kepe you from temptation and will be mercifull vnto you: and perfect you, for the dignitie of your profession sake: Which, world without ende,

for euer and euer, with vs and all creatures, and in

the light of his own cowntenance, be honored.

Amen Amen Amen

△ Herevppon I made most humble prayer wth harty thanks to our God,

for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie). And at my standing vp I vnderstode that Vriel was out of sight to E K. yet

I held on my purpose to thank him, and to prayse god for

Vriel that his so faithfull [and frutefull] ministerie vnto

his diuine Maiestie, executed to our nedefull comfort

in so vehement a temptation.

Deo nro Omnipotenti, sit ois laus, honor,

et gratiarum actio, nunc et in perpetuū

Amen

/flourish/

Marginal notes:

line 2: Angelus malus / proprius ipius / E K.

line ?: △ / Diuels are / accusers pro= / prely.

line 11: E K had byn car= / ryed away in the / wrath of God / if fervent prayer / had not byn, as / may appere in the / begynning of this / mightie Action.

line 19: The boke of / this Prophesie / shall contynue

line 20: △ ∴ a malo Temp / tationis

line 22: △ / Professio mea / est Philosophia / vera. / vide Libro / primo.

[101a]

/5./ Maij [4] Sonday. a meridie hor. 4 vel circiter.

△ Forasmuch as, on fryday last, while my frende E K was abowt writing

of the Tables he was told that the same shuld be finished on monday next:

and that on sonday before, (it is to wete, this present sonday) at after none,

all dowtes shold be [and] answered; after, the after /none[c]/ had so passed, as tyll

somewhat past 4 of the clok: Then, we fell to prayer, and after a

quarter of an howres invocation to god, and prayers made, E K sayd, here

is one. whome ([in dede]) we toke to be Vriel: as he was, in dede

I had layd 28 questions or articles of dowtes in writing vppon my desk,

open, ready for me to rede (vppon occasion) to our spirituall instructor: who,

thus began his speche, after I had vsed a few wordes begynning

with this sentence. Beati pedes, evangelizantia pacem etc

Vriel—The very light and true wisdome (which is the somme of my message,

and will of him that sent me) make you perfect and establish

those things, which he hath sayd, and /c hath/ decreed: and likewise your

myndes, that you may be apt vessells to receyve so abundant

mercies. Amen. △ Amen, per te Jesu Christe: Amen.

Vr——This boke, and holy key, which vnlocketh the secrets of god his determination,

as concerning the begynning, present being, and ende of this world,

is so reuerent and holy: that I wonder (I speak in your sense)

whie it is deliuered to those, that shall decay: so excellent and great

are the Mysteries therein conteyned, aboue the capacitie of man: This boke

(I say) shall, to morrow be finished: One thing excepted: which is

the vse thereof. Vnto the which the lord hath appointed a day.

But (bycause I will speak to you after the manner of men) See that

all things be in redynes agaynst the first day of August next.

Humble your selues nine dayes before: yea, vnrip (I say)

the cankers of your infected sowles that you may be

apt and meet to vnderstand the secrets, that shalbe

deliuered. For why? The Lord hath sent his

angels allready to viset the earth, and to gather the

synnes thereof to gither, that they may be wayed before

him in the balance of Justice: and Then is the tyme

that the promise of God, shalbe fullfilled. Dowt not

for, we are good Angells.

The second of the greatest prophesie is this (o ye

mortall men). For the first was of him self, that

He shold come: And this, is from him, [self]: in

respect /c of/ that he will come. Neyther are you to speak

the wordes of this Testimonie, in one place, or in one people,

but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.

Marginal notes:

line 18: This Holy / boke

line 23: The boke to be / finished to morrow / /rule/

line 24: The day appoin= / ted for the Vse / of this boke / Augusti .1. / /rule/

line 27: Our nine / dayes contrition / preparatiue / /rule/

line 31: Angels sent / to viset the / heaps of sinnes / in the world / abownding etc.

line 35: Good Angels.

line 36: The second / of the greatest / prophesie, is / this.

line 40: Our Testi= / mony of this / Prophesie, / all the World / ouer,to be (by / Vs) published.

[101b]

Therfore (I say) prepare your bodies, that they may be strong enowgh,

for armors of great profe. Of your selfs, you cannot:But desire /=sire[c]/ and it shall be giuen vnto you. For Now, is euen that wicked childe

grown vp [vnto] /vnto[c]/ perfection: amd the fier tungs red to open his Jaws

Wo therfore shalbe to the Nations of the Earth: and Wo Wo immumerable to those that say, We Yelde:

Wickednes (o lorde) is crept vp, and /hath/ filled the dores of thy holy

sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat.

In 40 dayes more must this boke be perfyted in his own marks to the intent that you allso may be perfyted in the workman=ner ship of him, which hath sealed it.

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued

And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors,

With all Artes: which are propre to the vse of man, the first and sanctified perfection: Which when it hath spred spread /a/ a While, THEN COMMETH THE ENDE.

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven vppon the other side in a circle. In the myddst whereof, must the stone be,

Which was allso browght: Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole [world] earth.

The fowre fete of the Table must haue hollow things of swete wood, wherevppon, they may stand: within the hollownes wherof, thy seales may be kept vnperished.

One month is all, for the Vse thereof.

Thus sayeth the Lord, when I browght you vp in likenes of birds, encreasing you, and suffring you to touche the skyes, [and call the sterrs to testimonie thereof] I opened vnto you the ende of your reioycing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And

your fotesteps shall viset (allmost) [all] the partes of
the [world] whole world.
The sylk, must be of diuerse cullors, the most changeable
that can be gotten. For, who, is hable to behold the glory
of the seat of God?

All

Marginal notes:

line 1: Our bodyes to / be made / strong

line 4: Antichriste / is allmost / ready for / his practise

line 10: 40 dayes more / for the tables / writing in their / own Characters.

line 13: The frute / of this boke

line 21: The backside / of my Cha= / racter.

line 22: The Vse of / the stone / which a good / Angel browght / to me the / last yere. / Remember it is / half an inche thik

line 26: The 4 hollow / fete of the / Table

line 29: The Vse of the / Table of prac= / tise is onely / for one Month.

line 31: * / Vide sup^{a} / A^{o} 1582 Maij 4.

line 35: Great long / iornayes to / be gon of vs two

line 37: The Cullor / of the silk / for the Table

[102a]

All these things must be vsed, as that day.

All errors and dowtes ells may be amended by the rules of reason:
But Notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals don mals, what is the veritie to be placed

in the middle of my practise Table?

Vr. — Write

o	o	e
l	r	l
r	l	u
o	i	t

rather thus

t	i	o
u	l	r
l	r	l
e	o	o

Δ from whense, are these taken?

Vr. They ought to be gathered of those names, which are first gathered by the, [by] by ordre: (In the myddst of them:) [the] the Kings and Princis being placed, as thow (of thy invention) [dost] diddst gather them: Not putting theyr own princis, next

to the kings: but as they follow in Tabula, collecta by the: as thus

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ Wherfore is the Table of Kings and Princis set down in so diuerse manners?

.1: as, one, to haue Bobogel and Bornogo in the first row: an other to haue

.2: Baligon and Bagenol (his prince) in the first row: and here thirdly

.3. Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first,

discoursed of, and his prince and Ministers: but very secretly:

4. Vr. Blumaza is the first, in respect (And so all the rest, are the first in

respect) of theyr own being. That secret is not to be deliuered but by

the distinction of the boke. Notwithstanding, thow hast truely considered

of it all ready.

△ I required the perfect forme of the 21 letters, that I might imitate the

same in the Table of practise, and in the holy boke writing etc.

[Vr They shall be deliuered to morrow.

Whether is the King his Name Bnaspen, or Bnapsen?

[Vr. Bnapsen.

△ The Character or Lamine for me was noted (Noueb 17. A° 1582 /4p.85/)

that it shold c̄oteyne s̄ome token of my name: and now, in this, (accownted

the true Character of Dignification) I perceyue no peculier mark, or

letters of my name

[Vr. The forme in euery corner, considereth thy name. △ you meane there

to be a certayn shaddow of △elta. Vr. Well.

△ Bycause many things do seeme to be taken from vnder the Table, as out of a

stoare howse, shall there be any shelf framed vnder our square Table of Practise

or handsome stole set in apt place to lay things on?

Vr. These things that were deliuered by show, vnder an Imagined Table, were

the

Marginal notes:

line 1: <.....> the / <fir>st of / August / next.

line 6, RH: △ So they seeme / to haue byn / ment in the figure / of the Table / of practise / before described.

line 15: The Princis / here not / put next / to their / kings.

line 25: Note. / .4. diuerse / Wayes.

line 30: A Secret of / preeminence / due to the Kings / etc: as in Astro / logy. I vse to mak / every planet a / base / or a / grownd / in his / propre / signification etc / & so every / howse of / the 12 / &c. in respect of / his proper and / essentiall signifi= / cation.

line 42: The Sym / bolum of / my name / in my character / how and where

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[102b]

The m̄ebres of God his secret Prouidence,

the members of God his [prouidence] secret Prouidence, distributed vnto his Ang< ells>

as the Principals of theyr Officis. But vnder thy Table is nothing to be set.

Δ What more vses are there of the great Circle or globe, wherein there are Capitall

letters vnder the Kings names and Characters: and allso there are other letters

with numbers: of which we haue receyued no instruction: and more ou͡ of these

letters, s̄ome are aversed and some euersed, etc?

Vr —— The letters turned bak to bak, (/b̄eing/ [the] Capitall letters,) ar aequally to be diuided,

according to their numbers, with a circle cumpassing the name and Cha=

racter of the king vnder which they are placed

The other letters, whose greatest number doth not excede 7, are certayn By notes

{ of wicked and euill powres: which cannot, any way, but by the towchestone

of truth be deciphred from the good. Wherof Notice shall be given

at large by the boke.

He that standeth in the myddst of the globe, signifieth Nature.

wherevppon, in the first point, is the Vse and practise of this work

that is to say, as concerning the first part. for it is sayde before

The Boke conteyneth three kinde of Knowledges

.3. 1 The knowledge of GOD, truely

.2. 2 The number, and doing of Angels, perfectly

.1. 3 The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ What is the vse of the 7 lamines, (like armes,) and from what grownde

are they framed or deriued?

Vriel—— They are the ensignes of the Creation; wherewithall they were created by God:

known onely by theyr acquayntance, and the manner of theyr doings.

Δ Are they to be made in any mettall?

Vr——— They are to be made in [pure tynne] purified tynne: And to be vsed at the time

of theyr Call

Δ Ar the letters there to be altered into the holy [Ch] Alphabet letters or characters?

Vr Into theyr propre Characters. Δ May I not vse them as they ar, vnaltered? Vr——<.....>

Δ How to be vsed; hanged or layd?

Vr To be layd before the vppon the Table. Or thow mayst place them, (yf thow

wilt,) contynually at the 7 angles of the Holy seale: laying them

besides, and against the points or Angles of the Holy Seale: 7 ynches

from the Vtter border of the holy Seale, all at ones: Or els they

may be paynted, On the Table.

Δ What is the [vse] fowndation of the first 40 letters, in the ~~principall; or~~

holy seale Emeth: and what other vses haue they, then yet hath byn

spoken of: And what is the reason of suche theyr consequence, or

following eache other, seing in our practise we cull them out by a pe

culier order?

Vr——— Thow hast nothing there, but what hath byn sufficiently spoken of.

Δ yf 42 letters be 42 names, and 42 persons, how shall distinction be made

betwene any two or three, of one name and in one row?

Vr——— How canst thow distinguish any thing with god?

Δ Lord I know not

Vr——— Yet, by the boke it shall be perfectly known: but by skyll aboue

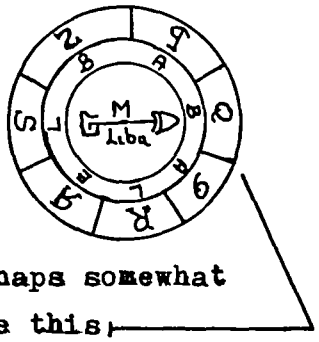
nature.

Δ Hau<e>

Marginal notes

line 3, over 'pals' of 'Principals': ples

line 9:



Δ perhaps somewhat like this

line 15: The man in the / myddst of the / globe or circle

line 18: Three kinde of / Knowledges in / this boke.

line 23, over 'lamines': Tables
line 25: The 7 ensignes / of creation
line 28: At the time / of theyr call.
line 31: Letters / to be / altred
line 37: The 7 ensignes / to be paynted on / the Table.
line 43: sup
a line joins 'Nature' (line 15) to 'Nature' (line 21), then to 'first part' (line 17) and then to '.l.' (line 21).

[103a]

Δ Haue I rightly applyed the dayes to the Kings?

Vr—The dayes are rightly applyed to the Kings

Δ How is the phrase The fifth of the seventh vnderstode, which Befafes speaketh of him self?

Vr—He speaketh so of him self, in respect that he shall be the fifth that shall be Vsed. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation

Δ It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Vr—It is not to be enquired, which is sufficiētly towght, it is a thing most easy, and perfectly deliuered.

Δ Adrian Gilbert how far, or in what points is he to be made priuie of our practise? seing it was sayd, That none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very cumfortable to our societie.

Vr—He may be made priuie of sōme things: such as shall be necessarie for the necessitie of the Necessities wherevnto he shall be driuen.

Δ The phrase of the last Ternarie, which, Baligon (otherwise named Carmara, or Marmara) vsed, I vnderstand not.

Vr—He is the ende of the Three last corruptible times: wherof, this is the last.

Δ The one, at Noes flud ended, the second at Christ his first comming

and this is the third.

Vr—It is so.

Δ The Characters and words anexed to the Kings names in the vtter circumference of the great circle or Globe: How are they to be vsed?

Vr—They are to be paynted vppon swete wood: and so to be held in thy hand,

as thow shallt haue cause to vse them.

Δ For the bringing of the erthes hither from the places of hidden Threasor,

what is your order and direction?

Vr——After you haue eaten, it shall be told you.

Δ We prayed, and so went to supper

/flourish/

Marginal notes:

line 1: <.....> Dayes and there / <....>ngs

line 4: Befafes

line 12: A G.

line 13: sup

line 18: The last / Ternarie.

line 21: Three / times

line 24: Vide supra pa= / gina praecedente.

line 27: Δ / The 7 / characters / of the 7 kings / as on the / former page / is Babalel / Liba etc.

1583

The same sonday. [M] Maij .5. [after supper hora 8½

△ After diuerse our eiaculations and pangs of prayer and thanks vnto god, this was sayed

Vr—Be it thus vnto you [He prayeth in his own language]

After this holy boke is finished, then is it necessarie with expedition

that the foresayd commaundemēt, as concerning the fatching of the earth, be fullfilled and performed. And be it vnto you as HE will. And HE sayeth thus.

My angel shall be amongst you, and shall direct his iornay: and

will bring his feete, euen into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him. For, Error shall not deceyue him. Notwithstanding what I will haue done with it

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Marginal note :

line 39: Expedition

[103b]

or how it shall be bestowed, is yet to be enquired of.

Secret are the determinations, and vnsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh vnto the v<se>

and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfied.

△ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. or how els will you haue him order his iornay

Vr— As thow wilt herein, so shall it be browght to pas.

△ As concerning the Victorious Captayn /The Lord Albert Laski[c]/ [Alasko] the Polake who so much desyreth my acquayntance, and Conference, how sha<11> I vse my self, to God his best liking, my Cuntries honor, and my own good Credit?

Vr—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in the, above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

△ As concerning the Chamber for Practise, appointed by me, and the half pace whereon the Table standeth, how is allowed <of?>

Vr——The place can not sanctifie the Action, but the Action the place But I answer the, after the manner of men, It is sufficient

△ The 4 hollow feete for comprehending the 4 letter seales, how great owght they to be?

Vr. According to the fete, of the nearest proportion And so, as the heith of the Table, be, as it, now, is.

E K. He semeth now to sit in the ayre: but I perceyue no chayre behinde him.

△ Are all these things of this dayes Action to be Noted with your name: as Vriel?

I am Vriel, which allwayes will answer vntill this Action be finished

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne much bodyly sadnes

More then my mesage, I may not: And it is done

△ As

Marginal notes:

line 1: How the / Threasor is to / be vsed

line 13: The Skroll / The Boke / The red powder

line 18: Albertus / Laski, / Palatinus / Siradiensis / venit ex / Polonia Londiniū / 1583. Maij initio

line 24: My good Angel.

line 30: ∴ Hereby may many / other answers / be cōsidered

line 40: VRIEL

line 43: Multa nobis / perpetienda / propter Deū / nostrum / Oīpotētem

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[104a]

△ As concerning the Vision which yester night was presented (vnloked for)

to the sight of E K as he sat at supper with me, in my hall,

I meane: the appering of the very sea, and many ships thereon,

and the Cutting of the hed of a woman, by a tall blak man,

What are we to imagin therof?

Vr——The One, did signifie the prouision of forrayn powres against the

Welfare of this land: which they shall shortly put in practise:

The other, the death of the Quene of Scotts It is not long vnto it.

The Maiestie of his invisible powre, which overcommeth all things be among you, vppon you, and rest with you for euer

Δ Amen

E K. At his last words he flung fyre with his hands from him toward vs, and it spred it self in the manner of a Crosse.

Δ Gloria sit sempiterna Deo nro Ommipotenti et AEterno

Amen

/flourish/

Marginal notes:

line 4:

line 8: Note The Quene / of Scotts / to be behedded. / /rule/ / So she was / A° 1587 at / Fodringham Castell / And allso the / same yere a / great preparation / of ships against / Egland by the / King of Spayn / the Pope and / other Princis / called Catholik / etc

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Maij: 6. Monday, I went to london,: and E K remayned [writing the Tables]

attending the accomplishing of the promise, for the Tables ending

and for the perfect forme of the holy letters receyuing: Which

two points (when I cam home that after none), I fownd done.

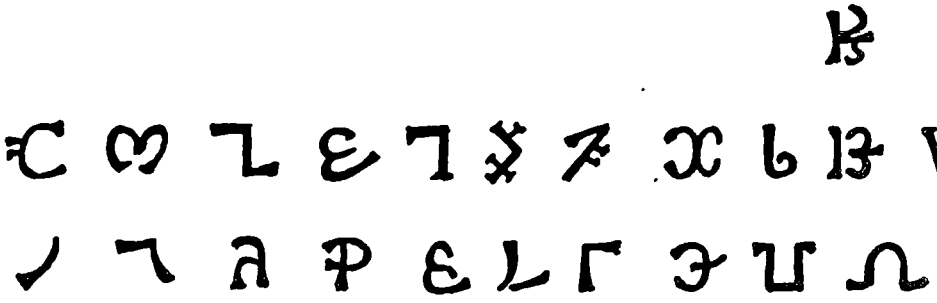
But it is to be Noted, that, When E K could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then

they appered drawn on his paper with a light yelow cullor, which

he drew the blak vppon, and so the yellow cullor disapearing

there remayned onely the shape of the letter in blak: after this mann

and iust of this quantitie and proportion



/flourish/

Marginal note:

line 27: Note.

[104b]

<Ma>ij 8. Wensday. After dynner hora circiter 4

△ Being desyrous to furder all things on my part to be performed, and <n..>

to lack the Cumpany of E K going for the Erthes (before spoken of)

amd to be away 10 or 12 dayes: amd for as much as the boke was to

be written in 40 dayes before August next: and vncertayn of

those dayes whan they shold begynne: amd allso for that I wold do all

things (gladly) by warranty of cownsayle of our Instructor, I was

desyrous to know whether the boke were to be written in paper or

parchemēt: in what cullor the lynes were to be ruled, grene or blew

etc. and of diuerse other dowtes, necessary to be dissolued, I was carefull

to haue had some aduertisement. After long prayers of vs both,

Nothing was eyther seen in the ayre, or hard. Then it cam in my hed

to set furth the stone.

E K. sayd that assone as he loked into the stone, he saw there the Table, Chayr,

and three, com into the stone. Vriel sat down in the chayre: the

other two, inclined theyr body to him reverently: and then, stode by; one on the

one side of the chayre, the other, on the other side.

The sides of the Table cloth were turned vp, and a thing like an yong

shepe, bigger then a lamb, appered vnder the Table. Then they two did

knele before Vriel and sayd

Verus et sanctus et sempiternus.

Δ Then they rose agayn. and they semed to haue talk, a conference togither

and therevppon Vriel sayd

Vr Be it so, bycause powre is giuen vnto him.

E K. The Table, Chayre and all the [rest] three do disapere: and

therevppon immediately appered in the stone a fayre Pallace: and out

of the pallace cam a tall wellfauored man, very richely apparayled

with a braue hat and a fether on his hed: and after him followed a

great number, all like curteours. and this brave man sayd

Man—How pitifull a thing is it, when the wise, are deluded?

Δ—I smell the smoke; procede Syr, in your purpose.

Man I cōme hither, for the desyre I haue to do the good.

Δ ——Come you, or are you sent. Tell the Veritie I charge the,

in the name and by the powre of the aeternall Veritie.

Δ Note: After I perceyued euidently that it was a wicked tempter, whe had powr

permitted him at this instant, I began with some Zeale and egreness

to rebuke, and to charge him. But he stiffly and stowtely did

contemne me a good while, mock me, and at length thretten to destroy

me, my wife, and children. etc

Δ I therevppon made my ernest prayers to god agaynst this spirituall enemy:

but he in the myddle of my prayers, sayed thus.

Man——As truely as the Lord liueth, all that is done, is lies

Δ That, thy sentence, will I record agaynst the; to be layde to thy charge

at the dredful day:

Δ After this great turmoyle past, was this voyce (following), hard of E K.

A voyce ——— Pereant tenebrae, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all

And the Chayre and Table and Vriel appeared againe

[Vr——— Arme] Vr——

Marginal notes:

line 3: The Erthes

line 8: The boke

line 13: Note the / stone

line 19: The shepe / Vnder the / Table

line 26: A Temptation / permitted by God.

a line joins 'powre' (line 24) to 'powr' (line 35).

/Vr:—/—Arme your selues; for, great shall be the temptation followin<g>

You shall be hindred, in all, that may be.

Nothing can hinder god his determined purposes.

Δ— Man may hinder his owne saluation

Vr:—Fullfill those things that are commaunded.

Forme, and write the boke after thyne own Judgment.

God his determination is iust; Therfore putto your hands

More then hath byn sayd, and more plainely, cannot be Vttred.

His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fatching and diuers

other things: and we haue made assay to get an horse: But we could

get none as we wold: and without somme better prouision of mony then

we haue, we cannot redress the case. Therfore, if it might pleas god,

that of the ten places Noted, we might haue but the possession of

the smallest of them, deliuered here, vnto vs, at this pynche, it might

greatly pleasure vs.

Vr.———— Will these worldlings hold on in theyr iniquitie?

E K They pulle the leggs of the Table away, and seme to carry all

away in a bundell like a clowde. and so disapered vtterly.

Δ Herevppon I was exceding sorrowful: and betoke my self to a

lamentable pang of prayer.

Δ After long prayer, appered in the stone a thing like a Tunge

all on fyre thus hanging downward

and from it cam this voyce

Tung ——Thow hast deliuered thy self vnto the desires of thy hart, and

hast done that which is not Convenient.

Thow hast spoken iniquitie, and therfore dothe the Veritie

of Gods Doings by Vs, decay, in your Wickedness.

△ I dowt of the Veritie of that tung.

Tung —— Man (o God) beleueth him self in his own Imagination

Therfore Wipe our holines from the face of the erth

And Justifie our doings, where we lawde and prayse the.

△ I becam now abashed of my former speche, and perceyued my error:

axed forgivenes bitterly at the Lord his hand. and at length

it was sayde

Tung——Do that, which is commaunded, the Lord is Just.

△ O lord, forgiue me my trespaces, and deale not with me according

to Justice: for, then I, and all mankinde shall vtterly perish;

Vnleast thy mercy be our savegard, destruction is our desert.

Tung ——It is forgiuen: but it shall be punished.

E K. The tung mownted vp toward heven, and he saw it in the

ayre out and above the stone aboue a hand bredth, mownting vpward

△ Thy Name be praysed, in AEternitie, Ô God

Amen

△ Herevppon

Marginal notes:

line 1: Temptations & / hinderances

line 6: The forme / of the boke / committed to / my discretion

Herevppon I was in an exceding great hevines, and sorrow of mynde: A<nd>

sundry tymes, bewayled my case to God: and promissed a greater sare

henceforeward, of Governing my Tung: and consenting to any

vnlawfull or vnconvenient desire of my hert: yea, [or] /to forbeare/ to accum<pany>

with my own wife, carnally,: otherwise then by hevenly leave

and permission, or /if vppon/ my protestation making in the hardines of the conflict

that vnleast the lord order /and redress/ my cause, I shall be overcome: That if

I shall, so deliberately call for help, and not withstanding be entrapped,

That then, such trespace, shall not be imputed vnto /me/, as gladly, gredyly,

or willingly committed [etc] of me etc.

/flourish/

Maij 9. Holly Thursday in the morning.

△ Being desyrous (before E K. his going down into the Cuntrie) to haue som<e>

Cumfort and token of free forgiuenes at Gods hands I browght furth

the stone. Then I went into my Oratorie first requesting the

Almighty God to respect the harty sorrowfull paines [I] I had endured for

my offences; /to regarde/ the Vows and intent of /my/ better hede taking henceforth

etc. and prayed the 22 Psalm in the conclusion of the pang.

E K—One, all in white appeareth in the stone, who sayde

It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings

and Children: So, is the abundance of thy mercy (o lord)

great and vnspeakable to the long offences and sinnes

of thy servant. For, it is written, the light of
thy eyes haue beheld those that feare the: and those that trust
in thy mercy, shall not be confownded
Be it, what it was: And be you, what you were:
For, the Lord, is euen the same, that he was, before:
But be you Warned
Behold, my armes ar longer then my body, and I haue eyes
rownd abowt me: I am that, which [g] GOD pronownceth
vppon you: Be it as I haue sayde /flourish/
△ Therevppon he disapered; and immediately, appered Vriel,
who sayd
Vri. ——— Actum est. △ Then the other two, and the Table and
Chayre, and the ancient furniture appeared, agayn restored,
and more bewtifull, then in foretyme.
Vri ——Thus, sayeth the Lord: Euen as the Tabernacle which I
restore, is ten times brighter then it was, So may your
Worthynes deserue brightnes ten tymes cl<er>er then this
The rising of synners doth greatly reioyce vs [and]
That, he hath sayde, Do good vnto those that feare me: and
defend them, bycause they know my name. For in Justice
they

Marginal notes:

line 20: △ forte / Annaël

line 29: /hand/

line 30: Misericordia / Dei.

line 36: NOTE

they shall finde me theyr God: & in mercy their great Comforter.

Therfore we say, In thy name (o thou most highest) fiat.

fiat.

Justifie not your self:

Be humble and diligent:

Continue to the ende. For great is the reward of them that

feare the Lorde stedfastly.

Δ Whereas the /ordring[c] of the/ boke is referred to my Judgment: in my mynde it semeth

requisite /that[c]/ as all the writing and reding of that holy language is

from the right hand to the left, so the begynning of the bok<e> must be, (as it were, in respect of our most vsuall manner

of bokes, in all languages of latin, greke, english etc) at th<e>

ende of the boke: and the ende, at the begynning, as in the hebr<ew>

bible. secondly the first leafe cannot be written in

such little and aequall squares, as [the] all the rest of the 47

leaves are: bycause, the first leafe, except 9 lines (of the [last]

second page) therof: is all of words: some conteyning many

letters, and some few, very diuersly: wherfore, I entend to

make many leaves, serve to distinguish the 49 rowes of the firs<t>

leafe: and at the ende of euery word to draw a line of

partition, vp and down, betwene the two next parallell

lines. etc. or as shall come in my mynde then.

Vr——He, that sayeth, DO this, directeth thy Judgment.

E K. Now is there a veale drawn before all: and all things

appere far bewtifuller then euer they did.

Δ I rendred thanks to the highest, and became in mynde
Very Joyfull, that the Lord had pardoned my
offences: whose name be praysed, extolled and
magnifyed world with out ende. Amen.

I prayed after this the short psalme Jubilate Deo
quotquot in terra versamini etc.

/flourish/

E K, immediately was to take bote and so to go to London: ther< e>
to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a
prety dun Mare, of goodman Pentecost: for iij^{ls}, redy mony, in angels [god]

God be his guyde, help, and defense
Amen.

/flourish/

Marginal notes:

line 1: Justice

line 10: The boke.

line 14: Note

[106b]

Thursday. Maij 23. Circa 10½ mane.

Δ E K being c̄ome [home] yesterday [frō his ior] againe & hauing.....
the erthes of the eleuen places before specifyed: Wee being desirous to....
the furder pleasure of the highest therein, and in other matters pteyn/g/: to our Actions
in hand: I made prayer to such intent, both in my oratory & at my desk, rendring

thanks for E K his safe retorne, and for the benefit receyued of late of the

Governor and assistants for the Mines Royall: (which I perceyued, was the

extraordinary working of god /for^c/ theyr /inward^c/ perswasion; /they^c/ being /els^c/ very vnwilling

so to let the lease, as I obteyned it.) and moving somwhat towching Albert Lasky

At length, E K hard a Melody /a^c far of/, and the voyce of many, singing, these words

Pinzu[a] Lephe gamiúrax Kelpadman pacaph

Δ At the length the curten was taken away, and there appered a clere whitis<h>

fume, but not fyre

After that, cam the three, which were wont to cõme in.

Michael———— Grauida est terra, laborat iniquitatibus

inimicorum lucis.

Maledicta [est] igitur est, quia quod in vtero perditio<nis>

et tenebrarum est.

Vriel————Sordida est, et odiosa nobis.

Raphael———— Proprijs sese flagellat tremulis.

E K. They loke abowt them, as thowgh they loked for somwhat

or at somwhat

Rap.———— Veh dicat, sed non est qui audiat

Gementem vidimus, sed non est, qui misereat.

Sancticemur igitur Sanctum eius, quia <n>os

sanctificamur in illo

Mich.———— Fiat.

E K. He plucketh all the vsuall hangings down abowt the place

and now they take the Table away, and the Chayre:

And where the Chayre was semeth a Canapy or

cloth of state to hang

Michael———— Transeunt vetera, Incipiunt nova.

E K. Now seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious

stone, bigger then ones fist.

Mi ———— This
Vriel———That } [they sayd, pointing abowt the howse.
Rap ———— We

E K. They bring in a Throne like a Judges seat or Throne and set it vp with the back of it to the Wall.

Mich ———— Be it couered for a season: For euer and euer and

Marginal notes:

line 3: <T>he Erthes.

line 7: <T>he stone /

line 11: <T>his [a] was / <s>ownded to the / <e>nde of pinzu / <a>s we vse in / <e>nglish balads / <a>s with this / <w>ord down / <a> is sownded / <h>ey downa / <d>own a down a / etc.

line 32: Nova

[107a]

/and/ [ever] ever is thy Justice, O GOD [all three sayd]
c
E K. And there cam light fire flashing from the Throne]

There commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme

to knele downe: Michael on his right hand, and Vriel on his left.

Raphael.—— I will speak (o lord) bycause it is iust that thow hast commaunded.

Your rashnes (o worldlings is trodden vnderfote: He sayeth, (I say not) your synns are forgiven

△ O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph.———For, whome I will viset, those do I clense (sayeth the Lord)

Whan other things decay by reason of theyr age and filthynes quae

nunc sunt in summo gradu, and I will not suffer them to move one

fote farder [(], sayeth the lord,) Then shall your branches begyn

to appere: And I will make you florish, for my gloryes sake,

And my testimonies are true, and the wordes of my covenant

iust: My pathes are thorny, but my dwelling place, is cumfortab<le>

[And lift vp your harts, as from the strength of an other]

[But be you vnto me]. My hand is heuy, but my help is great.

Be ye cumforted in me: for from me, in my self, I am

your Cumforter: and lift vp your harts as from the strength

of an other. But be you vnto me a new people: bycause

I am to you no new god. Dwell with me to the ende

bycause I haue byn with you from the begynning: For

Who soeuer shall arrise agaynst you (Behold) I

am With you.

Your fathers liued in darknes, and yet were revived

yea your fathers were in light, and yet they saw not Truth.

But I will be known: yea the Nations vppon earth, shall say

Lo this is he, whome we haue risen agaynst I AM. therfore reioyce

All three sayd] We perish (o lord) for our vnrighteousnes sake [and therew/th/

they fell down] But in the we were created and in the

We rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacád=

uasam

Gyrd your gyrdles togither and pluck vp your myndes: I say, ope<n>

your eyes: and yf you haue eares, heare: for we tremble and

quake. This mercy was never: no not in Israël

Decedant mali, et pereant.

Depart o ye blasphemers, and workers of Iniquitie: For,

Here is Glory, Justification, with Sanctification

I answere the. △ Note: he meaneth, now to such matters as

I propownded first of my self, and this Poland<er>

prince etc to give answer. The Prince had

left with me these questions:

1. De Vita Stephani Regis Poloniae quid [st...] dici po<ssit?>

2. An successor eius erit Albertus Lasky an ex domo Austria<ca?>

3. An Albertus Lasky Palatinus Siradiensis habebit regnū Molda<uiae?>

Marginal notes:

line 6: Just:

line 9: Peccatorū re= / missio

line 17: The Thorny path / sup^{a}: Mar: / 24.

line 31: Angeli iniusti respectu / Justitiae Divinae

line 37: Mercy,

Behold you thanked God, and it is accepted.

I say, Althowgh we require speede of the and of you: yet .....
.... speede of vs, you haue a Master, we are his mowth ....
are Schollars, without vs, you could * not heare him: Ney .....
we heare him of our selves.

Consider the first, respect the second: Measure your selues,
as the third.

For what you were & shalbe is allready appointed
And What He Was, is and shalbe, it is not of our determination
His purposes are without ende: yet, to an ende; in you, to an ende
Therfore When you shall be called vppon, DO that which
is commaunded: But appoint no forme vnto god his buil=
ding. Many wyndes are to come: but theyr furey is in
Vayne: It is sayd: The Conquest shall be yours.

To the purpose. Who puft vp this princis father with desire to
Viset these cuntries: or who hath prevented him? euen he. that hath
prouided him a sonne, as an arme vnto his chosen

Truely the hills shalbe couered with blud: The Valleys shall take vp
the Cedar trees vnframed: He seeth these places, but knoweth not
to what ende. He is dead, in respect of his absence: But honor
them, whome God hath sanctified. For, Behold, the Lord
hath sayd: Thow shalt gouern a people: a time there is, which
is prefixed: and it is the course of the sonne: Then sh<all> it be
sayd vnto him, O King.

When you semed to be carryed vnto mowntaynes, you towched his [his] ...

Behold (sayeth He). Fornication shall not prevayle:

the very stones shall be taken away: and the Tables shalbe couered

with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer thow takest in hand, First loke vp: see if it be Just: yf it be, put furth thy hand: for it is graunted.

It is sayed, I haue giuen the powre; and thy perswasion shall <be> like fire: and for my names sake, thow shalt triumphe agaynst the mightiest. But beware of Pride.

Many Witches and enchanters, yea many diuels haue rosen vp against this stranger, and they haue sayd, We will preuayle against him: for why? There is one that aspireth and he it is, that seeketh his confusion. But I will graunt him his desire. He shall do good with many: your names are in one boke. Feare not, therfore; Love togither

There

Marginal notes:

line 1: ..... / ..... / require none at / Gods hands in / this Case.

line 11: Note / we shalbe / called vpon.

line 17: Albertus / Lasky

line 20: The dead / man /hand/

line 22: Prophetia de / regno Alberti a / Lasky. sed ipē / noluit constanter / se convertere ad / Deum: et ad= / herere Deo / &c.

line 26: Fornication

line 29: Justa / facienda.

line 32: Perswasion / △

line 35: Alb. Lasky ℭ

line 39: Alb. Lasky his / name in one boke / with our names.

[108a]

There shall arise, saying, let .....
talked with strangers: But I .....
I will driue them from they<r> own .....
the bones which are buryed a far of .....
They do spit vengeance agaynst .....
them in theyr own filthynes .....
All men loke vppon the ....ause it is glorified .....
Happy are they, whose faces are marked, and in w.....
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be .....
shall shortly say, Ô give me Cownsayle: for th.....
cownsayled me, conspire agaynst me
Behold, such as shewed the, little frendeship, are rather such ...
dede (as thow iustly hast confessed,) as were forced to doe ...
good: I say they, begyn to repine at that, they haue ....
Let those which are of tyme, yelde to time
One euerlasting cumfort of grace, and perfect loue,
be amongst you: to the honor and glory of him that
loueth you.
Beleue, for the teacher his sake.
All thow demaundest, is answered.
Of our selues, (we say,) We desire to be with you:
And what is of vs, the same be it vnto you
E K. They pluck the curten, affore the stone, all ouer.
The curten is like beaten gold:

△ Semper sit benedictus Trinus et vnus.

AEternus et omnipotens Deus nr.

Amen

/flourish/

Liber sexti [et sancti] Mysteriorū (et sancti) 30

[Noualissim] parallelus, [sequitur] Noualisq$_{r}$

sequitur

Marginal notes:

line 4: < ....rie bones / .... be / .... to>

line 8: Fa= / <Fa>ces marked

line 11, over 'for th': / forte they that

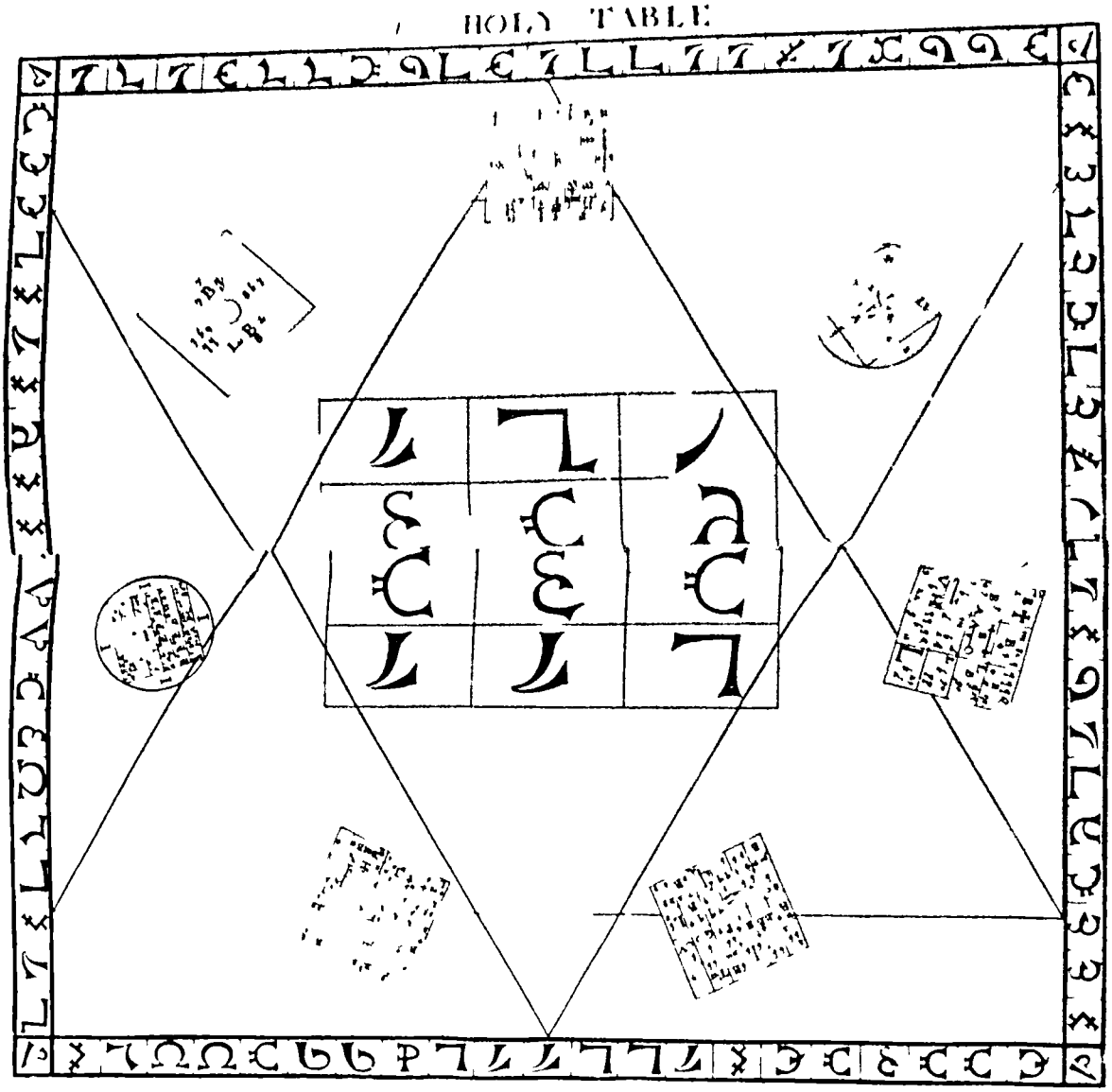
line 13: * / The Cumpany / for the mines / royall which / had made A.G. / and me a lease / for Deuonshire / mynes etc

line 14, below 'doe': forte done

line 16, RH: △ we were called to / dynner often / so he ended.

line 25, RH: The other curtens did not /not/ cover all so wholy / as this did.

APPENDIX



The plate of the Holy Table shown in Meric Casaubon's A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee...and Some Spirits (1659), facsimile edition 1974, (copyright: The Antonine Publishing Co. Ltd.).

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JOHN DEE'S ACTIONS WITH SPIRITS:
22 DECEMBER 1581 TO 23 MAY 1583

in 2 volumes

by

Christopher Lionel Whitby

VOLUME I

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Synopsis

This thesis presents an investigation of the nature of the earliest extant records of the supposed communication with angels and spirits of John Dee (1527-1608) with the assistance of his two mediums or 'scryers', Barnabas Saul and Edward Kelly. The form chosen is a transcription of the records in Dee's hand contained in Sloane MS 3188, together with an introduction and commentary to the text, which has been transcribed only once before, by Elias Ashmole in 1672. In the Introduction the physical state of the manuscript is described and a hypothesis advanced as to how it arrived in the Sloane collection. Biographical details of Dee and his scryers are provided and a further chapter presents some background to Renaissance occult philosophy and the practice of scrying. Arguments that the manuscript represents a conscious fraud or a cryptographical exercise are examined and disproved and the magical system and instruments evolved during the communications or 'Actions' are described. The last chapter of the Introduction examines Dee's motives for believing so strongly in the truth of the Actions and suggests that a principal motive was the conviction, not held by Dee alone, that a new age was about to dawn upon earth. The Commentary aims primarily at explaining the many obscurities of the text. The thesis includes a photograph of an engraving of one of the magical instruments (the Holy Table) and a bibliography.

This thesis contains approximately 95,000 words, excluding the transcription of Sloane MS 3188.

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Abbreviations

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CR	'The Compendious Rehearsall of John Dee his Dutifull Declaracion, and Proof of the Course and Race of his Studious Lyfe', Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester, edited by James Crossley, Chetham Society Publications, vol. XXIV (Manchester 1851), pp. 1-45.
Diary	The Private Diary of Dr. John Dee, edited by James O. Halliwell, Camden Society Publications, vol. XIX (London 1842).
DNB	The Dictionary of National Biography, 21 vols (London, later Oxford, 1885-1909).
RM	John Dee, General and Rare Memorials Pertayning to the Perfecte Arte of Navigation (London 1577), facsimile edition, The English Experience No. 62 (Amsterdam and New York 1968).
Josten, Ashmole	Elias Ashmole, his Autobiographical and Historical Notes, his Correspondence, and other Contemporary Sources Relating to his Life and Work, edited by C.H. Josten, 5 vols (Oxford 1966).
Josten, 'Unknown Chapter'	'An Unknown Chapter in the Life of John Dee', edited by C.H. Josten, JWCI, 28 (1965), pp. 223-257.
Monas	John Dee, Monas hieroglyphica, translated by C.H. Josten, Ambix, XII (1964), pp. 84-221.
Occ. Phil.	Henry Cornelius Agrippa, Three Books of Occult Philosophy, translated by J[ames] F[rench] (London 1651).
OED	A New English Dictionary on Historical Principles, edited by James A.H. Murray et al., 10 vols (Oxford 1884-1928).
Preface	John Dee, 'Mathematicall Preface' to The Elements of Geometrie of the Most Auncient Philosopher Euclide of Megara, translated by Sir Henry Billingsley (London 1570)
TFR	Meric Casaubon, A True and Faithful Relation of What Passed for Many Yeers Between Dr: John Dee...and Some Spirits (London 1659).

Walker	D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London 1958, reprinted 1969).

I

THE MANUSCRIPT

Sloane MS 3188 contains the 'Actions with spirits' conducted by John Dee (1527-1608) and his scryers, principally Edward Kelly (1555-1595), between 22 December 1581 and 23 May 1583. These Actions are the records of visions of angels and other spirits and the messages delivered by them as seen and heard by the scryers with the aid of a crystal ball, and then immediately related to Dee, who though present saw and heard nothing. The manuscript contains 104 folios in Dee's hand which form his fair copy of notes recording the events taken at the time the Actions were conducted.[1] A short preface by Elias Ashmole (1617-1692) and some notes in cipher by William Shippen (1635-1693) are also contained in the present binding.

a) Provenance

In 1662 or 1663 a Mr. and Mrs. Jones of Lombard Street in London had occasion to move a chest, which they had bought shortly after their marriage, from its customary place in their house. Hearing something rattle they looked closely at the chest and Mr. Jones discovered a secret drawer containing various manuscript papers and a rosary and cross of olive wood. Being unable to understand the contents of these papers, they paid no great attention to them and many were eventually lost through being used by their maid to line pie dishes.[2] Two years later Mr. Jones died and although the chest perished in the Fire of London, the manuscripts, such as were left, were preserved. Mrs. Jones married again, this time to Thomas Wale who was a warder at the Tower of London and acquainted with Elias Ashmole. Learning the story of the discovery of the manuscripts and that the chest had once belonged to John Dee, Wale sent them to Ashmole on 20 August 1672 for his perusal.

The importance of the manuscripts was not lost upon Ashmole. Thirteen years before, most of the records of Dee's magical dealings from 28 May 1583 until his death had been published by Meric Casaubon as a warning how easily man may be deluded into dealing with devils.[3] Now Ashmole had in his hands four magical books written by Dee and also the diaries of his magical experiments between 22 December 1581 and 23 May 1583 that immediately preceded those in Casaubon's edition. Here were the 'Actions with spirits' that formed the ground of all those contained in A True and Faithful Relation and without which the latter could not properly be understood. Consequently on 5 September 1672 Ashmole exchanged a copy of his popular work on the Order of the Garter[4] for all the manuscripts that had been discovered in the chest.

After the attention of the Jones's maid the manuscripts were in a rather poor condition and Ashmole bound them and made transcripts of his own.[5] He also spent much time trying to solve some of the difficulties and inconsistencies of the magical system that was evolved during those early years and began to collect information concerning Dee. In January of 1672 John Aubrey (1626-1697) had written to Anthony à Wood (1632-1695) that he hoped to be able to persuade Ashmole to write a biography of Dee and Ashmole seems to have considered the proposal seriously for he began to search for the MSS of Dee's that were reputed to be in the hands of Sir William Boswell, ambassador to the Hague.[6] Anthony à Wood took up the task of writing Dee's biography, however, or at least of writing something concerning him within a larger work,[7] and Ashmole decided to leave the project in his hands, writing that he would contribute such material as he had towards Wood's study. Yet

although much of Ashmole's information concerning Dee's life and magic, including his own annotated copy of TFR,[9] were handed over to the Ashmolean Museum at Oxford either with the Tradescant collection in 1683 or in the legacy of 1,758 books (which included 620 MS volumes, 311 in folio) that reached Oxford by 22 August 1692 after his death,[10] the manuscripts discovered by Mr. and Mrs. Jones and Ashmole's transcripts of them were not included. They would else still be in the Bodleian with the other relevant manuscripts of both Dee and Ashmole. The reason concerns the directions given in Ashmole's will. This granted to Oxford all printed books and MSS, bound and loose, which would be found at the time of his death 'in the two uppermost Studies in my Turret at my house in South Lambeth' and in the inner closet 'within my lower Study over the Milke house' in the same house.[11] Evidently the manuscripts that now form part of the Sloane collection were not to be found there. It seems that they were not in the house at all since they were not catalogued among the 12 folio MSS that formed part of the collection of Ashmole's library that was auctioned after his death on 22 February 1694 at Roll's Auction House in Petty Canon Alley by St. Paul's Churchyard.[12]

C.H. Josten writes that 'it is not known how these Dee manuscripts, and Ashmole's transcripts of them, have found their way into the Sloane collection of manuscripts at the British Museum.'[13] There are a few hypotheses that may be put forward, however, based upon evidence from the manuscripts themselves. On the flyleaf of Sloane MS 3188 Sir Frederic Madden, head of the manuscripts department at the British Museum from 1837 to 1866, wrote in January 1854:

> This volume [was purchased at the sale] is in Dr. Dee's own handwriting, [of Sir Joseph Jekyll's library in January 1739/40] as far as fol. 108. [Lot]

> A fair copy of it by Elias Ashmole was purchased at the same Sir Joseph Jekyll's sale, January 1739/40 (Lot 405) and is now MS Sloane 3677.[14]

The deletions, signified here by square brackets, indicate that while Ashmole's transcript was purchased at the above sale, there was some doubt concerning Dee's original MS. Sloane MS 3191, which contains the other four books found in Dee's chest, now bears no reference to its purchase, although there is an erased reference on the flyleaf by Madden to its having belonged to Thomas Cotton.[15] Sloane MS 3189, which contains the so called Book of Enoch in Kelly's hand, was certainly in the Cotton collection,[16] as were the manuscripts from which TFR was printed,[17] these having been found buried in a field by Robert Cotton acting upon information he had received.[18] The two possibilities that present themselves are that the original MSS discovered in the chest and Ashmole's transcripts remained together and somehow were acquired by Jekyll and then by Sloane, or else they became separated, only Ashmole's transcripts being acquired by Jekyll and the other MSS arriving in Sloane's collection by another way. It is not unlikely that the originals, being of greater scholarly as well as financial value, might have parted company with Ashmole's transcripts. The erased reference in Sloane MS 3191 suggests that they may have reached the Cotton collection, but they were never catalogued there at any time, and in order to reach the Sloane collection they must have left the Cotton collection before the founding of the British Museum in 1753. Since the Cotton collection spent much time sealed up, it is unlikely that these manuscripts were contained in it, unless they were suddenly removed by some person after the disastrous fire of 23 October 1731, a possibility which is again remote.

Even if Dee's original manuscripts were purchased at Jekyll's

sale along with Ashmole's transcripts, there is a period of at least forty-six years during which their location is not accounted for. In Ashmole's writings upon Dee many persons are to be found who seem to have had some interest in the Elizabethan scholar. Among them are John Aubrey, Sir Thomas Browne, Sir William Boswell, Meredith Lloyd, Anthony à Wood and William Shippen.[19] This last figure was born in 1635, matriculated from Oxford in 1653, became a fellow of University College, and was preferred successively to Prestbury (1667), Kirkheaton (1670), Aldford (1676) and finally Stockport (1678) where he died on 29 September 1693. Shippen was intensely interested in Dee and collated his copy of TFR with the original manuscripts in the Cotton collection.[20] Ashmole's copy of a letter between Dee and William Camden of 7 August 1574 bears the marginal note that 'the Originall is in the Library at Dublin in Ireland, whence Mr. William Shippen now (1677) Minister of Kirkhethon neere Wakefield in Yorkshire tooke a Coppy, & from thence I caused this Transcript to be made.'[21] Both Sloane MS 3188 and Sloane MS 3189 (The Book of Enoch)contain notes by Shippen. Bound in the back of Sloane MS 3188 are some papers by Shippen which provide a summary in long-hand and cipher of the contents of Dee's records and function to a certain extent as an index. One of the blank folios preceding the title page of Sloane MS 3189 has pasted upon it a note by Shippen explaining an error concerning the beginning of The Book of Enoch.[22] The papers in the back of Sloane MS 3188 may have been gathered there when Sloane rebound the MS, but the note at the beginning of Sloane MS 3189 must have been with that MS when it arrived in Sloane's hands. The inference is therefore that these MSS arrived in Sloane's hands together with Shippen's

annotated copy, although only Sloane MS 3189 bears specific references to intermediate owners (see note 16) and we cannot tell whether Sir Joseph Jekyll ever owned more than Ashmole's transcripts of them. If Shippen did indeed possess the MSS at any time, they must have reached him soon enough before his death in 1693 for him to make extensive notes. A note by Madden on a flyleaf to Shippen's copy of TFR states that the annotations were made in 1683 and so it is likely that around that time Shippen may also have borrowed the MSS in Ashmole's possession. Since he must have borrowed Sloane MS 3189 from the Cotton collection, whence Ashmole took his own copy, there is some doubt about his effecting its return,[23] as it is now in the Sloane collection and bears signs of ownership by Dr. Biggs and Mr. Jane Hulbert (note 16). If he borrowed Sloane MS 3188 from Ashmole before the latter's death, he may also have failed to return that, Ashmole dying before Shippen had completed his work on the MS and then Shippen himself dying shortly afterwards, his goods and the borrowed MSS presumably passing on to his son William for disposal as he saw fit.

None of the evidence concerning the ownership of the MSS between their possession by Ashmole and Sloane is conclusive. The most probable hypotheses are however that either Ashmole lent the originals (and perhaps also his own transcripts) to some person and that they were not returned or that his widow disposed of them separately after her husband's death, perhaps according to some instructions given to her. The most likely candidate to whom the MSS might have been lent is William Shippen, since his hand appears in annotations in Sloane MSS 3188 and 3189, the former having been in Ashmole's possession and the latter having been in Sir John Cotton's. The place of Sir Joseph Jekyll in the

proceedings is only clear with regard to Ashmole's transcripts of Sloane MSS 3188 and 3191 and I am not convinced that he ever possessed Dee's original copies.

b) Physical Characteristics

Sloane MS 3188 contains 171 leaves in its present folio binding. The first two leaves are unpaginated, and thereafter the leaves are foliated in pencil in the top right hand corner from 1 to 169. Folios 1-13 measure 315-320mm high by 205mm wide and fol. 14 measures 220mm by 205mm. All other leaves measure 295-300mm by 205mm with the following exceptions: fol. 15 (175mm x 140mm), fol. 46 (77mm x 252mm), fol. 81 (200mm x 142mm), fol. 87 (134mm x 190mm), fol. 97 (112mm x 123mm), fol. 99 (70mm x 127mm), and fols 141-169 (188mm x 150mm).

The second leaf bears the note by Sir Frederic Madden concerning the purchase of the volume and the leaf designated as fol. 1 bears a note in an unknown hand which reads: 'Dr. Dee's conference with Angels from Dec. 22. 1581 to May 30. 1583 being what preceeds ye other Conferences printed by Dr. Meric Causabon Lond. 1659. in folio with a preface by Elias Ashmole. Añ:1672.'[24] Fols 2-3 are in Ashmole's hand and contain the account of the manuscript's discovery. Thereafter until fol. 108 the manuscript is in Dee's hand, with the exception of fols 15, 16 and 46 which are in Ashmole's hand and fol. 99 which is mostly in Edward Kelly's hand. Fol. 87 is either in Dee's or in Kelly's hand, but being written in an unprecedented cipher it is not possible to define the authorship any more closely. Fols 109 to 169 are partly in cipher and are in the hand of William Shippen. The ink used in the manuscripts is either black or brown, except that certain characters

at fol. 97 are written in red ink. Some parts of the MS may have once been in red ink which has since faded to a yellow-brown colour, as is indicated by a comparison of the colours in Ashmole's transcript of The Book of Enoch against the original.

That part of the manuscript which I have transcribed and which forms the second volume of this thesis occurs between fols 2 and 108 inclusive. I have, however, retained the folio numbering in pencil as it now exists in the MS. Hereafter references to 'the manuscript' will only signify that part which I have transcribed, unless otherwise stated. Dee's records of his magical dealings are divided into five books and an appendix to the fifth book. Title pages occur at fols 4, 16, 31, 44 and 60, that at fol. 16 being in Ashmole's hand. The title to the appendix to the fifth book is written at the top of fol. 91a.

When Ashmole received the papers he placed them in his own binding[25] and certain words were wholly or partially obscured by the binding, while others were lost through previous damage to the MS. Consequently the MS contains words in Ashmole's hand, usually in the left hand margin, replacing those rendered illegible by his binding. Many of the original words have since reappeared as a result of the rebinding by Sloane and some repetition of words has therefore ensued. Ashmole also paginated each leaf of Dee's MS,[26] beginning at Dee's prefatory explanation to the Actions (fol. 7a) and this pagination is given below. The only numbers in Dee's hand occur in the fourth book between fols 45a and 59a and these are given below in round brackets. The numbers in square brackets are those which Ashmole deleted after he discovered an error in his own sequence.

fols 1a-6b unnumbered.

fols 7a-14b numbered 1-16.

fols 15a-16b unnumbered.

fols 17a-18b numbered 19-22.

fols 19a unnumbered as a consequence of damage to the folio.

fols 19b-30a numbered 24-45.

fols 30b-31b unnumbered.

fols 32a-35a numbered 47-53.

fols 35b-38a numbered 54 [56]-59 [61].

fols 38b-39a numbered 60-61, the latter number being written over 63.

fol. 39b numbered 62 [64].

fols 40a-41b numbered 63 [65 67]-66 [67 69].

fol. 42a numbered only [69] and is damaged.

fols 42b-43a numbered 68 [70]-69 [71].

fols 43b-44b numbered 70-72.

fols 45a-45b numbered 75-76, recto also being numbered (2).

fols 46a-46b unnumbered.

fol. 47a numbered (3).

fols 47b-49b numbered 78-82.

fol. 50a numbered (6).

fols 50b-51b numbered 84-86.

fols 52a-59b numbered 87-102, rectos also being numbered (8) - (15).

fols 60a-60b unnumbered.

fols 61a-80a numbered 103-141 with signs of erasures.

fol. 80b numbered 142 [144].

fols 81a-81b unnumbered.

fols 82a-85a numbered 143 [145]-149 [151].

fol. 85b numbered 150.

fols 86a-86b numbered 151 [153]-152 [154].

fols 87a-96b numbered 153-172.

fols 97a-97b unnumbered.

fols 98a-98b numbered 173-174.

fols 99a-99b unnumbered.

fols 100a-108a numbered 175-191.

fol. 108b unnumbered.

Of the six non-folio leaves bound in the manuscript only that at fol. 87 is paginated and included within the numbering sequence. Of the title pages those at fols 4, 31 and 60 are neither paginated nor included within the numbering sequence, while those at fols 16 and 44 are paginated.

c) Missing Leaves

Despite the attentions of the Jones's maid, the five books and appendix of Dee's magical dealings are nearly complete. There are papers missing at the beginning of the second book, possibly at the end of the second and third books, and at the beginning of the fourth. The five books of the manuscripts cover Actions between the following dates:

Book 1: 22 December 1581 - 15 March 1582

Book 2: 19? March 1582 - 21 March 1582

Book 3: 28 April 1582 - 29 April 1582 and 4 May 1582[27]

Book 4: 15 November 1582 - 21 November 1582

Book 5: 23 March 1583 - 18 April 1583

Appendix: 20 April 1583 - 23 May 1583

The second book begins in the middle of an Action and the extant first leaf of that book is damaged in the upper half. Ashmole notes at fol. 15a that concerning Book 2 the 'beginning thereof is vtterly perished' but gives a more detailed conjecture

in his transcript. There he remarks that 'the first Leafe, and the vpper part of the second is vtterly perished' (Sloane MS 3677, 22a). There is no conclusive evidence as to the number of folios missing from the beginning of this book and Ashmole's note concerning the first leaf may only refer to the title page which is now in his hand (fol. 16). Dee had evidently received some instruction for the making of a seal, but whether in one or more missing folios or in a private vision of Kelly's (he often had such), it is not possible to determine. There might be much or little wanting from the beginning of this book, but according to Ashmole's estimation, based on the size of the extant first folio, there are only sixteen lines destroyed by the damage to each side of fol. 17 (see Sloane MS 3677, 24a and 24b).

Ashmole also conjectures that there are some papers missing between the second and third books, probably belonging to the second book, 'for in the begining of the Action of 28 of April Michael taxeth and threatneth Δ [Dee] for his slacknes in not preparing things appointed by him (which Δ excuseth with inability) but there is no mention of such appointment in the Action of 21 of March' (Sloane MS 3677, 23a). Kelly had left for London on 22 March[28] but there is no reference in any of Dee's writings as to the date of his return. The second book shows no obvious signs of any papers having been removed from its end and the third book is certainly intact at its beginning, bearing a title page in Dee's hand immediately followed by the beginning of the Action noted on that title page. It therefore seems more likely that the instructions which Dee failed to carry out and for which he was consequently admonished were contained in such papers as are wanting at the beginning of the second book.[29]

It is very likely that the third book is not extant in its entirety. Ashmole reached the conclusion that this was so on account of the note on the title page of the fourth book which reads 'post reconciliationem Kellianam' ('after the reconciliation with Kelly') but his reasoning was in error. Kelly was first introduced to Dee under the name of Edward Talbot and the fourth book is the first time that he is noted under the initials of 'E.K.' rather than 'E.T.'[30] Ashmole at this time failed to realise that Talbot and Kelly were the same person, even though the style and tone of Dee's assistant remain the same and E.K. shows an extraordinary familiarity with all the information and the magical system that has come through the scrying of E.T. Ashmole notes that on 4 May 1582 'Mr. Talbot went away from Mortlack as soone as his account of 4 of May was finished, and deserted the imployment' and argues that in order for some reconciliation to have been made with Kelly before the beginning of the fourth book, Kelly must have been previously employed by Dee (Sloane MS 3677, 23a). It is curious that Ashmole did not connect Kelly with Talbot here since he does note that 'E.T. was unwilling to proceed as Skryer any further, because Michael willed him to marry and tis probable he here left off' (Sloane MS 3677,23a). It makes greater sense to see Talbot and Kelly as the same man and this unwillingness shown on 4 May as the rupture that needed reconciliation than to suppose a change of scryer from Talbot to a different individual by the name of Kelly to whose previous employment and desertion there is not a single reference. Nevertheless Ashmole failed to make the necessary connection between Talbot and Kelly and so postulated some missing Actions.

Yet in spite of Ashmole's erroneous reasoning, Dee's Diary does

suggest that there might indeed be some Actions missing between 4 May and 15 November 1582. On 4 May 'Mr. Talbot went', presumably to collect some books that were in the possession of Lord Monteagles (see 24b, 44 - 25a, 4). There is no reference to any acrimony between Dee and Kelly, except in so far as Kelly was angered by an instruction from the angels on 29 April that he should take a wife, (39b, 45). Although he 'wold not willingly now deale' with the angels nor 'put of his hat in any prayer to god' (42a, 3-5), Kelly continued to act as scryer for the Action of May 4 which ends with a promise of a 'next Call' or Action (43b, 15). Although Kelly left on 4 May in mistrust of the angels, it is not certain that he broke the relationship with Dee at this precise time. Dee generally noted arguments between himself and Kelly either in his diary or in the records of the Actions,[31] and that Kelly left in order to obtain the books held by Lord Monteagles is indicated by Dee's Diary entry of 13 July 1582, which reads:

> Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes.

Yet although Kelly was evidently still performing services for Dee, he may have refused to continue as his scryer. There certainly seems to have been some kind of break between them between 4 May and 13 July since an erased note in Dee's diary states that on 6 May 1582 Dee's wife Jane was 'in a mervaylous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch<ided me> terrible for..... that come to me only honest and lerned men' and that 'by Mr. Clerkson his help was <pacified> '.[32] Since she was pacified with the help of Clerkson, who had first intro-

duced Kelly, under the name of Talbot, to the Dee household,[33] and her complaint was that Dee was involved with dishonest men, it is probable that the cause of her anger was Kelly. If Kelly had refused to act as Dee's scryer at this time, Jane Dee may have berated her husband then in the hope of preventing any similar kind of man being taken into the household, or her anger at some action of Kelly's may have caused the scryer to forsake the household feeling much aggrieved at his treatment. Evidently some reconciliation was made by 13 July, however, and there is no further reference in the Diary to Kelly until 22 November, seven days after the extant Actions had begun again. That there was business between Dee and Kelly which is not recorded is shown by the fact that Dee's Diary entry of 13 July still uses the name of Talbot while the first extant Action thereafter uses the name Kelly without explanation for the change.

Nothing points conclusively to there being any papers missing from this third book, but neither is there any conclusive evidence that the book is complete as it now stands. The third book ends in an unsatisfactory way, the Action of 4 May bearing the superscription 'Liber 4', (42a, 1) while the fourth book is begun again with the Action of 15 November 1582. Whether the promise of further Actions given in the Action of 4 May and implied by the title of 'Liber 4' remains apparently unfulfilled until 15 November because Kelly refused to act any more as scryer or because part of the third book is missing cannot be satisfactorily answered. The six month gap is the longest period in the manuscript during which there are no Actions recorded and if Kelly consistently refused to serve, one would expect Dee to have made some attempt to procure another scryer. That he apparently made no such attempt[34] suggests

the probability that he may at some time during that period have prevailed upon Kelly to continue with the Actions, a rupture between them occurring towards the latter end of the period, perhaps connected with the revelation that Kelly had been using a false name.

The fourth book evidently lacks the first leaf, since Dee numbered the recto of each folio and the first extant leaf begins with the number 2 (45a). The four month period between books four and five was a result of Kelly spending the winter in Gloucestershire. On 22 November he went to Blockley at the foot of the Cotswold hills and was supposed to return in ten days (Diary). That he did not was probably partly a result of his own inclinations and partly a result of the difficulties of winter travel. When he did return be brought with him certain clues as to the location of some buried treasure, supposedly having been led to these clues by a spiritual creature, and this no doubt assuaged any wrath that Dee may have intended to vent upon him for his prolonged absence. The fifth book and its appendix are complete and there is only a five day period between the last Action of the manuscript and the beginning of TFR, such a gap being not uncommon between consecutive Actions.

1. Evidence for the manuscript being a fair copy may be found in some of the mistakes and corrections Dee made (see for instance 39a, MN34 and 54a, 15) and in a statement to this effect at 98b, 15.

2. The story of the discovery and loss of the manuscripts is contained in Ashmole's preface to Sloane MS 3188 (fols 2-3). The use of old papers for this purpose was a common culinary practice and a similar misfortune befell many of the manuscripts in the possession of the eighteenth-century scholar William Warburton (see W. W. Greg, 'The Bakings of Betsy', W.W. Greg, Collected Papers, edited by J. C. Maxwell (Oxford 1966), pp. 48-74).

3. A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits, edited by Meric Casaubon (London 1659), hereafter abbreviated to TFR. The manuscripts from which this volume was printed are now BM Cotton Appendix XLVI (2 volumes).

4. Elias Ashmole, The Institution, Laws and Ceremonies of the Most Noble Order of the Garter (London 1672).

5. Ashmole's transcript of Sloane MS 3188 is now Sloane MS 3677. His transcripts of the other four books are now Sloane MS 3678.

6. See Elias Ashmole, his Autobiographical and Historical Notes, his Correspondence, and Other Contemporary Sources Relating to his Life and Work, edited by C. H. Josten, 5 vols (Oxford 1966), I, 183.

7. Wood's account of John Dee is appended to his life of Arthur Dee (John Dee's son) in Athenae Oxoniensis, edited by Philip Bliss, 4 vols (London 1813-1820), III, 288-292.

8. Josten, Elias Ashmole, III, 1288-1289 (Wood MS F. 39, fol. 59). The letter is dated 30 December 1672.

9. This was based upon Meric Casaubon's own annotated copy of the work. Ashmole's copy is now Ashmole MS 580 and Casaubon's copy is also in the Bodleian Library, shelf-mark D. 8. 14 art.

10. See Josten, Elias Ashmole, I, 1301 and IV, 1891, n. 1.

11. Josten, Elias Ashmole, IV, 1828-1832. The will is dated 6 September 1686, six years before Ashmole's death.

12. See Bibliotheca Ashmoliana, A Catalogue of the Library of the Learned and Famous Elias Ashmole Esq., in the BM collection of sale catalogues 1680-1696, shelf-mark S-C 92319.

13. Josten, Elias Ashmole, I, 185, n. 1.

14. Sir Joseph Jekyll (1663-1739) entered the Middle Temple in 1680, was called to the bar in 1687 and was appointed Master of the Rolls on 13 July 1717.

15. What led Madden to this conclusion is not clear, but since the note refers to Ashmole making a copy from the MS belonging to Cotton, Madden may have confused this MS with Sloane MS 3189.

16. Ashmole writes that he borrowed the original from Sir John Cotton in order to make his own transcript (Ashmole MS 422, fol. 1b). It must be assumed that he did return the original, having no further need for it.

17. These MSS were not catalogued in Thomas Smith's Catalogus Librorum Manuscriptorum Bibliothecae Cottonianae (Oxford 1696), but were noted as Cotton Appendix XXVI No. 5007 in the Planta catalogue of 1802. They were then bound in three volumes and described as 'a quantity of folio paper books of his [Dee's] own writing, consisting of many parts of his Liber mysteriorum, and conferences with angels'. It is possible that the Book of Enoch was one of these volumes, but since it is now in the Sloane collection, it almost certainly left the Cotton Library before the catalogue of 1802. The second flyleaf contains a partially torn note in an unknown hand that someone '[boug]ht this booke of Dr Biggs for a Guinea' and yet another hand on the following folio proclaims that 'Mr Jane Hulbert is my na[me]', these folios being later additions to those in Kelly's hand.

18. See John Aubrey, Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries, 2 vols (London 1813), second volume in two parts, II part 1, 311.

19. See Josten, Elias Ashmole, II, 662-3, 731, 754-5; III, 1242, 1285, 1288-9; IV, 1293, 1298-1300, 1332, 1371-3, 1398, 1453, 1656-7.

20. Shippen's copy is now in the British Library, shelf-mark 719. m. 12.

21. Josten, Elias Ashmole, IV, 1453.

22. Sloane MS 3189, fol. 2a.

23. It was a common complaint of owners of libraries that borrowers were unwilling to return copies lent to them, although the owners themselves were often guilty of the same behaviour. Sir John Cotton asserted for instance that many works lent to John Selden were never returned (see Aubrey, Letters, I, 23). Similar complaints were voiced by both Dee and Ashmole.

24. Sloane MS 3188 goes up to the Action of 23 May 1583 and TFR begins at 28 May 1583, so the cause of this error in declaring that the manuscript continues until 30 May is inexplicable.

25. A note by Madden on the flyleaf of Sloane MS 3191 declares that 'this Volume formerly belonged to Ashmole and on the clasps of the old binding his coat of arms was impressed'. It is reasonable to assume that Sloane MS 3188 was formerly in a similar binding.

26. In his transcript Ashmole writes that 'he supplied that defect' of pagination 'in the Originall' (Sloane MS 3677, fol. 68a).

27. The Action of 4 May 1582 bears the marginal title 'Liber 4', but the Actions of 15-21 November 1582 are preceded by a title page denoting them as Book IV (fol. 44a). Dee thought to begin Book IV on 4 May but there followed a rupture between him and Kelly and Book IV was begun again after their reconciliation.

28. See the entry for this date in The Private Diary of Dr. John Dee, edited by James Orchard Halliwell, Camden Society Publications, vol XIX (London 1842), hereafter abbreviated to Diary.

29. The beginning of the second book (fol. 17a) does not give any real indication of the nature of the missing material.

30. At fol. 11a, 7, 'E.K.' appears to be written under 'E.T.', but the error might be sheer coincidence.

31. See for instance Sloane MS 3188, 91a, 4-19.

32. This entry is not recorded in Halliwell's edition and is to be found in the original diary which consisted of the Ephemerides of Stadius for 1554-1600 (Cologne 1570) and of Maginus for 1581-1620 (Venice 1582), in the margins of which were written respectively the memoranda which constitute the Diary from January 1577 to December 1600 and from September 1586 to April 1601. These volumes are now Ashmole MSS 487 and 488. The entry for 6 May 1582, part of which is illegible, is to be found in Ashmole MS 487, sig. Hhhhh 2v.

33. See Diary, 8 March 1582 and 9 March 1582.

34. On 19 June Dee was visited by his former scryer Barnabas Saul, but there seems to have been no attempt at reconciliation, for Dee 'chyd him for his manifold untrue reports' (Diary).

II

BIOGRAPHICAL DETAILS

a) John Dee

The two principal sources of Dee's life are of his own composition. They are his diary and the autobiographical exposition that he prepared for the Queen's commissioners in 1592 in an effort to gain redress for 'the intollerable extremetie of the injuries and indignities' which his name had suffered at the hands of the populace for a number of years. This document was fully entitled The Compendious Rehearsal of John Dee his Dutifull Declaracion, and Proof of the Course and Race of his Studious Lyfe, for the Space of Halfe an Hundred Yeares, Now (by God's Favour and Helpe) Fully Spent, and of the Very Great Injuries, Damages, and Indignities, which for these Last Nyne Years He hath in England Sustained, (Contrary to Her Majesties Very Gracious Will and Express Commandment), Made unto the Two Honourable Commissioners, By Her Most Excellent Majestie Thereto Assigned, According to the Intent of the Most Humble Supplication of the Said John, Exhibited to Her Most Gracious Majestie at Hampton-Court. Anno 1592. Nov.9.[1] Other sources are to be found in the writings of Ashmole and Aubrey and in the biography in Thomas Smith's Vitae quorundam eruditissimorum et illustrium virorum (London 1707). Since Smith's account only three works have attempted to give any comprehensive and accurate assessment of the whole of Dee's life: Charlotte Smith's biography John Dee (London 1909); I.R.F. Calder's unpublished University of London doctoral dissertation John Dee Studied as an English Neo-Platonist (1952); and more recently John Dee by Peter J. French (London 1972).[2] Since my concern is with Dee in relation to his magical dealings between 1581 and 1583, I propose to do little more than give the straightforward facts of his life and major works here.

Dee was born on 13 July 1527 in London, the son of Rowland Dee, a gentleman server to Henry VIII, and Johanna Wild, daughter of William Wild.[3] Dee's early studies were in London and at the chantry school in Chelmsford and in November 1542 he entered St. John's College, Cambridge, graduating with the degree of B.A. in the early part of 1546. He was then elected a Fellow of Trinity College and appointed as the Under-Reader of Greek. At a students' performance of the play Eirene ('Peace') by Aristophanes he devised a mechanical beetle which flew 'up to Jupiter's pallace, with a man and his basket of victualls on her back: whereat was great wondring, and many vaine reportes spread abroad of the meanes how that was effected' (CR, pp. 5-6). In a society in which mathematics was regarded with great suspicion,[4] Dee's mechanical wonder excited rumours of supernatural powers being employed, rumours that were to plague his life to the end. In May 1547 he made his first journey abroad spending several months in the Low Countries in conference with 'some learned men, and chiefely mathematicians, as Gemma Frisius, Gerardus Mercator, Gaspar à Mirica, Antonius Gogava, &c.' (CR, p.5) and he returned the same year with two great globes made by Mercator and an astronomer's armillary ring and staff of brass, devised by Frisius, all of which he later left to Trinity College, Cambridge.[5]

In 1548 Dee received the degree of Master of Arts and entered as a student at the University of Louvain in the summer of that year, remaining there until 15 July 1550. His reputation for learning spread far and wide[6] and when a few days after arriving in Paris on 20 July 1550, he gave readings on Euclid's 'Elements Geometricall, Mathematicè, Physicè, et Pythagoricè; a thing never done publiquely in any University of Christendome' (CR, p.7), his audience, mostly

older than himself, was so large that the mathematical schools could not hold them and many were forced to listen at the windows. Following these lectures Dee became acquainted with many of the best minds on the continent,[7] with whom in later years he maintained a steady correspondence, but despite an offer of 200 French crowns yearly to be one of the French King's Readers in mathematics, he returned to England in 1551.

In December 1551 Dee obtained through John Cheke (later knighted) an introduction to William Cecil, then Secretary and later Lord Treasurer of England, and received from King Edward VI an annual royal pension of 100 crowns, possibly in response to two manuscript works which Dee had dedicated to the young king, De usu globi coelestis (1550) and De nubium, solis, lunae, ac reliquorum planetarum, etc.(1551).[8] On 19 May 1553 this pension was exchanged for the rectory of Upton-upon-Severn in Worcestershire, which despite Dee's reference to it as a 'bettering' (CR, p. 10) proved in the end to be a poor bargain. He never lived at the rectory and even when the rectory of Long Leadenham in Lincolnshire was added later in the year, he received only £80 per annum.[9] At the end of February 1552 Dee entered the service of the Earl of Pembroke,[10] writing two treatises at the request of the Duchess of Northumberland,[11] and apparently acted as tutor to the Dudley family, among whom was Robert Dudley, the future Earl of Leicester, with whom Dee ever remained a close friend, according to Anthony à Wood.[12]

When Mary Tudor succeeded to the throne in 1553 Dee was requested to calculate her nativity. He also cast the horoscope of the young Princess Elizabeth, then residing at Woodstock, and entered into correspondence with her. On 28 May 1555 an order

was made by the Privy Council for his apprehension and for a search to be made for papers and books relating to him.[13] According to a letter written by one Thomas Martyn on 8 June that year Dee was imprisoned on the plea of a certain George Ferrys who asserted that Dee had struck one of his children blind and killed another by magical means and that Dee was attempting to enchant the Queen with his casting of horoscopes.[14] He was cleared of any suspicion of treason in the Star Chamber but was handed over to Edmund Bonner, Bishop of London, for ecclesiastical interrogation. Bonner failed to find any chargeable fault in Dee's religious attitudes and an order was made for his release on 19 August 1555, albeit he was 'first bound in recognizance for ready appearance and the good abearing for about some four months after' (CR, p. 20). Even so Dee was present at the examination of John Philpot on 19 November of that year and may even have acted as Bonner's chaplain.[15]

On 15 January 1556 Dee presented to Queen Mary A Supplication ... for the Recovery and Preservation of Ancient Writers and Monuments, in which he requested that a national library be founded by the state.[16] No action was taken upon this request and in consequence Dee was to spend a vast amount of time and money on his own library in his house at Mortlake. Throughout his life Dee's financial position frequently reached the point of desperation, and undoubtedly the three most costly items of expenditure were his library, his laboratories and his continental travelling, although the latter was sometimes financed by patrons eager to see the Philosophers' Stone. Dee listed the contents of his library in 1583,[17] by which time there were nearly four thousand items 'the fourth part of which were the written bookes' and he estimated

the value at two thousand pounds (CR, p. 27). The growth of this library was a continuing occupation throughout Dee's years at home and abroad.

After the death of Mary Tudor, Dee was invited to predict an auspicious day for the coronation of Elizabeth and as the years went by, his choice of 14 January 1559 must have given support to his reputation for learning in spite of continuing rumours of dark dealing. Autographed books that belonged to Dee show that he was lodging in London in 1555, 1557 and 1558, but his exact whereabouts are not known. Soon after her accession Elizabeth invited him to her service at Whitehall, Dee's friendship with Robert Dudley probably being primarily responsible, and he received the first of many unfulfilled promises of preferment.[18] Before Christmas 1562 he once again left for the Continent, however, to arrange the printing of works already in manuscript. On 16 February 1563 he wrote to Cecil from Antwerp requesting leave to stay abroad since there were printers' delays and he wished to continue his researches. Between then and the appearance of his Monas hieroglyphica[19] on 31 March 1564 Dee travelled to Zurich, Urbino and Rome, Pressburg in Hungary and back to Antwerp. He left Antwerp in the company of the Marchioness of Northampton, who had gone to Flanders to consult physicians about a cure for cancer,[20] and they reached England by 14 June 1564(CR,p.19).

Sometime in 1565 Dee married Katherine Constable, widow of a London grocer,[21] and settled at Mortlake in a house belonging to his mother.[22] There he was to carry on his researches, with occasional interruptions, for nearly twenty years, adding rooms and acquiring adjacent properties. Mortlake was close to the Court, the journey being easily made to London by river, and Dee probably

never received all the promised benefices because the Queen preferred to keep him close at hand.[23] In 1571 Dee made a journey to the Dukedom of Lorraine on some of the Queen's business and upon falling dangerously ill on his return, received the Queen's gratitude in the form of two of her own physicians being despatched to him from the Court (CR, p. 12). Such good fortune did not attend his wife, however, for she was laid in the ground on 10 March 1575 (CR, p. 17).

The year 1570 had seen the publication of the first English translation, by Sir Henry Billingsley, of Euclid's Elements of Geometry to which Dee added extensive notes and a 'Mathematicall Preface'. Increasing attention is being paid to the influence of this work in its own time, particularly the 'Preface',[24] but perhaps the true extent to which this work caused a revival of the Vitruvian arts in England will never be known. The 'Preface' outlines the entire state of science as it was known in the sixteenth century and advocates a form of education based upon the quadrivium, thus marking Dee as an educational reformer in line with Robert Recorde,[25] whom he succeeded as the leading scientific thinker of the age. The essential importance of Dee's 'Preface' is that it offered not only a mystical appreciation of the science of numbers, which may also be seen in the Actions with spirits, but also practical help to the 'Common Artificer' (sig. A4r). The Preface was a handbook of the scientific arts to be used in all walks of life where things were to be constructed, Euclid's text providing the method, and the classical rules of harmony and proportion providing the guiding spirit. Characteristically the work also contains a long personal defence of Dee's own reputation (sigs A1v-A2r) against those who saw the devil in the laws of Nature that

they did not understand:

> And for these, and such like marveilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contrived: ought any honest Student, and Modest Christian Philosopher, be counted, and called a Conjurer? (sig. Alv)

While Dee did turn to more occult sciences, it cannot be over-emphasised that he was ever anxious to further the prosperity of the nation in the most practical manner.

Seven years later a work that might have been equally influential was ready for the press. Dee had spent most of 1576 writing a series of volumes under the title of General and Rare Memorials pertayning to the Perfect Arte of Navigation (hereafter GRM). The first volume was dedicated to Christopher Hatton and bore the title The British Monarchy, or Hexameron Brytannicum and was printed in 1577,[26] while the second volume, The British Complement of the Perfect Art of Navigation, was never printed and is no longer extant, with the result that nothing is known of Dee's invention of the 'paradoxal cumpas', an exposition of which was contained therein.[27] The third and fourth volumes were likewise never printed, but only the fourth survives, being entitled The Great Volume of Famous and Rich Discoveries.[28] The title page of GRM declares that it was 'first published 24 yeres after the Invention thereof', so Dee first conceived the idea in 1553 when Queen Mary was still on the throne. The first volume of GRM is primarily concerned with putting forward proposals for increasing Britain's sea-power, not only for the purposes of imperial expansion but also for fishery protection, and Dee advocates the establishment of 'a Petty Navy Royall, of Threescore Tall ships', of 160 to 200 tons burden, these to be manned by those who could not show security of employment and abode. The navy was to be

financed from taxes, concerning which and other details such as victualling Dee made very detailed proposals.[29] This small navy was to operate in a defensive and protective role, safeguarding all British domestic sea-interests. Dee may therefore be regarded 'as the literary pioneer of the claims to the sovereignty of the sea which were put forth by England in the seventeenth century'.[30]

The second volume was according to Dee's own account 'a great booke, in which are contained our Queene Elisabeth her tables gubernautick for longitudes and latitudes finding most easily and speedily, yea, if neede be, without sight of sun, moon, or star: with many other new and needefull inventions gubernautik' (CR, p.25). It was never published because the figures and tables it contained made the cost of printing prohibitive (see GRM, sig. E4r). The third volume was evidently of a less mechanical nature, probably dealing with such occult aspects as astrological influence and angelic governance,[31] and was 'vtterly suppressed or deliuered to Vulcan his Custody' (GRM, sig. E4v). Of Famous and Rich Discoveries is largely devoted to Oriental matters[32] and contained 'the History of King Solomon, every three yeares, his Ophirian voyage, with divers other rarities' (CR, p. 25). Yet even though the first volume did appear in print, no action was taken upon Dee's proposals any more than action had been taken upon his earlier supplication for the founding of a national library. Even as he was continuously disappointed financially as promised benefices went to others, so was he continuously disappointed in the execution of projects that could have made Britain a power to be envied throughout the world in the middle of the sixteenth century.

On 5 February 1578 Dee married again, the bride being Jane Fromond, a lady-in-waiting at the Court to Lady Howard of

Effingham, wife of Charles Howard, the Lord Admiral. At the end of that year Dee undertook a journey to the Continent to consult one or more foreign physicians concerning an illness that the Queen was suffering. He sailed from Lee on 9 November (Diary) but the date of his return is not recorded. On 15 June 1579 Dee's mother surrendered the house and lands at Mortlake to Dee and his wife and on 13 July, Dee's fifty-second birthday, they presented her with a grandson Arthur (Diary).[33] During the following years Dee was to be much concerned with the proposed voyages for discovering a North-West passage and a new route to Cathay and his diary records meetings with Humphrey and Adrian Gilbert, John Davis and others involved in the planning and execution of the voyages of discovery made during Elizabeth's reign. On 10 September 1580 Humphrey Gilbert granted to Dee a patent 'for the royaltyes of discovery all to the North above the parrallell of the 50 degree of latitude' (Diary)and there is evidence that Dee may now have joined the Company of Merchant Venturers.[34] Such comings and goings of seamen, merchants and navigators continued until Dee began his prolonged stay on the Continent in 1583. The Queen was an occasional visitor, even making a special journey on 10 October 1580 to give Dee some words of comfort following the death of his mother (Diary) and reminding him that she had once called before on the day of his first wife's death (see CR, p. 17).

On 7 June 1581 Dee's second child Katherine was born, but strange events began to take place. On 3 August Dee noted that 'all the night very strange knocking and rapping in my chamber' was to be heard (Diary). This is undoubtedly connected with Dee's increasing involvement with magic, for the Action that opens

Sloane MS 3188 and which is dated 22 December 1581 is described by Dee as one of the last he experienced with Barnabas Saul as his scryer.[35] Dee had noted on 25 May of that year that he 'had sight in λρυστελλω [a crystal] offerd' to him and he 'saw', though what it is that he saw is not clear. Barnabas Saul is first mentioned in the Diary on 8 October. The following day 'Barnabas Saul, lying in the ..... hall was strangly trubled by a spirituall creature abowt mydnight' (Diary). On 6 March 1582 Saul 'confessed that he neyther hard no saw any spirituall creature any more' and left the Dee household two days later. The same day Dee was introduced to Edward Kelly, who was to act as his scryer until 1588, but who was then passing under the name of Edward Talbot. For the next two years Dee was principally involved in continuing discussions with those concerned with the voyage of discovery for a North-West passage and with the Actions which are recorded in Sloane MS 3188. Dee was meanwhile graced with another son, Rowland, who was baptised on 2 February 1583 (Diary).

On 18 March 1583 Dee 'receyved salutation' through a 'Mr. North from Poland' from Albertus Alasco (sometimes called Lasky), Count Palatine of Siradia, who was one of the most powerful of the Polish nobles reconverted to Catholicism. Lasky came to London on 30 April or 1 May following,[36] proceeding to Winchester House, Southwark, where he took up lodgings. Dee met Lasky in the Earl of Leicester's chamber in the court at Greenwich on 13 May and five days later Lasky dined with Dee at Mortlake (Diary). Lasky soon became partially involved in Dee's magical dealings, visiting Dee again on 15 and 19 June, staying overnight on the latter date, and dining with Dee once more on 2 August, this time at the Queen's expense (CR, p. 13). On the advice of the angels

'appearing' in the magical Actions, plans were made for the entire Dee household to return to the Continent with Lasky,[37] and on 21 September Dee, his wife and children, Kelly and his wife,[38] and Lasky left Mortlake for the two ships waiting for them some seven or eight miles beyond Gravesend. The departure was of a rather secretive nature, since Lasky was under some suspicion from Walsingham and Burghley,[39] and none of the remaining party had permission to leave the country. After some difficulties they landed at Brill on 29 September, boarding a Dutch hoy at Rotterdam. By degrees, the Actions with spirits still taking place at various halts, they reached Stettin on Christmas morning.

Dee had left his property in the keeping of Nicholas Fromond, his brother-in-law, but placed too much trust in the latter's goodwill. Upon his return in 1589 he found himself bound to remonstrate with Fromond and make a new agreement for him 'to occupy as a tenant with better order' (Diary, 20 December 1589). He had committed his household goods to the care of his brother-in-law with the intention of returning within twenty months, but Fromond sold some of the goods in his care and failed to collect rents owing to Dee (CR, p. 31). Shortly after Dee had left England in 1583 Fromond proved himself powerless to prevent an unruly mob, inspired by rumours of Dee being in league with the devil, from breaking into the library at Mortlake and destroying some 500 books, much laboratory equipment, and various astronomical and mathematical instruments, including 'the paire of Gerardus Mercator his best Globes' (CR, pp. 27-32). Much of the damage was utterly irreparable, some books being 'not to be gotten for money at any mart, or in any stationer's shop, they being very rare and excellent good bookes' (CR, p.32).

From Stettin the party moved quickly to Posen, covering the two hundred miles in only four days. Then they turned south and on 3 February 1584 reached Lask, the Polish prince's own property. The Actions continued and Dee was advised by the angels to go and live in Cracow (TFR, p. 67). It was five weeks after this instruction that the party finally moved, there having been much delay on account of Lasky's having mortgaged his estate at Kesmark[40] and being required to repay the money, which he did not have, by 23 April. Cracow was reached on 13 March and after lodging for seven nights in a church, they moved to a house in St. Stephen Street, Dee and his family shortly being joined by Kelly and his wife, who appear to have been a little delayed (TFR, p. 72). Lasky had remained behind, but arrived in Cracow on 25 April, en route for Kesmark. He now intended to redeem the property there, but King Stephen of Poland and his Chancellor were both set against him. Lasky therefore requested Dee to accompany him to Rudolph II, the Emperor of Austria, to whose father Dee had dedicated Monas hieroglyphica. The angels took Lasky's part but Dee delayed seeing the Emperor because of the heavy cost (TFR, p. 182). On 1 August he set off for Prague to see the Emperor, arriving there on the ninth, now in the company of Kelly's brother Thomas and Edmund Hilton, the son of John Hilton of Fulham, from whom Dee had borrowed money some years before (Diary, 18 June 1577). John Hilton had requested Dee on 4 October 1579 that his two sons be allowed to resort to Dee's house, so Edmund would have been accustomed to the way of life of the Dee household, including the disappearance of Dee and a scryer to a chamber for many hours.

On 15 August 1584 Dee was settled in Prague at a house lent for his use by a Dr. Hageck, the house being situated by Bethlem

in the old part of the city (TFR, p. 212). Dee's wife and children were still in Cracow, the first letter from her arriving on 21 August. Dee wrote to the Emperor on 17 August[41] and on 3 September received a letter granting him an audience. Dee immediately went to the castle and promptly gave a full account of himself. Such was his faith in the angelic utterances received through Kelly, that he told the Emperor to repent his sins and that the angels had commanded that all Dee's angelic dealings should be shown to him. Rudolph not unnaturally said that the time was not convenient and that he would read the accounts at some later date. On 12 September Rudolph wrote to Dee that a Dr. Curtius (Kurtzius) would act as an intermediary for arranging audiences and transmitting information and on 14 September Dee showed Curtius all his records of angelic dealings, which was not the wisest thing to do. There is some doubt about the honesty of Curtius and whether he did indeed pass on any information to the Emperor as he promised (TFR, p. 240). Dee also showed the fourth book (Sloane MS 3188, 44a - 59b) to the Spanish Ambassador at a dinner on 25 September. From these liberal displays of unorthodox religious activity probably arose the later trouble with the Papal Nuncio.

On 27 September Dee accused Curtius of being particularly unhelpful with regard to access to the Emperor, but upon being asked to release the Latin translations of the Actions, refused and promised to write a copy 'at leasure', which he probably did not do. Kelly meanwhile was voicing a desire to return to England (TFR, p. 247 & 254). On 8 October Dee's party was granted a passport of safe conduct for an indefinite time through all the Emperor's lands and Dee soon returned to Cracow to bring his family and goods on to Prague. He was back in Prague by 20 December

and on 12 January 1585 moved to another house near the market-place in Old Prague. Dee's position was now rather dangerous. The angels no longer favoured Lasky, Curtius and Rudolph and the records of the Actions contain undefined statements of plotting and treachery (see TFR, p. 379). On 27 February Dee and the two Kellys rode to Limburg, six miles from Prague in great secrecy, but they were back in Prague by 14 March, when Dee's son Michael was baptised. Michael was always a sickly child and died on 13 July 1594.

On 5 April Dee and Kelly returned to Cracow and on 17 April Dee accompanied Lasky to see King Stephen of Poland. On 23 May another audience was granted and a few days later King Stephen was present at a couple of Actions (TFR, pp. 404-408). August saw the party back in Prague, Stephen having been unconvinced by the Actions he had witnessed that Dee's promises to make the Philosophers' Stone could prove fruitful.

Now a newcomer, Francesco Pucci, became associated with the magical experiments. Pucci had spent much time in England and had left the Catholic church, publicly maintaining an extreme form of Pelagianism, in which he claimed that all men are by nature in a state of salvation.[42] An angelic commandment resulted in Pucci re-entering the Catholic Church (TFR, pp. 413-417), but he was evidently living in Dee's house by 30 April 1586.[43] By this time some communication had arisen between Dee and William, Lord Rosenberg, and Dee was asking the angels whether Rosenberg ought to be admitted to the Actions (TFR, p. 419). On 6 May Dee journeyed to Leipzig, arriving on the eleventh, and on 14 May he wrote to Walsingham requesting that Thomas Digges might be sent to his side.[44] Dee had kept up a correspondence with the Queen and

Walsingham during the last few years, but he was no longer in great favour in England and none of his requests bore fruit.

On 30 May Emperor Rudolph gave Dee and his company six days in which to leave Prague and so they journeyed to Erfurt. Pucci called on Dee and held out hopes that permission might be given for a return to Prague, for the new Papal Nuncio, the Bishop of Piacenza, was inclined to be more favourable than his predecessor Malaspina, with whom Dee had earlier run into trouble.[45] Pucci was in favour of Dee taking up the Nuncio's invitation to go to Rome, but it is quite clear that a charge of heresy awaited any arrival there. Pucci was probably trying to curry favour with the Church that he had once left and which still regarded him with some suspicion. Pucci consequently fell from favour with Dee and by the time that Dee's party arrived in Trebona[46] on 14 September, Rosenberg was the favourite and was admitted to the Actions by 14 October. In December Dee received an invitation from the Emperor of Russia to enter his Court and work in his service for a stipend of £2,000 sterling and a thousand roubles. For reasons of his own, perhaps a deep-seated loyalty to Elizabeth and England, to which he still intended to return, Dee refused the offer.

Kelly left for Prague on 30 December and commuted between Prague and Trebona frequently during the next three months, bringing money from Rosenberg on occasions. Lasky stayed at Trebona between 9 and 12 February 1587 and on 7 March sent Dee 3,300 ducats, probably through Kelly (Diary). Although the angels had cast doubt upon Lasky, he was still admitted to Dee's company as a friend, if no longer as one chosen by God for divine revelation. By 4 April Kelly was once more settled as part of the household and the Actions began again after some interruption. He was

however anxious to be set free from the angelic demands made upon him and told Dee that he prayed at least once a day that he might 'no more have dealing to scry' (TFR, p.*3). The angels reproved him but granted his freedom and declared that the visionary ability would pass to Dee's son Arthur. Consequently on 15 April Arthur Dee, then seven years old, was placed in front of the crystal in which the visions were to be seen. At first Arthur did see something, a vision of two men with crowns appearing three times on different days, but he also saw pricks of light which Dee concluded were probably 'something of the Glass it self: as there were in it certain white spots' (TFR, p.*5). By Friday 17 April Arthur was declaring that he no longer saw anything in the stone, while Kelly claimed to have seen many spirits while praying with Arthur. The experiments with Arthur came to an end on 18 April when he fainted and Kelly resumed the office. Kelly received instructions concerning a new unity to exist between the four adults, that is Dee, Kelly and their wives, and there began one of the most curious episodes in the whole business.

Dee understood this unity to be spiritual but Kelly said that he understood something different and resolved to leave (TFR, p.*11). After much hesitation he expounded to Dee that the unity was to be a common sharing of everything, including wives. Dee rebuked the spirit, Madimi, that brought 'so hard and unpure a doctrine' and he and Kelly argued until early in the morning. Dee's faith in the angels was such, however, that he was finally persuaded,[47] and told his wife that he could 'see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done' (TFR, p. *13). Jane was horrified but succumbed to her husband with the words: 'I trust that though I give myselfe thus

to be used, that God will turn me into a stone before he would suffer me to receive any shame or inconvenience'.[48] Both she and Kelly's wife demanded a repetition of the Action, but the answer was still the same. Thus on 3 May 1587 a document was drawn up and signed by all four partners which stated that they should hold all things in common with no intention of impurity or guilt and that they should tread under foot all doubting that the true power of the remission of sins was from the Creator (TFR, pp. *20-*21). The outcome of this cross-matching is not recorded in TFR, but an erased passage in the original manuscripts shows that a sexual relationship did take place, at least on the part of Kelly. In an Action of 23 May Kelly saw a man on a white horse (signified in the MS by ▻) and the following dialogue took place:

▻ Kelley: was thy brothers wife obedyent & humble vnto the
E K ——she was
▻ Dee was thy brothers wife obedyent vnto the
△ ——— she was obedyent.
▻ Even as you wer, one obedyent vnto an other: Euen so shall the lord deal w/th/ you.
E K——he is rydden away: he semeth to ride throwgh a great feelde
E K—— Here is now cōme Madimi
▻ Dee dost thow ly, or say truth, in saying she was obedyent——
△ ——I cownted her obedyent for that, she did: Wherein she thowght her obedience to consist: for that she did not cōme after, as I thowght she wold, she might seme in some part disobedyent: but if it offendeth not god, it offendeth not me: and I beseche god it did not offend him.[49]

Kelly's motives throughout the whole business are obscure. The angels had declared in an Action of 4 April that his wife was barren and there is evidence of hiS having taken a violent dislike to her.[50] Whether the angelic voice commanding the cross-matching was part of a fraud on Kelly's part or whether he really believed that he heard such a demand matters little. The day after Dee drew

up the first draft of the document signed by the four, Kelly wrote an article washing his hands of the whole matter and on 20 May Kelly cut Dee's document in two, retaining half. Whether this was to make Dee adhere to the covenant by threatening exposure or whether it was to ensure that Kelly's name would not be found on such an incriminating document is not clear. Either way this whole episode signalled the approaching end of the Actions with spirits for a protracted period. The manuscripts end the series of Actions with Kelly on 23 May 1587 and there are no other records of scrying until 20 March 1607, when Kelly was dead and Dee was using his servant Bartholomew Hickman as scryer. Whether there are some records missing after 23 May it is not possible to say, but Dee's Diary shows that Kelly became increasingly involved with alchemical experiments. It seems likely that attention was turned from angelic revelation to the making of the Philosophers' Stone, concerning which the angels had already delivered much information.[51]

Kelly was frequently riding to Prague and in October a certain John Carpio, who had joined them at Trebona, 'did begyn to make furnaces over the gate, and he used...rownd bricks, and for the yern [iron] pot was contented now to use the lesser bricks, 60 to make a furnace' (Diary, 28 & 29 October 1587). This Carpio was to leave on 10 December on the order of the Emperor 'to marry the mayden he had trubbled' in Prague, returning in April with his new wife. Kelly was by now established either in his own lodgings or in separate apartments in the Trebona house (see Diary, 13 January 1588). On 8 February 1588 Kelly sent for Dee to see how he distilled 'sericon', so he was evidently working separately and in some secrecy from Dee. The relationship between them was foundering

and on 10 April Dee wrote to Kelly and his wife two 'charitable letters, requiring at theyr hands mutual charity' (Diary) for Kelly was undermining Dee's influence with Rosenberg, who himself had much influence with the Emperor. The rest of the year saw Kelly demonstrating his alchemical skill to Dee, but ever using him unkindly, and Dee was no longer favoured by his erstwhile patrons. Kelly had more to offer them in the shape of the promised Philosophers' Stone. On 15 September Dee complained in his diary: 'the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for'.

Dee, with an addition to the family, a son Theodore born on 28 February, was resolved to return to England and on 10 November 1588 he wrote to the Queen, congratulating her on the defeat of the Armada and requesting leave to offer his services to her once again.[52] On 4 February 1589 Dee delivered to Kelly various equipment and books for Rosenberg 'and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed' (Diary), for Kelly was still being paid £50 a year for serving Dee.[53] Rosenberg was away and did not bother to make a personal farewell, dispatching his man Menschik to see Dee on his way. Dee left Trebona on 11 March, but in style with fifteen horses, three coaches, and an escort of twenty-four soldiers from Diepholt to Oldenburg, and six musketeers from Oldenburg to Bremen, all at a cost of some £600 (CR, p. 32). He was in Bremen by 19 April where he stayed until 19 November, mingling with the learned men of the region. He took ship for England and reached Gravesend on 2 December, six years after his departure and now alone with his family. He always hoped that Kelly would return (see Diary, 23

January 1590) but his erstwhile scryer was to meet his end in the Bohemia in which he had chosen to chance his fortune.

Dee returned to his house at Mortlake, to the ruined library and the despoiled laboratories. On 5 March 1590 his daughter Madimia was born. Dee's Diary now contains little more than domestic and financial matters and notes of his writing to Kelly, who was not performing the service of a friend to Dee (see Diary, 5 June 1590). Dee was in desperate financial straits. He had received no money from his two rectories while he was abroad, nor was there any awaiting him on his return. The Queen promised him something 'to kepe Christmas with', but riding by his door on 4 December declared that 'there was never promisse made but it was broken or kept', although two days later she sent him £50. By 21 January 1591 Dee recorded that he was 'utterly put owt of hope for recovering the two parsonages by the Lord Archbishop and the Lord Threasorer' (Diary) and he was forced to sell some plate. Throughout the year he was put in hope of rewards that never materialised, as with 'the jentle answer of the Lord Threasorer that the Queene wold have me have something at this promotion of bishops at hand' that he noted on 20 December. New Year's Day 1592 saw the birth of yet another dependant, his third daughter Francis.

By November 1592 Dee's state was so desperate that on the ninth he drew up a supplication which Lady Warwick presented the same day to the Queen at Hampton Court, begging for a personal audit of and investigation into his affairs (CR, p. 3). This was the Compendious Rehearsal and on 22 November two commissioners appointed by the Queen, Sir John Wolley, Secretary for the Latin Tongue to the Queen, and Sir Thomas Gorges of the Privy Council,

sat in Dee's 'late library-roome' and heard Dee read the document (CR, p. 4). The supplication contains towards the end a chapter containing 'sundry good reasons, why' Dee should 'rather desire Sainct Crosse's, than any other living, fee, or dignity of like value to be had in any other place' (CR, p. 30). Dee's principal reasons for desiring the Mastership of Saint Cross embraced finance, privacy, and the potential for housing books, instruments, laboratories, and even a printing press (CR, p. 40). The immediate result of the Compendious Rehearsal was a gift of 100 marks from the Queen (Diary, 1st December 1592), and on 21 May 1594 his suit was 'graunted after a sort' by the Queen 'but referred all to the Lord of Canterbury' (Diary). By then however, Dee was having recurrent attacks of 'a great fit of the stone' in his kidneys (Diary, 31 March and 15 June 1594). Dee decided to support his supplication to the Queen with a brief version of the Compendious Rehearsal to Archbishop Whitgift and in 1594 or 1595 the Archbishop was presented with A Letter Containing a Most Briefe Discourse Apologeticall, with a Plaine Demonstration, and Feruent Protestation, for the Lawfull, Sincere, Very Faithfull and Christian Course, of the Philosophicall Studies and Exercises, of a Certaine Studious Gentleman: An Ancient Seruant to her Most Excellent Maiesty Royall.[54] Everything fell through, however, and on 29 June 1594, Dee wrote in his diary:

> After I had hard the Archbishop his answers and discourses, and that after he had byn the last Sonday at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

As if this was not enough to bear, his son Michael fell ill on 6 July and on 13 July 'did give up the ghost' (Diary).

In January the following year, however, Archbishop Whitgift was pressing the Queen to grant Dee the Wardenship of Christ's College, Manchester, as Dr. William Chadderton, the incumbent and Bishop of Chester, was to be promoted to the see of Lincoln. Sir John Wolley presented the bill to Elizabeth on 5 February 1592, but she deferred signing. She did finally put her name to the bill on 18 April and on 25, 26 and 27 May it passed the Signet, the Privy Seal, and the Great Seal (Diary).[55] The future at last held some kind of security for Dee and his family, which was increased on 14 August by the birth of another daughter, baptised Margaret on the twenty-seventh. Dee's house continued to see a succession of visitors, but preparations were under way for the northward move and on 15 February 1596 he arrived in Manchester.

The affairs of the College were in some disarray and Dee began to set them in order. A Royal Commission was appointed and on 18 June 'the commission for the colledge [was] sent to London to be engrossed in the Duchy office' (Diary). Dee's diary for the Manchester years record various controversies between himself and the curates under him. Dee had always stipulated that he wanted no post which bore the responsibility for the cure of souls and his interests in the college were strictly temporal. His library was in much demand, however, and it is not surprising that he records lending such works as John Wier's De praestigiis daemonum, the Fustis daemonum and Flagellum daemonum of Hierom Menghi, and the Malleus maleficarum.[56] Lancashire was renowned for witches and witch-trials. Disputes and difficulties over the College lands eroded Dee's income and by 17 February 1597 Dee was compelled to borrow money again and sell some of his plate, such as his 'silver tankard with the cover, all dubble gilt, of the

Cowntess of Herford's gift to Francis her goddaughter' and Dee's daughter (see Diary).

By the beginning of 1598 Dee had four lawsuits on his hands[57] and the troubles at the College continued. The diary ceases abruptly on 11 March 1598 and does not resume again until 10 June 1600. There are no records of Dee's life during this period, but he undoubtedly spent some of the time in London, since the first entry of 1600 records his setting off from London for Manchester again. He probably made a personal journey to represent to the Privy Council the terrible state of affairs at Manchester, where the College had become virtually 'no college'.[58] Another commission sat in the College chapter house on 3 July 1600, but Dee's problems did not only concern the affairs of the College. He records that on 11 September commissioners from the Bishop of Chester 'did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month' (Diary). By the end of the year Dee was again forced to borrow money against his plate (see Diary, 20 December 1600). The diary closes on 6 April 1601 and there is no further record of Dee's life save a few fragments at the end of TFR, concerned with scrying for treasure and stolen goods, and certain information gathered from acquaintances of Dee by John Aubrey and Ashmole.

Dee's son Arthur married in 1602 and settled near his parents at first, but it can have been little consolation to Dee. With the death of Queen Elizabeth on 23 March 1603 he lost his last patron and protector. King James's fixation with witchcraft placed Dee in a precarious position and although no charges were ever brought against him, rumours concerning his magical dealings

increased. Dee was evidently much harassed for on 5 June 1603 he presented to the King a petition 'to cause your Highnesse sayd Servant, to be tryed and cleared of that horrible and damnable, and to him, most grievous and dammageable Sclaunder: generally, and for these many yeeres last past, in the Kingdome raysed, and continued, by report, and Print, against him: Namely, That he is, or hath bin a Coniurer or Caller, or Invocator of diuels'.[59] He followed this three days later with a verse address to Parliament, requesting them to pass 'an Act Generall against slander, with a special penal order for John Dee, his case'.[60] To both pleas there was absolutely no response. It was as if Dee did not exist. A bereavement greater than that of his good name was to strike Dee in 1605, for having nursed her children safely through an outbreak of plague, Jane Dee fell victim herself and on 23 March was buried in the collegiate church of St. Mary in Manchester.

On 20 March 1607 Dee was in London 'at Mrs. Goodman her house' still using Bartholomew Hickman as his scryer (TFR, p. *34). Whether Dee had moved back to London permanently or not cannot be ascertained, but he was staying at 'the Three Kings' in Westminster in July and was in ill health (TFR, p. *33). The angelic dealing promised another journey abroad but it was a fruitless dream. The last entry in TFR is dated 7 September 1607. Dee was attended by his daughter Katherine but in his last days she was forced to sell secretly books from his library in order to obtain the money to keep them alive.[61] On which day in December 1608 Dee died and on what date he was buried in the chancel of Mortlake church is not known, since the relevant parish records of Mortlake are missing, as is also the stone which Aubrey says marked his grave.[62] Unfortunately his reputation as a necromancer and conjurer

did not die with him, but on the contrary took on an even more vigorous life.

b) Edward Kelly

Far less is known of Kelly than of Dee and much of the information concerning his life before the meeting with Dee is based upon later gossip collected by Ashmole and Anthony à Wood (see notes 2 and 3). That he was born at Worcester on 1 August 1555 we know from Dee's horoscope for him.[1] He is accredited with training as an apothecary[2] and with having studied for some time at Oxford under the name of Talbot.[3] He is reported to have had his ears cropped in the pillory at Lancaster either for forging title-deeds or for coining base money about 1580.[4] Long after his death he was accounted with having once dug up a corpse in Walton-le-Dale park in order to question the dead or 'an evil spirit speaking through his organs', but this belongs to the tradition of Dee and Kelly as necromancers in league with the devil.[5] At some time he acted as a secretary to Thomas Allen,[6] a magus not unlike Dee, whence he may have acquired his knowledge of magical works and particularly of Agrippa's De occulta philosophia.

His first meeting with Dee was on 8 March 1582 in the company of a Mr. Clerkson, if the title of 'frende' of Clerkson does indeed refer to Kelly (Diary). Kelly was using the name of Talbot and he and Clerkson visited Dee again at dinner time on 9 March and 'declared a great deale of Barnabas nowghty dealing' with Dee, Barnabas Saul being Dee's scryer at the time (Diary). The diary entry for this date shows that Dee may have heard of Kelly earlier than 8 March, and even if not, was impressed by Kelly's knowledge,

which already included visionary experiences. Clerkson informed Dee that Saul had been

> telling Mr. Clerkson ill things of me [Dee] that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me.

On 10 March Kelly went again to Dee's house and asked Dee to show him 'some thing in spirituall practise' having 'two dayes before made the like demaunde' (Sloane MS 3188, 9a). Dee explained that he was not practised in 'the vulgarly accownted Magik' but confessed that he had long desired a helper in his 'philosophicall studies'. Dee then requested Kelly to try and call the angel Anchor to appear in a crystal stone and within fifteen minutes Kelly saw a spiritual creature who declared himself to be the angel Uriel. Thus began the relationship between Dee and Kelly as master and scryer, although Kelly confessed that his first coming had been to trap Dee if he 'had any dealing with Wicked spirits' (Sloane MS 3188, 9a).

Kelly was presumably not yet living in Dee's house, but there is no indication as to where he was lodging. He left for London on 22 March 'to take his jornay', probably to collect some belongings, and must have returned before 28 April, when the records of the Actions resume with some folios missing (see above p. 11). On 4 May Kelly left again to collect some books that were in the possession of Lord Monteagles and there was evidently a rupture between Kelly and Dee between this date and 13 July; this I have discussed in reaching my conclusions about the possibility of some records of Actions being missing between 4 May and 15 November 1582 (see above pp. 12-15). The Actions did not begin again until 15 Nov-

ember, by which time Kelly was using his real name. On 17 November the angels declared that 'none shall enter into the knowledge of these mysteries but this worker', indicating Kelly (Sloane MS 3188, 51b, 19-20) and his position as Dee's scryer was consolidated.

On 29 April the angel Michael had made Kelly swear to perform whatever Michael might require of him, and at the end of the Action had told him that he must take a wife (Sloane MS 3188, 39b). Kelly professed that he had no desire to enter into wedlock but sometime before he returned permanently to Dee's service he married Jane or Joan Cooper of Chipping Norton,[7] who was born on 23 June 1563 (Diary, p. 1). The date of this marriage is not known, but since the girl came from Chipping Norton it seems most likely that it took place after Kelly had left Dee again on 22 November to go to Blockley at the foot of the Cotswold Hills. He was supposed to return in ten days but the Actions did not resume until 23 March 1583 and Kelly seems to have spent the winter in that area.

On his return Kelly also brought with him a book and a scroll 'written in strange characters' (Sloane MS 3188, 61a) and a phial containing a red powder.[8] He had been led to the discovery by 'a spirituall Creature'. Dee often refers to the book as being 'the Book of Dunstan' and Fell Smith suggests that it may have been a copy of the manuscript Tractatus...de lapide philosophorum which was formerly believed to be the work of that saint.[9] Certainly the book was alchemical in nature. The scroll gave in cipher the names of ten places which with angelic help would yield treasure buried by the Danes. The powder was an important discovery which would yield the secret of the Philosophers' Stone.

Although Kelly was employed as Dee's scryer he was not averse to raising spirits, even of a wicked nature, during Dee's occasional absences.[10] This was one of the causes of dissension between them, but Kelly's volatile nature was such that their relationship was never stable for long.[11] Dee firmly believed that the spirits called into the crystal were good spirits, whereas Kelly frequently denounced them as deluders and refused to deal with them anymore. Each time Dee persuaded him to return to the business of scrying, arguing that the creatures were good and their words true. Kelly exhibited throughout that melancholic disposition which was traditionally associated with a capacity for visionary experience.[12]

Dee had contracted to pay Kelly £50 per annum on 29 June 1583 in order to retain the services of his scryer, but even this did not bind the two together in any certain fashion. On 4 July 1583 Kelly took offence at a letter which Dee had written to Lasky and shortly after saw a spirit which told him to leave immediately, for if he were to stay with Dee he would be hanged and if he were to go away with Lasky he would be decapitated. Kelly immediately rounded on Dee, saying:

> You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham (TFR, p. 30).

He then mounted his mare and rode off towards Brentford. Yet by ten o'clock that same night he had returned, calmed and pliant to Dee's wishes. The spirit Madimi appeared to him and rebuked him for his outburst, telling him that 'thou hast a Just God that loveth thee...therefore be thou vertuous' (TFR, p. 32).

After this scene with Kelly there is a hiatus in the records of the Actions. It seems that Kelly went away again for Dee's Diary notes that on 7 July 'George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study'. He also notes that on 1 August 'a Wurceter-shire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. He was sent to E.K.'[13] He was evidently back in the Dee household by 18 August, however (Diary). On 21 September they all went with Lasky to Gravesend to catch the ships that would carry them to the Netherlands.

I have documented the travels of the party and the comings and goings of Kelly in the biography of Dee and concerning the Actions with spirits there is little to add. Kelly continued to act as Dee's scryer until 1588 with the usual outbursts, departures and reconciliations that had marked his relationship with Dee in earlier years. It was becoming evident to him, however, that Lasky was not going to become the King of Poland[14] and that the expected largess at his hands was no longer to be looked for. His interest therefore turned to providing his own wealth through the making of the Philosophers' Stone. He claimed success on 19 December 1586, when Dee noted in his Diary that Kelly had made projection and produced nearly an ounce of best gold. Over the next few months Dee's Diary records many gifts from Lord Rosenberg being delivered through Kelly and it seems that Kelly had become a favourite of Rosenberg and possibly the Emperor as well. The new patronage could only be a result of his 'success' at trans-mutation. On 28 September 1587 Dee recorded that he delivered 'to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made' which weighed twenty ounces

and by 8 February 1588 Kelly was working separately in his own laboratory and sending for Dee to view the results of his experiments (Diary). The partnership with Dee was breaking up but despite the many frictions between the two, Kelly did not totally ignore Dee. On 10 May 1588 Dee noted in his Diary that 'E.K. did open the great secret to me, God be thanked!', although the reason for this alchemical revelation may not have been so much friendship as a desire on Kelly's part to show Dee that he was the master now, having exceeded Dee in knowledge.

When Dee decided to return to England, the first of the party to begin the long homeward journey was Kelly's wife (Diary, 17 October 1588). Her relationship with her husband had never been good, and there was little to make her stay when Kelly alone decided to remain in Bohemia. Before leaving himself Dee gave Kelly his 'Glass, so highly and long estemed of our Quene',[15] and also gave him 'the powder, the bokes, the glas and the bone, for the Lord Rosenberg' (Diary, 4 February 1589). Dee seems to have expected Kelly to join him at Stade, thinking they would return to England together (Diary, 3 November 1589), but he was much mistaken. Kelly was now much honoured by the Emperor Rudolph for his gold-making and was made a knight of Bohemia.[16] Throughout 1590 frequent letters passed between Dee and Kelly, either through Thomas Kelly or Francis Garland, and Kelly's reputation as a possessor of the Philosophers' Stone captured many minds.[17] It was even said that Elizabeth received a warming pan, from the lid of which a piece had been cut, transmuted into gold and then replaced.[18] Even Burghley was convinced and in a letter to Edward Dyer, urged him to try and persuade Kelly to return.[19] He was also in direct correspondence with Kelly[20] and Kelly promised that he would 'shortly

send the good thing desired for your health'.[21]

It is doubtful whether Kelly ever had any intention of returning to England, but even if it had been in his mind, events in Prague were to overtake him. He had established himself in a house near the palace and had been rejoined by his wife, his brother and Edward Dyer. On the last day of April 1591 the Imperial Guard broke in to arrest Kelly, but he had already fled to Rosenberg. He was tracked down to Sobislaus, twelve miles from Prague, on 2 May and taken to the Castle of Pürglitz, three miles from Prague, where he was kept imprisoned for two years.[22] The charge was apparently Laesus Majestatis, for three days before the order for his arrest Kelly had refused to obey a summons from the Emperor.[23] In prison he wrote a treatise entitled De lapide philosophorum which he dedicated to Emperor Rudolph and in which he writes of two other imprisonments.[24] He was enlarged on 4 October 1593 and the correspondence with Dee resumed. On 12 August 1595 Dee received 'Sir Edward Kellyes letters of the Emperor's, inviting me to his servyce again', but by then Kelly may already have been dead. The manner of his death is not certain, but the legend is that he was imprisoned again in one of Rudolph's castles and that he broke his legs in a fall, while attempting to escape, dying a few days later.[25] Wood notes the date of Kelly's death as being in October 1595 and the news reached Dee on 25 November, when he noted in his Diary simply 'the newes that Sir Edward Kelley was slayne'.

c) Other Scryers

Barnabas Saul

The first Action in Sloane MS 3188 involves a scryer by the name

of Barnabas Saul and is included by way of a prologue to the Actions with Kelly. There is little factual information available concerning Saul. Unlike many other of Dee's acquaintances and servants, his date of birth is not recorded in the Diary and if Dee ever did cast his horoscope, it is not extant. The first reference to him in Dee's writings is on 8 October 1581 when Dee records: 'I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I found no truth in it' (Diary). The next day Saul 'was strangly trubbled by a spirituall creature abowt mydnight' (Diary). Saul ceased to scry for Dee by at least 6 March 1582, when he confessed that he 'neyther hard or saw any spirituall creature any more', but it is probable that he ceased much earlier, since the Action of 22 December 1581 is described by Dee as 'one of the last Actions' with this scryer (Sloane MS 3188, 7b). The date on which Saul began to act as Dee's scryer is uncertain, but it cannot have been particularly long before 1582 on account of the lack of references in the Diary, Dee being a meticulous recorder. Since Dee writes that the prayer on fol. 5a of Sloane MS 3188 was used from 1579 onwards, it is possible that Saul was first employed in 1579, the new prayer coinciding with the arrival of the new scryer.

Whether Saul ever lodged in Dee's house is unknown, but it is evident from Dee's Diary entry of 27 January 1582 that he was by then living separately. It seems likely that he had already broken with Dee to some extent and was no longer scrying for him, having been indicted at Westminster Hall. He was acquitted on 12 February, but was no longer on friendly terms with Dee (see Diary, 9 March & 19 July 1582). The relationship between Saul and Dee was no better than that between Kelly and Dee. Dee had once had great hopes,

writing that 'hearing of one, (A Master of Art and a preacher of thy word admitted) accownted as a good Seer, and skryer of Spirituall apparitions, in Christalline receptacles, or in open ayre', he had eventually procured his services. Unfortunately Dee soon found 'great diuersity betwene his private usual manner, and intents of practise, and my pure, sincere, devowte, and faithfull prayer' (Sloane MS 3188, 7b), and he caught Saul dealing with wicked spirits (Sloane MS 3188, 10b). Like Kelly, Saul was 'very unwilling to here him self rebuked for his nawghtynes' (Sloane MS3188, 7b), and the partnership dissolved. The Action of 22 December 1581 is the only extant record of the dealing with Saul, the rest having been hidden in a capcase in the chimney of Dee's house at Mortlake (Sloane MS 3188, 90b). Whether they were found and destroyed when the mob broke into Dee's house in 1583, or whether they perished with the house or with so many of Dee's other papers after his death is unknown.

Bartholomew Hickman

Dee's last recorded scryer was Bartholomew Hickman, who was born at 'Shugborowgh' in Warwickshire on 24 August 1554 (Diary, p. 1), this presumably being the modern Lower Shuckburgh between Daventry and Southam (I can find no Upper Shuckburgh). He seems to have visited Dee first on 22 June 1579 in the company of his uncle Richard Hickman and a Mr. Flower, who had been commended to Dee by Christopher Hatton. There is no further reference to Hickman in Dee's Diary until 13 February 1591. It is possible that he may have acted as scryer for Dee in 1579, but he never seems to have lodged with Dee and there is no record of their meeting again until a couple of years after Dee's return from the Continent. By then Hickman was married and had a daughter Jane (Diary, 31 May 1591). According to the

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extant records Hickman was never employed in Dee's service (although his daughter was) but was preferred by Dee to the service of Lord Willoughby (Diary, 2 December 1594). He remained a close friend of Dee, however, visiting him many times, receiving financial help, and sometimes acting as a messenger and carrier (Diary, 7 September 1592 & 27 February 1598).

Although not in Dee's service, Hickman probably did act as a scryer for Dee during his many visits, for on 29 September 1600 Dee 'burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions'.[1] In contrast to the relationship between Dee and his other scryers, Saul and Kelly, there is no indication that Dee and Hickman ever fell out with one another. Even the reference to 'untrue actions' does not necessarily imply that Dee thought Hickman acted fraudulently. The burning of the papers in front of witnesses suggests that Dee was in part recanting his spiritual dealings, perhaps to allay the rumours that were being voiced by other Fellows of the College at Manchester. Certainly Hickman was scrying for Dee again in the latter's last year, when the old man of eighty had returned to London (see TFR, pp. *32-*44).

Others

Dee's protestation to God in Sloane MS 3188 says that he had 'perceyued by some slight experience with two diuerse persons' that God had 'a speciall care' to reveal knowledge to Dee through his 'true Ministers Angelic and Spirituall' (Sloane MS 3188, 7b). This suggests that there was no extended period of scrying before the employment of Barnabas Saul, even though he appears to have had a special prayer for invoking the angels Raphael and Michael between 1569 and 1579 (Sloane MS 3188, 5a, 39-41). There are no definite

statements in Dee's writings as to the identity of these two individuals, but certain conjectures can be made.

Dee noted on 25 May 1581 that he had sight in a crystal (Diary) but this implies that he saw the vision himself, although this cannot be stated with any certainty. Even if a scryer was present, it was most likely to be Saul at this time. There is, however, a strong case for one Roger Cook having at some time acted as a scryer before Saul. In his Diary entry of 5 September 1581 Dee noted that Roger Cook 'who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott wordes between us; and he, imagining with hisself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing with Mr. Henrik, thowght that he was utterly recest from intended goodnes toward him'. If Dee had first turned to scrying with a young boy, in the traditionally approved manner,[2] he might have used Cook in 1567. Cook was certainly an assistant in Dee's alchemical experiments (Diary, 28 December 1579), although not greatly trusted it seems (Diary, 5 September 1581). Cook was as troublesome to Dee as were Saul and Kelly, and the Diary entry of 12 July 1581 notes in Greek characters 'roger his incredible doggednes and ingratefulnes agains me to my face, almost redy to lay violent hands on me'. The unstable melancholy of Cook resembles that of Saul and Kelly and the humour was regarded as most suitable for such experiments as scrying.[3]

Another candidate is one William Emery, who was born in Danbury, Essex, on 14 July 1568. Dee was told by Adrian Gilbert and John Davis, who were later both conversant with the Actions with spirits,[4]

about 'some of Emery his most unhonest, hypocritical1, and devilish dealings and devises' against him (Diary, 18 October 1579). Since William Emery was then only eleven years old, this most probably refers to the boy's father. If Dee was pursuing the common practice of using a child as a scryer, then the father may have spread around reports of conjuring, after having once given his consent for the use of the boy. The charge of hypocrisy suggests as much.

Other candidates may be drawn from the names that Dee records in his Diary. On 3 April 1581 Dee went to one John Brown 'to see the manner of the doings' and he was engaged in 'philosophical1 dealing' with a Mr. Henrick (Diary, 5 September 1581). A Robert Gardner had entered Dee's service on 29 September 1581, and after Saul had left declared 'a certain philosophical1 secret, as he had termed it, of a spirituall creatuer' (Diary, 23 May 1582). While these three individuals would not appear by Dee's notes to have preceded Saul in any scrying experiments, it is possible that at an earlier time one of them had brought about Dee's 'slight experience'.

a) John Dee

1. The original in Dee's hand is now BM Cotton MS Vitellius. C.VII, art. 1, but it was partly burned after Ashmole had made a transcript (Ashmole MS 1788, art. 1). It was first printed in the Appendix to Johannis confratris et monachi Glastoniensis by Thomas Hearne (Oxford 1726), and is most recently to be found in Autobiographical Tracts of Dr. John Dee, edited by James Crossley, Chetham Society Publications, vol XXIV (Manchester 1851), pp. 1-45. All references to The Compendious Rehearsal (hereafter CR) are to this later edition.

2. Peter French's book has an extensive bibliography which lists the shorter studies of particular aspects of Dee's life and works even to the slightest reference, both in printed form and in manuscript, in addition to the standard larger works.

3. In the pedigree that Dee drew up for himself (BM Cotton Charter XIV, art. 1) the family was of Welsh origin and traceable to the ancient Welsh prince Roderick the Great. Dee also claimed a distant relationship with Queen Elizabeth herself.

4. See French, John Dee, p. 5, and I.R.F. Calder, 'John Dee Studied as an English Neo-Platonist' (unpublished Ph.D. dissertation, University of London, 1952), 2 vols, I, p. 15, for documentary evidence.

5. They are not to be found there now. It is possible that they always remained in Dee's library, while being 'left to the use of the Fellowes and Schollers of Trinity College' (CR, p. 5), since in his list of damage done to his library in 1583, Dee records the loss of 'the paire of Gerardus Mercator his best Globes, the Theorick of the eighth spheare, and the Astronomer's staff' (CR, p. 32).

6. Dee lists many visitors, including the Duke of Mantua, Don Luys de la Cerda 'afterwardes Duke de Medina Coeli in Spaine', Sir William Pickering, Mathias Hacus, Mathematician to the King of Denmark, and Joannes Capito, Physician to the King of Denmark 'and a good mathematician also' (CR, pp. 6-7).

7. 'Very many of all estates and professions were desirous of my acquaintance and conference, as Orontius, Mizaldus, Petrus Montaureus, Turnebus, Straselius, Vicomercatus, Paschasius Hamelius, Petrus Ramus, Gulielmus Postellus, Fernelius, Jo. Magnionus, Johannes à Pena, &c.' (CR, p. 8).

8. Dee listed his printed and unprinted works in The Compendious Rehearsal (pp. 24-27) and also in A Letter Containing a Most Briefe Discourse Apologeticall, written in 1594-5 (Autobiographical Tracts, pp. 73-77).

9. See Calendar of Patent Rolls, Edward VI, 1553, V, 199, and CR, p. 31.

10. See W.R.B. Prideaux, 'Books from John Dee's Library', Notes and Queries, 9th Series, VIII (1901), pp. 137-138.

11. Charles Henry Cooper and Thompson Cooper, Athenae Cantabrigiensis, 2 vols (Cambridge 1861, republished 1967), II, 505-6.

12. Anthony à Wood, Athenae Oxoniensis, II, 542. Leicester later became the patron of Dee, in so far as Dee ever received any continuous patronage, and he owned a first edition of Henry Billingsley's translation of Euclid's Elements of Geometrie (London 1570), which contained an important preface and many annotations by Dee. Leicester's copy was advertised for sale in 1977 and a description may be found in Catalogue 954, 'Science and Mathematics', of Bernard Quaritch Ltd.

13. The order was 'to make searche for oone John Dye', but this is generally accepted as referring to Dee (Acts of the Privy Council, 1554-1556, n.s., V, 137).

14. Calendar of State Papers, Domestic, 1547-1580, No. 34, p. 67.

15. See John Philpot, The Examinations and Writings of John Philpot, edited by Robert Eden, Parker Society (Cambridge 1842), pp. 69 & 80.

16. The original in Dee's hand is BM Cotton MS Vitellius. C.VII, art. 6, and there is a transcript by Ashmole to be found in Ashmole MS 1788, art. 8. The Supplication is printed in Autobiographical Tracts, pp. 46-47.

17. See BM Harleian MS 1879, arts 1, 5 & 6, and Ashmole MS 1142, II (Ashmole's transcript).

18. 'Being to her Majestie commended by the right honourable Earle of Penbroke, and the Lord Robert, after Earle of Leicester...her Majestie used these wordes unto the said Lordes, "Where my brother hath given him a crowne, I will give him a noble"' (CR, p. 12).

19. This philosophical and alchemical work was printed at Antwerp in 1564 and reprinted at Frankfurt in 1591. It has been printed with an introduction and translation by C.H. Josten in AMBIX, XII (1964), pp. 84-221. All references to Monas are to this edition.

20. Dee seems to have been involved personally with the treatment of the Marchioness, for he received a letter dated 24 December 1564 containing a treatise Ad cancrum curandum from Bartholomeus de Rekingken in Vienna (Ashmole MS 1788, fols 134-135).

21. Chancery Proceedings, Series II, Bundle 49, No. 44, cited by E.G.R. Taylor, Tudor Geography: 1485-1583 (London 1930), p. 107.

22. In a survey of 1616 the house was already called 'ancient' (Smith, John Dee, p. 30).

23. He performed useful services in allaying fears aroused by the discovery of a wax image of the Queen, transfixed with a pin, in Lincoln's Inn (CR, pp. 21-22), and in pronouncing his judgement on the appearance of a new comet in 1577 which had 'unduly bred great feare and doubt in many of the Court' (CR, p. 21).

24. See especially Frances A. Yates, Theatre of the World (London and Chicago 1969).

25. Dee had augmented Robert Recorde's Grounde of Artes in 1561.

26. The manuscript copy is now Ashmole MS 1789, art. 4.

27. On the paradoxal compass see E.G.R. Taylor, Tudor Geography: 1485-1583, pp. 95-96.

28. BM Cotton MS Vitellius. C.VII, art. 3. This MS is partly burned and parts of it are missing. A list of its contents is to be found in Ashmole MS 1788, art. 4.

29. John Dee, General and Rare Memorials Pertayning to the Perfect Arte of Navigation (1577), facsimile edition, The English Experience No. 62 (Amsterdam and New York 1968), pp. 13-14 and 34-35.

30. Thomas Fulton, The Sovereignty of the Sea (Edinburgh 1911), p. 99.

31. See Commentary to 8b, 25.

32. Dee's Diary entry of 24 March 1577 reads: 'Alexander Simon the Ninivite came to me, and promised me his servise into Persia', although there is no record of Dee having gained any first-hand experience and knowledge of the Middle East and Orient.

33. Arthur Dee was to become an eminent physician and alchemist and his life is documented in Smith, John Dee, pp. 307-316, and in the Dictionary of National Biography.

34. In March 1579 Dee signed a letter with Thomas Gresham, Martin Frobisher and others to the Council of State desiring that those Adventurers who had not paid their contributions should be admonished to do so without delay (Calendar of State Papers, Domestic, 1547-1580, p. 621.)

35. See Sloane MS 3188, 7b, 38-40. A scryer is a person who sees visions in reflecting objects such as water and crystal.

36. Dee's Diary records Lasky's arrival as being on 1 May whereas it is recorded as the last day of April in Douce MS 363, fol. 125.

37. See TFR, pp. 23, 29 and 33.

38. Kelly had married in 1583, but the precise date is not known.

39. Lasky was suspected of plots against the King of Poland. See pp. 175-176 below.

40. Kesmark is probably the Kežmarok of modern Czechoslovakia.

41. The text is printed in TFR, p. 218.

42. Concerning the religious controversies in Pucci's life see the article in DNB.

43. In the Action of 30 April 1586 there is a reference to the house in which Dee was living which mentions 'Fr. Pucci his Chamber door' (TFR, p. 419).

44. Thomas Digges (d. 1595), the mathematician, who referred to Dee as his mathematical father ('mihi Parentem alterum Mathematicum') in his work Alae seu scalae mathematicae (1573), sig. A2r.

45. See C.H. Josten, 'An Unknown Chapter in the Life of John Dee', JWCI, XVIII (1965), pp. 223-257. The Nuncio was most pressing to make Dee's acquaintance, but when Dee did finally agree to meet him, he found the Nuncio's words 'sweetly hypocritical'.

46. This is now Třebon in Czechoslovakia, but for convenience I shall retain the Latin form.

47. Justification for obeying the commandment for the cross-matching could be found in St. Augustine's Confessions: 'when God commandeth anything which is against the custom or compact of any people, although it were never done there before, it must then be done...Again there are some things like to flagitious sins and heinous crimes, which yet are not sins, because they neither offend thee, our Lord and God, nor human society...For the appearance of the act is often different from the intention of him that doth it; and the precise circumstances of the time, which are hidden from us, must often vary. But when of a sudden thou commandest anything, how unlawful and unexpected soever—though thou hadst once forbidden it; though thou for some reason dost conceal the cause of thy commandment for a time; and though it prove to be against the custom of some particular commonwealth—yet who doubts but that it ought to be done' (The Confessions of St. Augustine, tr. Sir Tobie Matthew, revised by Dom Roger Hudleston (London and Glasgow 1957), Bk III, Chs 8 & 9, pp. 82-85).

48. Smith, John Dee, p. 188.

49. BM Cotton MS Appendix XLVI, fol. 218a.

50. On 4 July 1583 Kelly attempted to break with Dee rather than go abroad with Lasky, saying amongst other things: 'I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am misliked, because I favour her no better' (TFR, p. 30).

51. See pp. 160-161 below.

52. This letter is BM Harleian MS 6986, fol. 45, and a photographic plate is to be found in French, John Dee, following p. 132.

53. Dee had entered into this contract with Kelly on 29 June 1583 (TFR, p. 28).

54. This was printed in London in 1599 and is to be found in Autobiographical Tracts, pp. 69-84.

55. See also Calendar of State Papers, Domestic, 1595-1597, p. 45.

56. See Diary entries for 19 March 1596, 15 April 1596 and 6 August 1597.

57. See Diary entries for 19 January 1598 to 9 February 1598.

58. 'This colledge of Manchester, is allmost become No Colledge, in any respect', letter to Dyer 8 September 1597, Harleian MS 249, art. 13, fol. 104b.

59. John Dee, To the King's Most Excellent Majestie (London 1604).

60. John Dee, To the Honorable Assemblie of the Commons in the Present Parlament (London 1604).

61. See Ashmole MS 1788, fol. 149a.

62. Aubrey, Lives, I, 210-215.

b) Edward Kelly

1. Ashmole MS 1788, fol. 137. Ashmole interpreted the horoscope as showing 'him a Man of cleere Understanding, quick Apprehension, an excellent Wit, and a great propensity to Philosophicall Studies' (Ashmole MS 972, being a copy of Theatrum Chemicum, p. 479). I.R.F. Calder notes that 'Jupiter is in the Medium Coelum indicating great worldly honour and position, but it is ill aspected suggesting misfortune and ultimate disaster' being 'moreover... conjoined with Mars, which unequivocally in this tenth house denotes a rash and hasty character, boastful,

presumptuous, stubbornly weak, one swayed by extravagant passions and generally unbalanced and treacherous' ('John Dee Studied as an English Neo-Platonist', II, 466a).

2. Ashmole recorded that 'Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some gold her brother had transmuted, and that Kelly was first an apothecary in Worcester' (Ashmole MS 1790, fol. 58).

3. Anthony à Wood was informed that Kelly had studied for a time at Gloucester Hall, Oxford, but finding no such name in the matriculation register, assumed that he entered under the name of Talbot, three persons of that name being at Gloucester Hall in 1573 (Wood, Athenae Oxoniensis, I, 639).

4. Wood, Athenae Oxoniensis, I, 639. A writ was made against Kelly on a charge of false coinage, but considerably later, since he was informed of it by his brother Thomas on 5 June 1583 (see TFR, pp. 5-6). The charge was not sustained.

5. John Weever, Ancient Funerall Monuments (1631), pp. 45-46. For the popular reputation of Dee and Kelly as necromancers through the following centuries, see French, John Dee, pp. 4-19.

6. See Wood, Athenae Oxoniensis, I, 639, and French, John Dee, p. 113, n. 2.

7. Joan Cooper's mother lived in Chipping Norton, which is referred to as Joan's 'home' (TFR, p. 6).

8. There are stories that Kelly found the powder in Wales, and that he found it at Glastonbury (see Lenglet du Fresnoy, Histoire de la Philosophie Hermétique (Paris 1742), I, 306-313, and The Alchemical Writings of Edward Kelley, edited by A.E. Waite (London 1893, reprinted 1970), pp. xvi-xviii). Before receiving the hidden manuscripts, Ashmole recorded a story that the powder was obtained from an Italian (Ashmole MS 1790, fols 60-61), but the powder is only referred to in Sloane MS 3188 after 23 March 1583 and these accounts are discredited.

9. Smith, John Dee, p. 193.

10. See for instance Sloane MS 3188, fol. 65b.

11. For an example of one of the arguments between Kelly and Dee, see Sloane MS 3188, fol. 91a.

12. See Agrippa, Three Books of Occult Philosophy, translated by J[ames] F[rench] (London 1651), I, lx, pp. 132-133.

13. Halliwell's edition of the diary reads 'I was sent to E.K.', which is an incorrect transcription.

14. See pp. 175-176 below.

15. The Queen had asked to see Dee's 'glass so famous' on 10 March 1575, which Dee produced and explained 'to her Majestie's great contentment and delight' (CR, p. 17).

16. The actual title conferred upon Kelly was eques auratus and in February 1590, Kelly obtained a confirmation of his grant from England (Lansdowne MS 846, fol. 243). Dee added a marginal note to a prophecy of Kelly achieving greatness that 'this came to passe Anno 1589 when he was made Baron of Bohemia Anno 1590' (TFR, p. 32).

17. See Smith, John Dee, p. 203.

18. 'That warming Pann was of siluer, and the moity thereof was transmuted into Gold. It was the warming Pann of the Lord Willowghby then Embassador for Queen Elizabeth' (Ashmole MS 1446, fol 237b, being an annotation by Townesend to Ashmole's Theatrum Chemicum).

19. John Strype, Annals of the Reformation and Establishment of Religion...in the Church of England, 7 vols (Oxford 1824), VI, 617-620.

20. See Strype, Annals, VII, 3-6.

21. Lansdowne MS 66, fol. 164.

22. The account is contained in a letter from a merchant to Edward Wotton (Strype, Annals, VI, 621-625) and in a letter from Thomas Webbe to Burghley (Lansdowne MS 68, fol. 210).

23. The merchant in his letter to Wotton postulates various other possible reasons for Kelly's indictment (Strype, Annals, VI, 621-625).

24. The Alchemical Writings of Edward Kelley, ed. A.E. Waite, p. 5. In this volume De lapide philosophorum is taken from the Hamburg edition of 1676 and Waite also ascribes to Kelly the two tracts entitled The Humid Path and The Theatre of Terrestrial Astronomy.

25. Wood, Athenae Oxoniensis, I, 642-643.

c) Other Scryers

1. See Diary. Dee also noted that 'all Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward found, was burnt before me and my wife' (Ashmole MS 488, sig. Ppp5v).

2. See pp. 79-84 below.

3. Agrippa, Occ. Phil., I, lx, pp. 132-133.

4. Adrian Gilbert's brother Humphrey and John Davis appear to have been engaged in certain experiments with spirits themselves (see BM Additional MS 36674, fols 58-62).

III

MAGIC AND SCRYING

a) Magic

The history of magic in the Renaissance is a vast and complex subject outside the scope of this thesis, but before proceeding to an account of the particular magic of Dee's Actions with spirits, some general outline of the principles of magical thought at the time must be given. Recent work has clearly demonstrated the diversity of opinion and practice among the various disciples of magic in the Renaissance,[1] and it is difficult to treat the subject in general without ignoring the inconsistencies and contradictions between the doctrines held by different persons and also in any particular doctrine itself. Furthermore the breadth of interest that was exhibited by Renaissance magi makes it difficult to determine the borders of magic for at times it was 'on the point of turning into art, science, practical psychology, or, above all, religion' on account of a 'real overlapping of the fields of all these activities' (Walker, p. 76). Certain principles were nevertheless common to a great number of magical doctrines and formed the tradition to which Dee was an heir.

Magic was not so much revived during the Renaissance as rehabilitated. Magic, witchcraft and sorcery of various kinds were as prevalent during the Middle Ages as during the Renaissance, but the Renaissance generated a new approach to the universe which saw the relationship of God and man as primarily intellectual rather than material. The principal force behind the spread of this approach was the translation of the Corpus Hermeticum begun in 1463 by Marsilio Ficino on the insistence of Cosimo de Medici.[2] Since the works in this collection were thought to precede the writings of Plato and perhaps even those of Moses, they were held in great esteem as being closer to the purest and earliest source of divine

wisdom.[3] The translation of the texts to which Ficino gave the name Pimander helped to re-establish the magic in the already known Asclepius of Hermes Trismegistus and the spread of the Hermetic movement propagated not only a new attitude towards the Creation but also a magical tradition.

The Hermetic philosophy was largely anthropocentric in outlook. It redefined the relationship between God and man, giving man a place not simply as the image of God but as a potential god himself. In the Oration on The Dignity of Man Pico della Mirandola, who was greatly influenced by the Corpus Hermeticum, declared that man was truly the son of the Father and could grow to be like his Father through the powers given to him by God:

> O supreme generosity of God the Father,
> O highest and most marvellous felicity of
> man! To him is granted to have whatever
> he chooses, to be whatever he wills.
> Beasts as soon as they are born (so says
> Lucilius) bring with them from their
> mother's womb all they will ever possess.
> Spiritual beings, either from the beginning
> or soon thereafter, become what they are to
> be for ever and ever. On man when he came
> to life the Father conferred the seeds of
> all kinds and the germs of every way of life.
> Whatever seeds each man cultivates will grow
> to maturity and bear in him their own fruit.
> If they be vegetative, he will be like a
> plant. If sensitive, he will become brutish.
> If rational, he will grow into a heavenly
> being. If intellectual, he will be an angel
> and the son of God. And if, happy in the lot
> of no created thing, he withdraws into the
> centre of his own unity, his spirit, made one
> with God, in the solitary darkness of God,
> who is set above all things, shall surpass
> them all.[4]

Man was no longer a creature of original sin, troubled by the wars between reason and passion, and wandering between the joys of heaven and the fires of hell. Man was instead a creature of God, imbued with the potential 'to be whatever he wills' and to rise above the world to a unity with God. While the Hermetic texts are frequently

inconsistent with each other and may not be regarded as a unified body, they all exhibit an intense piety, a piety which was essential for the man who sought the way to be 'made one with God'. The gnosis might be achieved by contemplating the universe as the divine creation of God or by rejecting the material world and elevating oneself above matter through asceticism. In both cases unity with God would be achieved through the divine mens in man.

This intellectual-spiritual approach to God accorded well with the changes brought about by the advancement of mathematics. If the universe were divine then its contemplation as a creation of God concerned measurement and structural harmony, as well as the spiritual apprehension of its qualities. Plotinus had argued that matter did not in fact possess qualities in itself, for they were imposed by the mind and recognised in the illumination of it by the mind. Magnitude and number were first imposed upon it, determining what other forms it might then receive.[5] If the material world was evil, then the gnostic might contemplate the ideas in the mind of the creator from which matter sprung, and it was therefore necessary to measure the material in order to approach its Platonic Form.

The Hermetic philosophy did not give rise to the new emphasis upon quantity rather than quality, but was fruitfully coincident with it. Hermeticism was capable of coexisting in one mind with 'the Neoplatonic interpretation of Plato dominated by the passion for a fully articulated vision of the world as a structural entity.'[6] The Hermetic way to God was through a gnostic contemplation of the universe. The pathway indicated by Renaissance Neoplatonism was mathematical. Since number operated in the world of the divine Forms as well as in the material world, a quantitative approach to the universe could itself lead to gnostic revelation, the contem-

plation of number being the way from the material to the immaterial. For the magician inspired by the Hermetic possibilities of rising above the natural world to a unity with God, mathematics would be the modus operandi, and such quantitative empiricism led 'not to the refutation but to the codification of magic.'[7]

The Hermetic treatises assumed an astrological universe in which the lower world was governed by the stars and the seven planets, while each celestial body was in turn governed by one or more daemons.[8] Magic demanded a similar hierarchical universe so that effects might be wrought by the action of one body, spirit or daemon upon another. Generally the Renaissance magicians and philosophers made a threefold division of the universe in a hierarchical plane. Reuchlin divided it into the 'Inferior, Superior and Supream' worlds,[9] while Agrippa favoured the 'Elementary, Celestiall, and Intellectuall'. Dee's division, to which I shall return, was into the Natural, the Supernatural and the Mathematical.[10] The ultimate aim of philosophy and magic was defined by Agrippa in a way that shows the interdependency of the three worlds:

> Seeing there is a three fold world, Elementary, Celestiall, and Intellectuall, and every inferior is governed by its superior, and receiveth the influence of the vertues thereof, so that the very original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the vertues of his Omnipotency upon us,for whose service he made, and created all these things: Wise men conceive it no way irrational that it should be possible for us to ascend by the same degrees through each World, to the same very originall World itself, the Maker of all things, and first Cause, from whence all things are, and proceed. (Occ. Phil. I, i, pp. 1-2).

In this hierarchical universe the planets held a very important place in respect of man and the earth, for they acted as intermediaries between God with his angels and the world of nature in which

man lived and breathed. The planets sent down their influences to the earth and imbued the world with certain of their characteristics through the 'occult' properties in matter. These occult qualities could not be seen, but engaged a sympathy between the heavens and the earth and between different objects upon the earth which could be put to use by the skilful operator. Thus a particular plant might have the occult properties of fire and the sun, and therefore have sympathies with all things solarian. Through such base objects the influences of the higher bodies could be attracted, by virtue of the sympathies between the occult properties of the objects and the influences, in the form of rays, of the planets. Similarly certain effects could be produced by letting the occult properties of one body act upon or in conjunction with the occult properties of another body, magic on this level working through 'uniting the vertues of things through the application of them one to the other, and to their inferior sutable subjects, joyning and knitting them together throughly by the powers, and vertues of the superior Bodies' (Occ. Phil., I, ii, p. 3). According to Agrippa such an operation was 'natural magic', since it operated primarily in the elemental world, although the influences of the stars and planets also played a part. It was very distinct from what he termed celestial magic, which involved dealing with the daemons, spirits, and intelligences who governed the stars and the planets, and ceremonial magic, which concerned religion and dealing with angels and devils.

The term 'natural magic' was used to mean different things by various authors. It could range from a purely astrological definition as with Ficino's music theory and orphic singing (see Walker, pp. 3-24), to a definition which covered all that was not sorcery

and was 'nothing else but the survey of the whole course of Nature'.[11] 'Natural magic' was the harnessing of planetary influences, which might act directly upon the imagination of the operator or might act independently of him. The effects might be upon animate or inanimate bodies, the planets themselves being regarded as either according to the occasion, and if upon an animate body, might be directed towards the operator or towards some other individual. The essential principle of such magic was that it worked through the force of the imagination, the vis imaginativa, through the cosmic and human spirit, effects being either purely psychological or psychosomatic. Depending so largely on planetary influences, natural magic was a threat to orthodox religion, since it did not of necessity acknowledge a divine cause. Within a Christian context, the tendency was either for 'natural magic' to be given a Christian significance that it did not presuppose, or for Christianity to be given a magical efficacy other than that which it already claimed, and exclusively at that.

Natural magic was consistent with the Hermetic philosophy, since the Hermetic texts supposed a universe of astrological influences, and because the influences were drawn down and directed through the vis imaginativa of the operator, man was again given an exalted position, the vis imaginativa linking him with the stars, and therefore by extension with God. Magic embracing the conjuring of daemons also appeared to be condoned in the Hermetic treatises[12] and while the difference between natural and daemonic magic was great in respect of philosophic grounds — the one only supposed planetary influences while the other supposed planetary daemons and spirits — there was no great difference in the principles of practice. Angels and daemons were substituted for the impersonal planetary

influences and 'would be attracted or compelled by the various forces and would then accomplish the effects, acting not only on the body and spirit but also on the higher parts of the soul' (Walker, p. 76). A talisman with particular occult properties, having been fashioned at the right time from the right material and with the correct inscription, might be used to draw down the influence of a certain planet upon the operator or into another object. Alternatively the talisman might be used to summon the aid, and if powerful enough the presence, of the daemon who governed a particular planet. In the latter case a more complicated ceremony might well be used but the principle of sympathetic attraction was the same, whether the attraction was through such objects as talismans and seals, through perfumes, through words, or through all together in some combination. Under certain circumstances the sympathetic attractions of the various objects and words might be used to control an evil spirit for the operator's benefit.

The similarity of basic ceremony in the two types of magic resulted in some confusion over the term 'natural', for the word implied that such magic was good:

> There was for everyone, without exception, a good and a bad astrology, just as, for nearly everyone, there was a good and a bad magic. There was general agreement on the criteria for distinguishing the magics: bad magic was to do with the devil and demons; good magic was 'natural' — though one could of course argue endlessly about the proper application of these criteria. (Walker, pp. 54-55).

The Papal Nuncio and the Jesuits at Prague wanted Dee and Kelly to confess that they were dealing with evil spirits.[13] Such magic was by all definitions bad. Dee and Kelly maintained that they dealt only with angels and with good spirits. There could be no charge against them unless the spirits could be proved to be evil, for

dealing with the ministers of God was both good and 'natural'. Daemonic magic did not fall into the trap of atheism or deism which was the logical consequence of natural magic. It was however a rival religion to the orthodox church. Adversaries of magic frequently argued the charge that while the operator might believe that he was only dealing with the spiritual creatures of God, he might nevertheless be deluded by evil spirits posing as good. There are examples in Dee's Actions to substantiate the argument.[14]

I have not treated natural magic and daemonic magic as being particularly distinct despite the claims of many of the natural magicians to dissociate themselves from daemonic practices. My reasons for conflating the two to some extent is that the natural magicians frequently tried to hide from themselves that their magic was sometimes really daemonic and because by the time that Dee began scrying Agrippa had successfully broken down many of the distinctions between the two. He had exposed the natural magic of Ficino as being essentially daemonic and had 'confused transitive and thaumaturgic effects with purely subjective and psychological effects' (see Walker, p. 96). In the third book of De occulta philosophia he constantly places Christian examples alongside pagan and magical ones, making little distinction between them. Agrippa's only real division was between dealing with good spirits and dealing with evil spirits, and even then there is evidence that he believed in the value of magic even of the most dangerous kind.[15] Nevertheless despite Agrippa's syncretic compilation, natural magic did follow its own course among various disciples. Agrippa absorbed natural magic into his exposition of daemonic magic, but natural magicians did often manage to avoid infusing daemonic magic into their doctrines:

> [The] tradition, as Ficino left it, comprises two kinds of magic, the natural, spiritual magic of [his De vita coelitus comparanda, the third book of de triplica vita (Florence 1489)], and the demonic magic, only hinted at in that work, but quite easily discoverable from his other writings. The tradition, therefore, was likely to grow in two divergent directions; which it did. The demonic magic, combined with mediaeval planetary magic, led to the overtly demonic, recklessly unorthodox magic of Agrippa and Paracelsus. The spiritual magic tended to dissolve into something else: music and poetry, as with La Boderie; orthodox Christianity, as with Giorgi; unorthodox Christianity, as with Persio. At the end of the 16th century the two strands of the tradition come together again in the planetary oratory of Paolini and the magic practised by Campanella. (Walker, p. 75)

The greatest influences upon Dee and Kelly appear to have been Agrippa and Reuchlin. Agrippa's De occulta philosophia and Reuchlin's De verbo mirifico and De arte cabalistica are referred to specifically in marginal notes in Sloane MS 3188 (11b & 12a). Much that the angels said concerning general theories, such as whether angels have voices, follow the theories expounded in De occulta philosophia (see pp. 117-118 below) and at another time Kelly declared that the spirits were false since their geographical descriptions could be found in the works of Agrippa (TFR, pp. 158-159).

Dee's earliest full-length publication, Propaedeumata aphoristica (1558) shows that Dee was deeply immersed in natural magic of an astrological kind. The work consists of 120 aphorisms explaining the structure of the universe in terms of harmony and dissonance, sympathy and antipathy, and circular rays that emanate from everything that exists. He declares that 'whatever is in the universe has order and harmony in relation to everything else'[16] and concludes that the world may be likened to a lyre.[17] He attaches great importance to the vis imaginativa and ends the work with an appeal to the

authority of Hermes Trismegistus.[18] The magic of Propaedeumata aphoristica involves no daemons. The stars are impersonal, and any evil resulting from their influences is a result of man's already corrupt nature.[19]

Like Reuchlin and Agrippa, Dee divided the universe into three worlds, but rather less simply. Dee believed that the universe consisted of the supernatural, which was 'immaterial, simple indiuisible, incorruptible, and vnchangeable', the natural, which was 'materiall, compounded, diuisible, corruptible, and chaungeable', and 'Thynges Mathematicall', which 'beyng (in a maner) middle, between thinges supernaturall and naturall: are not so absolute and excellent, as thinges supernaturall: Nor yet so base and grosse, as things naturall: But are things immateriall: and neuerthelesse, by materiall things hable to be signified' (Preface, sig.☞ 4v). The importance of mathematics for understanding divine things was by then growing to be a common dictum. Nicolaus of Cusa (1401-1464) declared that number was always a pathway to truth among Platonists and recalled the statement of Boethius that nothing divine could be known without the aid of mathematics.[20] In his Preface Dee quoted the eleventh of Pico della Mirandola's Conclusiones that 'by Numbers, a way is had, to the searchyng out, and vnderstandying of euery thyng, hable to be knowen' and expressed the desire that 'those Conclusions were red diligently, and perceiued of such, as are earnest Obseruers and Considerers of the constant law of numbers' (Preface, sig. *jr). Agrippa stated quite adamantly that

> the Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior natural vertues, are all done, and governed by

> number, weight, measure, harmony, motion and light. (Occ. Phil., II, i, p. 167)

The origin of this emphasis upon mathematics in magic and things divine was the Platonic and Pythagorean conclusion that number and the proportion of numbers was 'the principall pattern in the mind of the Creator.'[21] Such number was 'a rationall, and formall number, not of a materiall, sensible, or vocall, the number of Merchants buying, and selling' (Occ. Phil., II, i, p. 171)

Dee further argued that number had a trinitarian state:

> One, in the Creator: an other in euery Creature (in respect of his complete constitution:) and the third, in Spirituall and Angelicall Myndes, and in the Soule of man. In the first and third state, Number, is termed Number Numbryng. But in all Creatures, otherwise, Number, is termed Number Numbred. And in our Soule, Number beareth such a swaye, and hath such an affinitie therwith: that some of the old Philosophers [e.g. Pythagoras] taught, Mans Soule, to be a Number mouing it selfe. (Preface, sig. *jv)

Through his numbering, God 'produced orderly and distinctly all thinges' and his 'Continuall Numbryng, of all thinges, is the Conseruation of them in being'. Consequently 'where and when he shall lacke an Vnit: there and then, that particular thyng shalbe Discreated' (Preface, sig. *jv). It was through the contemplation of number that man could achieve a gnosis leading to unity with the Creator:

> By Numbers...we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and Formes: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the Forme of Formes, the Exemplar Number of all thinges Numerable: both visible and inuisible: mortall and immortall, Corporall and Spirituall. (Preface, sigs. *jr-*jv)

Dee's conception of number arose from the tradition of numerological exegesis of the Bible, leading from Philo through the Civitas Dei of

St. Augustine, and the more abstractly systematic and philosophical tradition leading from Pythagoras through such writers as Nichomachus of Gerase, Martinus Capella, and Rabanus.[22] A syncretic approach to the two traditions was characteristic of Renaissance numerological thinking as the Hebrew and Greek traditions were conflated.[23] The ahistorical assumption that Plato was indebted to Moses led the Renaissance to believe that a single tradition might be traced in all preceding thought.

Yet despite Dee's acceptance and propagation of the doctrines of natural magic and a combined exegetical and philosophical tradition of conceiving the Creation in terms of formal number, the art of scrying which he practised was not based upon any tradition of natural magic nor upon a mathematical conception of the universe. The Actions do display some of the principles of natural magic, particularly with regard to the construction of some of the magical tools in respect of suitable material and time; they also exhibit a regard for the exegetical and arithmological traditions of numerology, as when the Book of Enoch is written in forty days and it is declared that 'by six and seven' all things are done (Sloane MS 3188, 54a, 32). Yet the calling of angels into a crystal belongs not to an intellectual but rather to a popular tradition of magic. It was the magic of the vagrant and the charlatan rather than the magic of Ficino and Pico della Mirandola. It did not lead to gnosis dependent upon contemplation of the universe, but embodied a direct revelation by the ministers of God independent of any gnostic achievement. The visions were seen by the man who was frequently rebuked as a sinner and not by the man whose spiritual preparations should have rendered him the more recipient to the appearance of angels of God.

Dee diverged sharply from the magic that we might have expected from him. He involved himself in magic of a different sort to that

he had himself expounded in his earlier Propaedeumata aphoristica and differed in method from the daemonic magic catalogued by Agrippa. Although Agrippa mentions various forms of divination, he wastes no more than a few words on scrying and does not refer to the use of a crystal at all. Dee's involvement in scrying may be explained by the fact that it appeared to be successful; he had come across a method of receiving information from God's ministers and he was not going to let such a chance of learning the secrets of the universe slip away from him. It may be that the very fact that the spirits who appeared and were named during the Actions were hitherto unknown convinced him that the divine truth of the Creation was indeed being revealed to him. That many of the explanations of the construction of the universe may have followed his expectations, being in line with Neoplatonic thought, may have appeared as confirmation of this. Yet though the contents of the Actions with the spirits are firmly in accord with Renaissance doctrines, the method which Dee used to obtain divine revelation had changed little since the Middle Ages.

b) Scrying

Scrying may be defined as 'the faculty of seeing visions in a smooth surface or clear deep, or both.'[24] The earliest methods of scrying concentrated upon aspects of hydromancy, the seeing of visions in water, usually contained in a vessel of some kind. Such a method had apparent Biblical authority, for after concealing his silver cup in Benjamin's sack of corn, Joseph said to his steward:

> Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? (Genesis XLIV, 4-5)

This particular method seems to have declined in popularity during the sixteenth century in favour of mirrors and crystals, if the frequency of reference in magical works of the period is any guide, although it did not disappear entirely. Dee possessed a mirror of black obsidian and several crystals which he entitled 'shew-stones'.[25]

The art of scrying with mirrors (catoptromancy) probably has rather different origins from divination with crystals (crystallomancy) although the two methods are frequently grouped together in manuscript instructions for calling spirits.[26] A major difference between the two methods is that invocations for crystals always summon angels or spirits to give the desired information, whereas accounts of catoptromancy do not always contain the appearance of such creatures. A vision of the future or some distant place does not necessarily require the presence of a spirit, even though a spiritual creature (good or evil) may be the original inspirator. The rituals for conjuring angels and spirits rarely appear in detail in the printed books of the period but such works of ceremonial magic as The Key of Solomon were circulated in manuscript.[27] The extent of the manuscript material suggests that scrying was widespread, but in many cases the manuscripts are simply copies of standard magical works and possession of a copy does not necessarily argue practice.

While the origins of catoptromancy are untraceable with any certainty, the popularity of the method may owe something to the legend of the magical tower. The legend is that in a certain town a magician erected a tower which had many extraordinary properties, one of which was a mirror which shone over the area and warned the inhabitants of the approach of any invading army. The legend exists in early Persian, Arabic, Turkish and Hebrew versions as well as

Greek, Latin and most modern European languages. It is perhaps best known as one of the tales in the collection entitled The Seven Sages.[28] From this legend perhaps arose the equally popular stories concerning Roger Bacon's glass prospective. Bacon's works show no evidence of his having attempted the practice of scrying, but he was well versed in the science of optics (as was Dee after him) and the apparent magical properties of shaped mirrors and lenses may have caused the legend to grow. It is fundamental to the plot of Greene's The Honorable Historie of Frier Bacon and Frier Bongay (1594) and in the seventeenth-century chap-book, The Famous History of Fryer Bacon (1627), the glass is described as being:

> of that excellent nature, that any man might behold any thing that he desired to see, within the compass of fifty miles round about him: With this glasse he had pleasured divers kinds of people: for fathers did oftentimes desire to see (thereby) how their children did, and children how their parents did; one friend how another did, and one enemy (sometimes) how his enemy did: so that from far they would come to see this wonderfull glasse.[29]

It is possible that the legend of Bacon's glass derives from experiments with heliographs,[30] but the antiquity of catoptromancy caused his optical experiments to be misinterpreted. The reputation to which Bacon became heir may have furthered the practice of catoptromancy as others tried to discover the secret of the glass prospective.

The majority of references to magical mirrors occur in literature and are based upon the Bacon legend. In Chaucer's 'Squire's Tale' the knight who visits King Cambyuskan has just such a glass:

> This mirour eek, that I have in myn hond,
> Hath swich a myght that men may in it see
> Whan ther shal fallen any adversitee
> Unto your regne or to youreself also,
> And openly who is youre freend or foo.
> And over al this, if any lady bright
> Hath set hire herte on any maner wight,

> If he be fals, she shal his tresoun see,
> His newe love, and al his subtitlee,
> So openly that ther shall no thyng hyde.[31]

Just such a mirror was lost in the Dutch tales about Reynard the Fox, which Caxton translated in 1481:

> The glasse...was of such virtue that men might see therein all that was done within a mile, of men, of beasts, and of all thing that men would desire to wit and know. And what man looked in the glass, had he any disease, pricking or motes, smart or pearls in his eyes, he should be anon healed of it. Such great virtue has the glass.[32]

A third example is to be found in Spenser's Faerie Queene. Britomart enters her father's closet and discovers a mirror into which she looks, but instead of seeing her own reflection she observes the picture of a handsome knight. It is no ordinary mirror, for it had been given to her father by Merlin the magician:

> It vertue had, to shew in perfect sight,
> What euer thing was in the world contaynd,
> Betwixt the lowest earth and heauens hight,
> So that it to the looker appertaynd;
> What euer foe had wrought, or frend had faynd,
> Therein discouered was, ne ought mote pas,
> Ne ought in secret from the same remaynd;
> For thy it round and hollow shaped was,
> Like to the world it selfe, and seem'd a world of glas.[33]

Shakespeare also makes use of the legend of the magician's mirror. It is in a mirror that Macbeth sees the sons of Banquo who will be future kings of Scotland and Angelo compares his revival of the laws of Vienna with the magician's art in Measure for Measure. He says the law is now awake and

> Takes note of what is done, and like a Prophet
> Lookes in a glasse that shewes what future euile
> Either now, or by remissenesse, new conceiu'd
> And so in progresse to be hatch'd, and borne,
> Are now to haue no successiue degrees,
> But here they liue to end.[34]

There is no shortage in literature of references to scrying with mirrors, many being a consequence of Bacon's unearned reputation as

a conjurer, but first-hand accounts of the practice are rare, since it could and did lead to trouble with the ecclesiastical authorities.

The definition of catoptromancy given by Jules César Boulenger in Opusculorum systema (Lyons 1621) provides a little information on the practice:

> CATOPTROMANTIA dicitur, cùm Speculum in peluim aquae plenam mittunt, et puerum integrum, aut mulierem pregnantem, quae nondum nouem mensem attigerit, adhibent, vt in speculo ea cernant, de quibus inquirunt. Ioannes Salisberiensis lib.1. cap.12. Specularios vocant, qui in corporibus laeuigatis, et tersis, vt sunt lucidi enses, pelues, cyathi, speculorumque diuersa genera diuinantes, curiosis consultationibus satisfaciunt.[35]

A similar definition by Martino Delrio provides an historical example:

> Κατοπτρομαντεια, quae rerum quaesitarum figuras in speculis exhibet politis: in vsu fuit D. Iuliano Imp. qui imperium emit, de quo ista Spartianus: fuit praetera in Iuliano haec amentia, vt per Magos pleráque faceret, quibus putaret vel odium populi deliniri, vel militum arma compesci. Nam et quasdam non conuenientes Romanis sacris hostias immolauerunt, et carmina prophana incantauerunt, et ea quae ad speculum dicunt fieri, in quo pueri, praeligatis oculis incantando, vertice respicere dicuntur, Iulianus fecit. Túncque puer vidisse dicitur, et aduentum Seueri, et Iuliani decessionem.[36]

One full record of the practice is contained in Les dialogues (Anvers 1574) by Jacques Tahureau, although its veracity is open to question. Yet even if the account is fictional, it is nevertheless sufficiently close to the general circumstances of other forms of scrying for it to be taken as a typical example. Tahureau reports that he went with a soldier friend to see a supposed magician:

> Il vint tirer tout doucemẽt de sa bourse (cõme si c'eust esté quelque precieux ioyau) vn mirouër tout brouillé et barbouillé de carac-

> teres, auquel estoit magistralement depeint ce grād mot Tetragrāmaton, et aux quatre coins arriere peinte de plusiers croix et figures de planettes....ce magnifique Necromant ne laissoit point de continuer tousieurs ses coups, et extoller de plus en plus la grande et incomparable vertu de son mirouër, m'assuerat qu'il estoit fait de la vraye forme et maniere qu'estoit celuy de Salomon.

The magician had fasted for three days, except for bread and roots, had abstained from female company, and had both bathed and purified himself. After many chants and invocations he asked Tahureau if there was anyone living or dead whom he would like to see:

> Et adonc non point pour aucune foy que i'adioutasse à ces bourdes et menteries, mais pour ne me manifester point si soudain mepriseur de sa folie, pour voir aussi quelle en seroit l'issue, ie luy nommay vne personne qu'il cognoissoit bien. Cela fait, il se signa d'vne infinité de croix, puis ayāt fait vn cerne nous entrasmes dedans, et apres auoir tenu son mirouër assez long temps à l'opposite du Soleil, murmuré et gromelé entre ses dens certains mots, ietté quelques siflemens en l'air, se contretournāt, comme agité de quelque fureur deuers chascune des quatre parties du monde, Orient, Occident, Midi, et Septentrion, il me demanda si ie ne voyois rien dedans le mirouër: Ie luy respōdi qu'il disoit vray, et que ie ne voyois rien, fors que la representation de nos deux faces. Voyla vn cas estrange, ce disoit mon Philosophe cōtrefaisant du melācolique, il faut bien qu'il y ait de la faute de votre costé. Car quant est de moi ie le voy aussi visiblement, et autant au naturel cōme si ie parlois à luy, ie le voy comme il regarde dedans vn liure: Ha (ce me dit il lors soupirant à la Tuscane) ie croy que vous n'auez pas vraye foy.[37]

Characteristic of this and other methods of scrying are the purification, fasting and invocations. The attempt to capture solarian influences through holding the mirror in the sun's rays may be partially influenced by Ficino's daemonic and particularly solarian magic,[38] but the account given by Tahureau shows a much diluted version that is just as likely to be indebted to ancient sun worship or mere charlatanism. No daemons or angels appear and

this is consistent with most records of catoptromancy; it is the mirror itself which possesses the magical qualities, the visions appearing directly in the mirror.

The use of crystals in scrying, however, nearly always involves the invocation of angels and spirits to appear in the crystal and to answer questions, which takes this method of divination somewhat outside the limits of natural magic as it was generally defined. Jules Boulenger does not mention this aspect of crystallomancy, merely adding after his description of catoptromancy: 'huc pertinet Crystallomantea, quam in crystalli frustis exercent. Ea frusta in cylindri, obeli, aut globi formam vt plerumque figurantur' (p.200).[39] Martino Delrio does refer to daemonic help in his description of an example of scrying with the aid of a crystal. Having first defined catoptromancy, he continues:

> Non dissimilis praecedenti, Χριζαλλομάντεια nisi quod haec in cristalli frustis fiat annulo inclusis, vel vasculo alteri, vel etiam nudis, et in cylindrum aut obelum conformatis: quibus etiam fingit se daemon inhabitare. Quédam Noribergae anno 1550, ferunt in cristallo thesauros vidisse, à daemone ostentatos: quos cùm postea quodam ante vrbem loco effosso quaereret, adhibitio familiari vno spectatore, et iam in specu arcam vidissent, atque ad eam cubantem atrum canem; magus specum ingreditur arcam aperturus, canemque abacturus, sed Cerberi offam secum non attulerat itáque ille cacumen speluncae quassauit, et miserum ruinâ obruit; qua et specus terra oppleta.[40]

Crystallomancy was frequently used for the location of buried treasure and the recovery of stolen goods and one of the earliest records in England of crystallomancy, the confession of one William Byg, alias Lech, made at Wombwell in Yorkshire on 22 August 1467, may be regarded as typical of the practice. Charged with heresy, Byg made a full confession to William Poteman, the vicar-general of the

Archbishop of York, of which the following is an extract:

> Et dicit interogatus quod cencies, a tempore quo ipse primo pervenit ad villam de Wombewell, ad reducendum bona furtive subtracta, artem quae sequitur occupavit, viz., primo juvenem quemdam annorum etatis citra xij usitavit statuere super scabellum coram ipso Willelmo, et in manu pueri sive juvenis hujusmodi posuit, ut dicit, unum lapidem cristallum, ipsum cogendo dicere Pater Noster, Ave et Credo, secundum informationem istius jurati, et tunc verba proferre subsequencia; Domine Jhesu Christe, mitte nobis tres angelos ex parte dextera qui dicant aut demonstrent nobis veritatem de omnibus hiis de quibus nos interogabimus. Et tunc, ut dicit, fecit juvenem hujusmodi prospicere in lapidem, et petiit ab eo quid viderit, et si aliquid viderit, juvenis retulit ipsi jurato, et quandoque ut dicit, juvenis hujusmodi vidit in lapide praedicto bona subtracta et quandoque subtractores bonorum in eodem lapide, et quandoque duos angelos, et nunquam ultra. Et si primo viderit angelos apparentes, tunc verbis sequentibus usus est ipse juratus eisdem dicere; Domini Angeli, ego precipio vobis per Dominum et omnia sua nomina sancta, et per virginitatem, gratuite dicatis nobis veritatem et nullam falsitatem de omnibus hiis de quibus nos interogabimus, et aperte sine dampno meo et omnium presencium. Et tunc, ut dicit, fecit hujusmodi juvenem ipsos angelos sive angelum interogare, sub hiis verbis; Say me trewe, chylde, what man, what woman, or what childe hase stolne yis thyng, and shewe me thing in his hand; et tunc usus est specificare subtracta. Et tunc, ut dicit, juvenis ipse clare prospiciebat in lapide hujusmodi cristallino subtractores bonorum ac ipsa bona subtracta. Et si juvenis hujusmodi prius noverit personas hujusmodi subtrahentes, voluerit specificare nomina eorundem, sin autem voluit per manum suam designare in qua patria et qua parte ejusdem subtractores hujusmodi moram trahebant. Sed pro majori parte, ut dicit, ipsi qui aliqua bona habuerunt subtracta juvenem secum adduxerunt qui noverit partes suspectas in hac parte. Et ulterius dicit quod (si) juvenis hujusmodi post primam conjuracionem, nichil [sic] in lapide prospex(er)it, itaverit ipse, (viz. ipse juratus) ipsam conjuracionem, dicentes; Domine Jhesu Christe mitte nobis tres angelos, etc. Et dicit, quod habuit ipse juratus firmam fidem de sciendo de hujusmodi bonis subtractis, si angelus vel angeli apparuerit vel apparuerint et juvenis hujusmodi loqueretur. Et dicit, quod vigesies juvenes hujusmodi nullam apparenciam in lapide viderunt, nec ipse juratus aliquo tempore.[41]

Although this confession before Poteman was made on 22 August 1467, Byg's full submission was not made before 23 March in the following year, when he received his sentence. The charge was very grave, particularly since at the end of the confession Byg admitted that the angels were evil spirits, but the sentence was surprisingly lenient. He was ordered to walk at the head of a procession in the Cathedral of York, bearing a lighted torch in his right hand and a rod to which his books were tied in his left. Affixed to his head was a paper with the words 'Ecce sortilegus' and on his chest and back were similar papers inscribed 'Invocator Spirituum'. The title of 'sortilegus' was affixed to his shoulders and he was ordered to make a full recantation and burn his books. The punishment was repeated in the parish churches of Pontefract, Barnsley, Doncaster and Rotherham. The lapse of time between the confession and the sentence may have been due to the fact that he said that he had left his books in Greenwich shortly after the death of the Duke of Gloucester and the ecclesiastical authorities would have been anxious to recover them so that they could be destroyed. The leniency of the punishment may have been a result of Byg's implicating several persons of rank in the practice:

> Et dicit, quod circiter festum Sancti Andreae ultimo preteritum venerunt ad istum juratum usque Wombewell quidam Bisshop et Pagett de Derthington, et alii viri quorum nomina ignorat ipse juratus de presenti, et nunciaverunt eidem jurato qualiter duo calices ab ecclesia de Derthington subtractae fuerunt, desiderantes eum, quatenus vellet, eis suum auxilium in hac parte pro recuperacione eorundem exhibere. Quorum votis applaudit ipse juratus, ut dicit, et tunc habuerunt, ut dicit, ipsum juratum ad quemlibet honestum virum nomine Fitzwilliam armigerum, et ab inde usque Darthington cariarunt, et in presencia ejusdem Fitzwilliam, necnon cujusdam Scurdvill et aliorum quamplurium, produxerunt predicti Bisshop et Pagett duos pueros, et eos sedere fecerunt super ij herpicas, et artem suam predictam in eis exercuit

> predictus juratus, ut dicit, et alter ipsorum puerorum, ut dicit, vidit in lapide predicto quemdam virum, sed quem nescit, ut dicit habentem calicem argenteum in manibus suis, et aliter, ut dicit, diffamavit nunquam ipse juratus vicarium de Darthyngton seu aliquem alium super premissis.[42]

The Archbishop, being of Neville blood,[43] would not want to lay his hands upon a Fitzwilliam.

Less fortunate than Byg would have been the priest arrested by the Abbot of Abbingdon sometime between 1534 and 1540, when Thomas Cromwell was secretary. In a letter to Cromwell the Abbot requested instructions for dealing with the recalcitrant priest:

> Right honorable and my very singuler good Maister, in my mooste humble wyse I cõmende me vnto you. It shall please your Maistership to be advertesed that my Officers have taken here a Preyste, a suspecte parson, and with hym certeyn bokes of conjuracions, in the whiche ys conteyned many conclusions of that worke; as fyndyng out of tresure hydde, consecratyng of ryngs with stones in theym, and consecratyng of a cristal stone wheryn a chylde shall looke, and se many thyngs. Ther ys also many fygors in hyt whiche haue dyuers thyngs in theym, and amongs all, one the whiche hath a swerde crossed ouer with a septor. I haue sente yor Maistership the boke by the berer herof, beseechyng yor Maistership to send me your myende what I shall do with the parson. Whether I shall sende hym to Oxford Castell or Walyngford Castell, or to any other place that you wyll assigne. Yf I shall so do, I beseche yor Maistership to send some cõmaundement in wrytyng to the Shreyffe or hys Officers that they wyll reseve hym. I beseche you to be my good Maister as you haue before tyme byn. And so Jehu haue you in hys blyssed kepyng. Wretyn at Abbendon, the vjth day of October, at your Maisterships cõmaundement, with my seruyce.
>
> THOMAS, Abbas Abendonensis Monasterij.[44]

In these accounts there is no mention of the summoning of angels or spirits for any other purpose than the recovery of buried treasure and stolen property. Most scrying with the aid of crystals appears to have been solely for the purpose of locating concealed objects and not for direct contact with the supernatural world.

Yet there is no doubt that it had a wide distribution, since the Statute against conjuration and witchcraft of 1541-42 expressly prohibited the practice. Although the use of crystals is not mentioned, it is clear that the act was partly intended for the suppression of such scrying. It begins:

> Where dyuerse and sondry persones unlaufully haue deuised and practised inuocacions and coniuracions of spirites, pretendynge by suche meanes to vnderstande and gette knowledge for theyr owne lucre, in what place treasure of gold and syluer shoulde or moughte be founde or had in the earth or other secrete places, and allso haue vsed and occupied witchcraftes inchauntementes and sorceries, to the destruction of theyr neyghbours persons and goodes....[45]

The penalty imposed for such offences was death and forfeiture of all goods.

In 1549 Sir Thomas Smith examined a certain William Wicherly upon accusation of conjuring up spirits. Part of Wicherly's deposition concerns the use of a crystal, and gives greater detail of the results than do most confessions:

> Item, he saith that about ten years past he used a circule called Circulus Salamonis, at a place called Pembsam in Sussex, to calle up Baro, whom he taketh an orientalle or septentrialle spirit. Where was also one Robert Bayly the scryer of the cristalle stone, syr John Anderson the magister operator, syr John Hickley, and Thomas Goslyng, in which their practise they had sworde, ring, and hally-water. Where they were frustrated, for Baro did not appere, nor other vision of spirit, but there was a terrible wynde and tempest for the tyme of the circulation. And sithens that tyme he used no consecrat cyrcule, but hath used the cristalle to invocate the spirit called Scariot, which he called dyvers tymes into the cristall, to have knowledge of thyngs stolne, which spirit hath geven hym knowledge an C. tymes, and thereby men have been restored to their goodes.
>
> And this practise by the cristalle he hath at the commaundement of my lord protector executed in the presence of mr. Thynne, mr. Whalley, mr. George Blage and mr. Challoner, and one Weldon.

> And by this meane my lord protector's plate was founde, where this deponent told his grace that it was hidd.[46]

Wicherly attempted to call particular spirits into the crystal, rather than just invoking any supernatural creature. Wicherly's experiments show a more methodic approach to the art in that he is clearly following a precise ritual to invoke a particular spirit. Wicherly implicated others in the confessions of his own dealings, and also named other scryers:

> Item, he knoweth that one Lowth, in Flete-strete, a broderer, useth the cristall stone, and goeth about daily to dygge for treasure.
>
> Thomas Malfrey of Goldstone beside Yarmouth, and a woman besides Stoke Clare, whose name he knoweth not, are skryers of the glasse....
>
> Maier, a preest, and now say-master of the mynt at Durham house, hath conjured for treasure and their stolne goods.
>
> Sir John Lloyd, a preest, that somtyme dwelt at Godstone besides Croydon, hath used it like-wyse. (p. 334)

The main purposes of crystallomancy in these cases are to discover hidden treasure and to retrieve stolen articles.

The art of scrying appealed to all sections of the community it seems. A manuscript book that belonged to Dr. Caius, the founder of Caius College, contains long extracts from Agrippa's De occulta philosophia, Abano's Elementa magica and various conjurations. One of these is 'pro cristallo: aut Vrinali: aut speculo', and requests visionary help:

> In the name of the father + and of the son, and of the holye ghost + amen, I pray the heavenlye father, as thou art the maker of heavne and the earthe, and of all thinges therin, conteined, and not onlye hast made them, but allso doist worke besides ther creation wonderfullye in them; asweell in angels thye celestiall spirites, as also in men, foule, fishe, and beste,as in other sensibell thinges, as in wodes, trese, water, stones, gresse, and herbes, bye the whiche ther operation, we are moved to prayse thye holye name: and to saye, holye god and

> heavnelye father, make me now to perceive and understande, thye mervilous workes, in this clere and puer cristall.[47]

Later in the manuscript there is 'a notable Journal of an experimental Magician' which contains the records of scrying experiments between 24 February and 22 March 1567. These experiments involved John Davis as the scryer and H,G. as operator. Humphrey Gilbert was in England during 1567 and it seems most likely that the initials stand for his name, particularly since John Davis is probably the same John Davis who with Adrian Gilbert received instruction from Dee's angelic experiments.[48] The manuscript also contains an invocation 'to have a spirit in a glasse to tell all things' (fol.66a).

Anonymity seems to have been largely preserved by keeping the papers secret. John Davis does not hide his identity in the manuscript cited above, probably because he felt that he was acting within a Christian framework, much as Dee did. The magic that he was performing was good magic, for he was calling angels and not devils. There could be no wrong in calling upon God's creatures. The principal dangers lay in the suspicions and slanders of those who did not understand the nature of the experiments. Dee's life was a continual battle against the rumours of the ignorant who failed to perceive what he believed to be the Christian nature of his experiments and the good that must ensue. In private papers the facts were faithfully recorded as Dee's MSS prove. Although Simon Forman is something of a peculiarity of the time, his diary also demonstrates the openness of personal writings on the subject together with the need to prevent public knowledge. He summed up 1584 as 'a reasonable, good, and quiet yere; but I had certain braulles and sclaunders fell out against me aboute the detecting of one that had stollen certain thinges, wherby I was like to have bin spoiled'.[49]

It is unlikely that Forman used a crystal for this episode since it is not until 1588 that he notes that he 'began to practise necromancy and to calle aungells and spirits' (p.19), but other methods of tracing stolen goods were equally suspiciously regarded. Catoptromancy may well have been the basis of his earlier experiment in the detection of a thief.

Not all experiments were particularly successful. At the end of Ashmole's copy of Dee's actions between 1581 and 1583 there are bound in some papers dealing with Actions held between 1585 and 1586 with unknown participants.[50] The experiment seems to have got out of control since no angels appeared but noises were heard and objects were inexplicably precipitated around the room. In general however, records of actual practices are fewer than copies of instructions and invocations. Sloane MS 3848 contains instructions for conducting 'an experyment approved and unknowne of Ascaryell to see most excellent and certainlye in a christall stonne what secretts thow wilt'. Although the experiment is 'approved' there is no evidence in the manuscript of it being put into practice. The experiment is in this case dependent upon solarian influences, much like the mirror in Tahureau's account of catoptromancy:

> First take a christall stonne or a glasse, the greater the better so that it be fayre and cleare, without any ragges cracks or holes broken within and thou must have a thonge of harts skinn, to wrappe thy stonne in so that thy stonne may be well seene in the middest of the bindinge, and ever when thou dost wrappe the stonne about with the thonge say thus In nomine sanctae trinitatis et dietatis hanc gemmam tecondo: Then holde the christall stonne which is so dight in thy right hande against the .☉. [sun] which must be done in the heate of the .☉. at noone when the .☉. is in the highest and hottest and soe call him [Ascaryell] in such likenes as thou wilt by the conjuration followinge and he will come and shew thee what thou wilt in all countryes of all thinges whatsoever

> thou wilt aske him and thou shalt commaund him
> to bringe his fellowes with him.[51]

The special conjuration then follows. According to Ashmole, Sloane MS 3851 is in 'the hand writing of one Mr. Arthur Gauntlet, who professed Phisick and lived about Graies Inn Lane' (fol. 2b). After a transcript of Arbatel de Magia there follows a number of invocations for making angels appear in crystals or mirrors. From the authoritative manner of the instructions it is probable that this is a copy of a compendium of scrying of some sort, most likely circulated in manuscript. The invocation 'to call Three Heavenly Angells into a Christall Stone or looking Glasse to the visible sight of A Child' bears many similarities with William Byg's confessed method and suggests that Byg may have followed a standard work upon the subject:

> Make a Crosse on the forhead of the Child
> with the Thumb of thy right Hand Saying
> In nomine Patris filii et Spiritus Sanctus Amen.
> Then with a new Penn wright on the midest of the
> Stone Or Glasse with Oyle Ollive this name Hermely.
> Then sett the Child betweene thy leggs Thou sitting
> in the Chaire And lett him say after thee. The
> Lords Prayer The Beleefe and These names following
> + On + Ell + Eloy + Eley + Messias + Sother +
> Emanuell + Sabaoth + In the name of the Father +
> And of the Sonne + And of the Holy Ghost + Amen ∾:
> Then say to thy self this Prayer following . ∾.
> O Lord Jesus Christ King of Glory by vertue of
> those whome they call Hermely and by thy power
> and mercy Send unto us Three of thy good Angells
> from thy right hand of Glory Into the middest Of
> this Cristall Stone (or Glasse) To the visible
> Sight of this Childe maide and virgin lett them
> make true answers True Judgment and true appear-
> ance Revealing vnto us all things doubtfull and
> unsertaine [sic] without all falshoode fraude or
> deseipt [sic] Graunt this Sweete Jesheu I most
> humblie pray and beseech thee Amen. (fol. 40b)

The use of a child, the recital of the Lord's Prayer and the Creed, the request for three angels from God's right hand, and the request for true answers all appear in Byg's confession. We may therefore presume that there was an established method of scrying and an

established ritual of invocation. Such instructions were probably circulated in manuscript along with other magical works. Magical rituals display an enormous variety, however, and although many examples of scrying experiments do not have such corroborative evidence of defined ritual as that above, they must not on that account be regarded as divergent from a principal method. Sloane MS 3851 contains many different forms of invocations for spirits to appear in a crystal and they are all set forth as equally valid alternatives.

The practice of scrying seems to have been as popular in the seventeenth century as in the sixteenth. Richard Napier, a former pupil of Simon Forman, was a practitioner of crystallomancy according to John Aubrey,[52] and many noteworthy persons had experience of visions in reflective objects. Aubrey notes that he was reliably informed by James Harrington, the author of Oceana, that 'the Earl of Denbigh then Ambassador at Venice did tell him, that one did shew him there several times in a Glass, things past, and to come'. Sir Marmaduke Langdale also experienced a prophetic vision in a glass belonging to a magus and Sir Edward Harley possessed a beryl or crystal inscribed with angels' names that an unidentified minister and later a miller had once used.[53] Aubrey notes a few other examples that had come to his attention. A further example is to be found in William Lilly's autobiography:

> I was very familiar with one Sarah Skelhorn, who had been Speculatrix unto one Arthur Gauntlet about Gray's-Inn-Lane, a very lewd fellow, professing physick. This Sarah had a perfect sight, and indeed the best eyes for that purpose I ever yet did see. Gauntlet's books, after he was dead, were sold, after I had perused them, to my scholar Humphreys: there were rare notions in them. This Sarah lived a long time, even until her death, with one Mrs. Stockman in the Isle of Purbeck, and died about sixteen years since.

> Her mistress one time being desirous to accompany her mother, the Lady Beconsfield, unto London, who lived twelve miles from her habitation, caused Sarah to inspect her crystal, to see if she, viz. her mother, was gone, yea or not: the angels appeared, and shewed her mother opening a trunk, and taking out a red waistcoat, whereby she perceived she was not gone. Next day she went to her mother's and there, as she entered the chamber, she was opening a trunk, and had a red waistcoat in her hand. Sarah told me oft, the angels would for some years follow her, and appear in every room of the house, until she was weary of them.
>
> This Sarah Skelhorn, her call unto the crystal began,
>
> 'Oh ye good angels, only and only,' &c
>
> Ellen Evans, daughter of my tutor Evans, her call unto the crystal was this:
>
> 'O Micol, O tu Micol, regina pigmeorum veni, &c.'[54]

Three points of particular interest arise from this account. Sarah Skelhorn's crystal acted in the same manner as the glass prospective of the Bacon legend in that it showed the future, whereas in other accounts of scrying for the recovery of stolen goods, the crystal shows the present whereabouts of the property. The angels also appeared outside of the crystal, as indeed they are recorded as doing in Dee's experiments.[55] Ellen Evans invoked the Queen of the Fairies as opposed to angels of God or other spirits, but then Lilly's accounts generally fail to distinguish between fairies and other spirits, since he regards them all as belonging to the world of the supernatural.

Lilly remarks that the summoning of spirits is an art that not all can master. He says that 'very many have failed just at that present when they [the angels] are ready to manifest themselves' (p. 230) and gives an example:

> Sir Robert Holborn, Knight, brought once unto me Gladwell of Suffolk, who had formerly had sight and conference with Uriel and Raphael, but lost them both by carelessness; so that neither of them both would but rarely appear, and then presently be gone, resolving nothing.

> He would have given me two hundred pounds to have assisted him for their recovery, but I am no such man. Those glorious creatures, if well commanded, and well observed, do teach the master any thing he desires; Amant secreta, fugiunt aperta. (p.231)

Lilly notes of this Gladwell of Suffolk that 'Mr. Gilbert Wakering gave him his berril when he died; it was of the largeness of a good big orange, set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel' (p.231).

Lilly notes that 'neatness and cleanliness in apparel, a strict diet, and upright life, fervent prayers unto God, conduce much to the assistance of those who are curious these ways' (p.232). This is frequently emphasised in accounts of scrying as being a very necessary requirement. As with all magic, preparation of the body, mind and soul is required.

From all the accounts we may build up a general picture of scrying. Catoptromancy may use a young boy or pregnant woman as the medium and can involve incantations and purification ceremonies, but most often it is simply a question of looking into a mirror, for the mirror itself has magical properties. Crystallomancy usually invokes angelic aid and begins with purification of the operators, prayers to God and his angels, fasting and abstinence. In most cases a young boy is used as the medium, but even when an older person is used, it is not customary for the operator to see any visions himself. Lilly's account of Sarah Skelhorn's activities is unusual in this respect and more closely resembles modern practice, although modern crystallomancy does not generally include the appearance of angelic informants. The principal use of crystallomancy in the sixteenth century was for the recovery of stolen goods

and for the location of buried treasure. Some more learned operators like Dee sought more than that however. They were not concerned with making a living from the art, but with gaining supercelestial knowledge. Through the visions of angels in the crystal they sought to know what was hidden from mankind but revealed to the angels. Scrying for buried treasure did form a minor part of Dee's practice, but his main purpose did not rest on such a mundane level. Dee's use of the crystal far exceeded the limits of common practice and holds a singular place in the history of scrying.

1. See Lynn Thorndike, A History of Magic and Experimental Science, 6 vols (New York 1929-1958), Wayne Shumaker, The Occult Sciences in the Renaissance (Berkeley and London 1972), D. P. Walker, Spiritual and Demonic Magic from Ficino to Campanella (London 1958) and Frances A. Yates, Giordano Bruno and the Hermetic Tradition (London and Chicago 1964). I am particularly indebted for much of what follows to the study by D. P. Walker.

2. The work was completed before Cosimo died in 1464. What Ficino translated was only the fourteen tracts to which he gave the title Pimander, although his contemporaries used this title to designate the whole Corpus Hermeticum (see Yates, Giordano Bruno, pp. 12-14).

3. They were correctly dated as having been written in the second and third centuries AD by Isaac Casaubon (the father of Meric Casaubon) in 1614.

4. Giovanni Pico della Mirandola, Oration on the Dignity of Man (written c. 1486), translated by Elizabeth Livermore Forbes, in The Renaissance Philosophy of Man, edited by Ernst Cassirer et al. (London and Chicago 1967), pp. 223-254, p. 225.

5. See I.R.F. Calder, 'John Dee Studied as an English Neo-Platonist', I, 141-148 for particular discussion of this point in relation to Dee.

6. Calder, I, 126.

7. Ernst Cassirer, The Individual and the Cosmos in Renaissance Philosophy, translated by Mario Domandi (Oxford 1963), p. 152.

8. I use the word 'daemon' rather than 'demon' to avoid the presupposed connection with evil implied by the latter term. A daemon may be good, evil, or impartial.

9. Johannes Reuchlin, E Cabala, printed in Sir Thomas Stanley's History of Philosophy (London 1656), p. 571 ff.

10. John Dee, 'Mathematicall Preface' to The Elements of Geometrie of the most auncient Philosopher Euclide of Megara, translated by Sir Henry Billingsley (London 1570), sig. ☞ 4v. Hereafter I shall abbreviate this to Preface.

11. Gianbattista della Porta, Natural Magick (1658), edited by Derek J. Price (New York 1957), Bk I, ch. ii, p. 2.

12. The Asclepius stated that daemons might be drawn down to inhabit and animate statues and in the Pimander the thirty-six decans, originally Egyptian sidereal gods, rule over the Zodiac according to divisions of ten degrees, while the 'governors' of the seven planets are represented as being especially powerful.

13. See Josten, 'An Unknown Chapter', pp. 229-237.

14. In the Action of 10 March 1582 'an Illuding Spirit' suddenly takes the place of Uriel without Dee and Kelly realising, the discovery being made much later (Sloane MS 3188, 9b and 96b).

15. See Walker, p. 91 and Thorndike V, 127-138.

16. John Dee, Propaedeumata aphoristica (London 1558), Aphorism IX, sig. A1v.

17. Propaedeumata aphoristica, Aphorism XII, sig. A2r.

18. Propaedeumata aphoristica, Aphorism CXIX, sig. F2v

19. Propaedeumata aphoristica, Aphorism CXII, sig. E4r.

20. Nicolai de Cusa, De docta ignorantia, edited by Ernestus Hoffman and Raymundus Klibunsky (Lipsiae 1932), p. 23.

21. Agrippa, Occ. Phil. II, i, p. 170, and Dee, Preface, sig. *jr.

22. On these two traditions see Christopher Butler, Number Symbolism (London 1970), pp. 22-44.

23. See Butler, Number Symbolism, pp. 47-77.

24. Theodore Besterman, Crystalgazing: A Study in the History, Distribution, Theory and Practice of Skrying (London 1924), p. 2.

25. See below pp. 137-141.

26. See for instance Bodleian, Rawlinson MS D 252, and BM Sloane MSS 1317, 3848 and 3851.

27. There are many magical works which bear the name of Solomon. The oldest version of the Key or Clavicle of Solomon is a sixteenth-century Latin copy translated from Hebrew by Isau Abbraha. This is now BM Additional MS 10,687. Copies of The Clavicle of Solomon are contained in Sloane MSS 2731, 3091, 3648, 3805, 3825 and 3847, dating from the sixteenth and seventeenth centuries. A fourteenth-century MS of Opus de arte magica of Solomon is in Sloane MS 3854.

28. For an account of the various versions see the introduction to Le Roman des Sept Sages, edited by H. A. Keller (Tübingen 1836).

29. The Famous History of Fryer Bacon, Early English Prose Romances III (London 1858), p. 147, edition limited to 500 copies.

30. The Sunday Telegraph of 25 June 1978 contains a short article by Gabriel Ronay about Dee's use of a heliograph which I have unfortunately been unable to verify. Ronay cites the Austrian chronicle Annales Ferdinandi as his source and states that Dee used the moon as the light source and 'sold the moonbeam telegraph to Hapsburg Emperor Rudolf II during his stay in Prague in 1584', although no such fact is recorded in Dee's own writings. Ronay relates the story as follows:

> 'On March 29th, 1598, a Hungarian Commando Unit blew up the gates of the fortress of Gyõr, Western Hungary. After five hours of battle, the town was recovered from the Turks. An officer called Hans Christoph Boheimõ was despatched immediately on horseback to take the news of the victory post-haste to Emperor Rudolf.
>
> It took him more than two days to reach Prague. The exhausted officer had to be helped out of his saddle and carried to the emperor to make his report. But the Emperor would not let him speak. To his amazement, a courtier recounted every detail of the battle.
>
> He was then told that the news had reached the Emperor through the "moonbeam telegraph invented by the Englishman John Dee". According to the chronicle, sometime before the battle ten relay stations had been constructed between Gyõr and Prague at intervals of 40 kilometres. With the help of these, the news of the victory had been flashed to Prague'.

Even allowing for some sensationalism, the story is hard to believe. It seems most odd that the messenger should not know that his own side was operating a heliograph system and the 40 kilometre interval does seem very large, even assuming that the light source was the sun and not the moon. Some evidence that there might be at least some grain of truth in the story came in the form of a letter to the Sunday Telegraph the following week, however. A Mr. Laurence Moore,who had once been a Signal Corporal in the Imperial Camel Corps in the Hejaz and had used the moon as a light source for a heliograph,wrote:

> 'A heliograph used at night reflected a most beautiful light of the desert moon and was more effective than our Morse lamp of the time (Begbie, superseded by the Aldis).
>
> The standard 5-inch heliograph in clear sunlight could be read with [a] telescope 40 miles away if both stations were at sufficient altitude; but the "Lunagraph" was limited to something less than 10 miles. There was a 9-inch helio mirror with a greater range but I never operated one'.

It is then possible that a heliograph might have been used but the problem remains as to what kind of code system might have been used to convey the message. I suspect that behind the whole story lies simply the glass that Dee gave to Lord Rosenberg which then came into Rudolf's hands

in 1588 and not 1584 (see below p.140) and that Dee may have at some time experimented with the sending of extremely simple messages (e.g. a repeated series of flashes indicating an expected result had taken place) using both sunlight and moonlight. Popular gossip then put the two together and transferred them to good use as national propaganda.

31. The Works of Geoffrey Chaucer, edited by F. N. Robinson, second edition (London 1970), p. 129, 'Squire's Tale', lines 132-141.

32. The History of Reynard the Fox, edited by Donald B. Sands (Cambridge, Massachusetts 1960), pp. 144-145.

33. The Works of Edmund Spenser, edited by E. Greenlaw, C. G. Osgood, F. M. Padelford and R. Heffner, variorum edition, 11 vols (Baltimore 1932-57, reprinted 1958-66), III, 24 (Bk III, canto ii, st. 19).

34. The First Folio of Shakespeare prepared by Charlton Hinman (New York 1968), Measure for Measure lines 849-854.

35. Jules César Boulenger, Opusculorum systema, 2 tomes (Lyons 1621), Tome 1, Bk iii, ch. 7, pp. 199-200: 'It is called catoptromantia when a mirror is placed in a basin full of water and a pure boy or a pregnant woman, who has not yet reached her ninth month, is used to perceive in the mirror things that are requested. In Book I Chapter 12 [of Polycraticus] John of Salisbury gives the name of Specularii to those who give answers through curious consultations in polished and clean bodies, such as bright swords, basins, ladles and various kinds of mirror suitable for augury'. From Specularios to the end is a direct quotation from Polycraticus, I, 12.

36. Martino Delrio, Disquisitionum magicarum libri sex (Lyons 1608), p. 283: 'Catoptromantia [is the art] which displays visions of things that are asked for in polished mirrors. The art was used by the Emperor D[idius] Julianus, who bought the empire and Spartianus writes:"Julianus, furthermore, was mad enough to perform a number of rites with the aid of magicians, such as were calculated either to lessen the hate of the people or to restrain the arms of the soldiers. For the magicians sacrificed certain victims that are foreign to the Roman ritual and chanted unholy songs, while Julianus performed rites, which took place, so we are told, before a mirror, into which boys are said to gaze, after bandages have been bound over their eyes and charms muttered over their heads. And in this performance one lad, it is said, saw the arrival of Severus and the retirement of Julianus"'. The passage in double quotation marks is from Scriptores historiae Augustae and I have used the Loeb translation by David Magie, 3 vols

(Cambridge, Mass. 1960), I, 365. According to Dio, lxxiii, 16, 5, the foreign rites involved the sacrifice of children.

37. Jacques Tahureau, Les Dialogues (Anvers 1574), pp. 228-229: 'He had drawn from his purse very gently (as if it had been some precious jewel) a mirror that was scribbled over with a confusion of characters and on which there was magisterially drawn this great word Tetragrammaton. The four corners on the back were painted with several crosses and the signs of the planets...This mangificent necromancer did not cease to keep up his attack, and extolling more and more the great and incomparable virtue of his mirror, assured me that it was made in the true form and manner of that which Solomon had possessed'...'And then, not from any belief that I attached to these tales and lies, but rather so as not to show myself so suddenly as scorning his foolishness, and also to see what the outcome would be, I named to him a person that he knew well. When that had been done, he crossed himself an infinite number of times and made a circle into which we stepped. Then after holding his mirror in the sun's rays for quite a long time, murmuring and muttering certain words between his teeth, he whistled a few times while turning around, as if driven by some passion, towards the four corners of the world, East, West, South and North. Then he asked me whether I did not see anything in the mirror. I replied to him that he was quite correct and that I did not see anything, except the image of our two faces. "That's strange," said my philosopher, putting on a melancholy expression. "It must be that there is something wrong with you, for as for myself, I see him as clearly and just as naturally as if I were talking to him. I see him reading a book. Ah," he said to me then, sighing to the Tuscan, "I believe that you have no real faith"'.

38. See D. P. Walker, Spiritual and Demonic Magic from Ficino to Campanella, pp. 40-57.

39. 'To this field [of divination] there also belongs crystallomancy, which is when they practise [the art] with pieces of crystal. These pieces [of crystal] are shaped into cylinders, obelisks, or (as they are most commonly) spheres'.

40. 'Not dissimilar from the above is crystallomanteia, except that in this case it is practised with pieces of crystal clasped in rings, in a small vase, or even unadorned and shaped like a cylinder or obelisk. In these a demon claims to live. A certain person of Nürenberg is said to have seen treasures shown by a demon in a crystal in 1550. When he sought them afterwards at a certain spot dug out in front of the city, he and a friend he had summoned to be a witness saw a chest in a cave with a black dog lying down in front of it. The magician entered the cave and was going to drive away the dog and open the chest, but he had not brought a sop for Cerberus. The dog shook the top of

the cave and overwhelmed the wretched man in ruin, also filling the cave with earth' (I, 365).

41. J. Raine, 'Divination in the Fifteenth Century by Aid of a Magical Crystal', The Archaeological Journal, XIII (1856), 372-374, pp. 373-374:
'The accused says that a hundred times, from his first coming to the town of Wombwell, he practised the following art for the recovery of goods that had been secretly stolen: first he placed a certain youth of less than twelve years of age on a stool in the presence of the said William and placed a crystal stone in the hand of the said boy or youth, making him say the Pater Noster, Ave and Credo. Then, according to the information of the accused, the boy was made to say the following words: "Lord Jesus Christ, send to us three angels from thy right hand to tell or show us the truth of all that we shall ask." Then, according to the accused, he made the said boy look into the stone and asked him what he saw, and if he did see anything, to tell the accused. He says that sometimes the boy saw in the foresaid stone the stolen goods, sometimes the thieves themselves, sometimes one angel and sometimes two angels, but never more than that number. If at first the boy saw angels appear, the accused would say the following words to them: "Ministering angels, I command you by the Lord God, by all his holy names, and by the Virgin Mary, freely to tell us the truth and no lies about anything that we shall ask, openly and without danger to myself and all present." Then using these words he made the said boy question the angels or angel: "Say me trewe... his hand." Then he would specify the missing property. The accused says that the boy would then see clearly in the said stone the thieves and the stolen goods themselves. If the boy already knew the said thieves, he would give their names, or if he did not, he would demonstrate with his hand in what country and in what part of the same they were staying. But for the most part, says the accused, those who had lost any goods brought with them a boy who knew the parties under suspicion in the case. Furthermore he says that if the said boy saw nothing in the stone after the first conjuration, he (the accused) would repeat the same conjuration, saying: "Lord...etc." He says that he had a firm faith that the stolen goods would be discovered if an angel or angels appeared and the boy spoke. He says that twenty times boys like this had seen nothing appear in the stone and that he himself never saw anything at this time.'

42. 'He says that about the time of the Feast of St. Andrew last there came to the accused in Wombwell a certain Bishop and Paget from Derthington, together with other men whose names he does not at present know. They told the accused how two goblets had been stolen from the church at Derthington and requested him, in so far as he would, to lend his help in respect of their recovery. The accused agreed to their wishes and they took him to a certain

honest man called Fitzwilliam, a gentleman. From there they went to Derthington and in the presence of that same Fitzwilliam, together with a certain Scurdville and others, the foresaid Bishop and Paget produced two boys and seated them on two wicker stools. The accused practised the said art in them and one of the boys saw in the foresaid stone a certain man, whom he did not know, holding the silver cup in his hands. Otherwise, as the accused says, he never maligned the vicar of Derthington or anyone else concerning what had been alleged in the foresaid matter'.

43. Geoffrey Neville was Archbishop of York between 1465 and 1476.

44. Original Letters Illustrative of English History, edited by Sir Henry Ellis, 3rd Series, 4 vols (London 1846), III, 41-42, Letter CCLXVIII.

45. The Second Volume Conteinyng those Statutes whiche haue ben made in the Tyme of the Most Victorious Reigne of Kynge Henrie the Eight (London 1543), Anno XXXIII, ch. vii, sigs B5v-B6r, 'An act against coniuracions, witchcraftes, sorcery, and enchauntmentes'.

46. Narratives of the Days of the Reformation, edited by John Gough Nichols, Camden Society (London 1859), pp. 332-333.

47. BM Additional MS 36674, fols 40a-40b.

48. Gilbert became for a while a participant in the Actions, but Davis did not; both were heavily involved in the plans to find a North-West passage, however, and Dee's interpretation of an angelic command that Gilbert should 'cary the name of Jesus among the Infidells' would embrace Davis as well (Sloane MS 3188, 65a). Davis is further referred to at fol. 67a.

49. The Autobiography and Personal Diary of Dr. Simon Forman, edited by James Orchard Halliwell (London 1849), p. 17, edition limited to 150 copies.

50. Sloane MS 3677, fols 173a-175b.

51. Sloane MS 3848, fol. 148. The complete ritual continues until fol. 151a.

52. John Aubrey, Three Prose Works, edited by John Buchanan-Brown (Fontwell 1972), pp. 101-102.

53. Aubrey, Three Prose Works, p. 99.

54. William Lilly's History of his Life and Times, published from the original MS, London, 1715 (London 1822), pp. 228-229.

55. See TFR, p. 1.

IV

FRAUD AND CRYPTOGRAPHY

The unusual nature of Dee's scrying experiments does not remove the doubt that attaches itself to all methods of divination: the doubt as to whether the divinatory practice is a fraudulent exercise or a genuine inspiration. It is clear from the evidence contained in the previous chapter that whether spirits really appeared in the crystals or not, many people, including those who condemned the practice, believed that they did, although this itself is only proof of the belief and not of the fact of spiritual appearance. Until the recent rehabilitation of Dee, largely on account of the researches into Renaissance occult philosophy by Frances Yates, Dee's Actions with spirits aroused interest largely because of the doubt surrounding the authenticity of the events described. The central controversies were whether Dee was indeed dealing with angels or dealing with devils, and whether he was the perpetrator or the victim of a long-lasting fraud. While major interest in the Actions now centres upon Dee's position in relation to Renaissance scientific and occult thought, the question of the authenticity of the events is nonetheless pertinent. A judgement must be made. In reaching that judgement the conclusions of two prominent men deserve examination: Meric Casaubon, who believed Dee was deluded by devils, and Robert Hooke, who thought that the Actions were cryptographical.

When Meric Casaubon undertook the publication of most of the records of Dee's angelic dealings then in the Cotton library, his purpose was 'not to satisfie curiosity, but to do good,and promote Religion' (TFR,'Preface' sig. A1r). The publication in 1659 was controversial and although the Archbishop of Armagh was attested to have declared that 'it was an excellent Booke to convince Atheists',[1] Casaubon recorded that 'the Booke was stopt at the Press, and in ques-

tion at the Councill Table, [and] if the Protector had lived it had not been printed'.[2] Casaubon was himself under some suspicion of atheism on account of an earlier attempt to prove that all divine inspiration was only 'imposture or melancholy, and depraved phantasie, arising from natural causes'[3] and the publication of A True and Faithful Relation helped to refute the charge of atheism, while nevertheless demonstrating that supposedly divine inspiration was, at least in the case of Dee, diabolic deception. Casaubon was under no doubt that Dee and Kelly did raise spirits. After citing many classical authors he concluded that 'upon due consideration of the premises', he could in no way satisfy himself 'how any Learned man, sober and rational, can entertain such an opinion (simply and seriously) That there be no Divels nor Spirits' (TFR, 'Preface' sig.C1v). It was in the nature of the spirits that he considered Dee to be deluded, mistaking 'false lying Spirits for Angels of light' (TFR, 'Preface' sig. D1v). For this Dee's pride was principally to blame (TFR, 'Preface' sig. D4v).

While Casaubon believed that Dee dealt with the spirits in all simplicity and sincerity (TFR, 'Preface' sig. D2v),he was equally convinced that Kelly was fully aware of the nature of the spirits raised:

> For certain it is by this whole story [i.e. TFR], from the beginning to the end of it, that Kelley was a great Conjurer, one that daily conversed by such art as is used by ordinary Magicians, with evil Spirits, and knew them to be so. Yet I would suppose that he was one of the best sort of Magicians, that dealt with Spirits by a kind of Command (as is well known some do) and not by any Compact or agreement. (TFR, 'Preface' sig.D3r)

Dee's pride was again responsible for his refusal to believe Kelly's repeated admissions that the spirits they were dealing with were evil (TFR, 'Preface' sig. E1v). Casaubon acknowledged that Kelly might

have defrauded Dee, even mechanically faking apparitions, but thought the evidence to be too weighty to concede in this case that there might be no substance in the Actions (TFR, 'Preface' sig.A2v). Eleven years after the publication of TFR he was even more convinced that the Actions recorded the true raising of spirits:

> But then those supernatural effects and operations by Witches and Magicians, which are daily seen, (though not acknowledged by all men, I confess, but upon what account, hath been enquired and fully discoursed by us elsewhere [i.e. TFR]: though liable to such imposture, it is confessed (and what is not in this world) yet many of them so certain and so well attested as nothing can be more: whereof we have given many pregnant instances in the same book:) can he that beleeves them, and knows how to make a difference, between the power of created Spirits, and an Eternal God the Creator of all things; think any thing impossible to God?[4]

A contemporary noted his own opinions in the copy of TFR that Shippen collated and annotated, these cautiously following the judgement given by Casaubon in the 'Preface' to the work:

> To Believe all this was mere Melancholy and Enthusiasme in Dr. Dee that continued so many years in him I thinke is an Assertion too bold for any Man to offer
> Or to believe that Either Bartholomew [Hickman], his son Arthur who did pretend to see did Abuse him I thinke is more then any one will say.
> For E:K no doubt he was a very Rascall but whether he was alwayes an Impostor and pretended to see that he did not and Hear also and so long together is very Difficult to believe.[5]

The same writer also noted that Meric Casaubon was 'a very learned and Pious Man but most lamentably troubled with Hypochondriac Melancholy'. The principal controversies raised by the book as to whether the spirits were real or imaginary, evil or good, became part of the larger controversy concerning the nature of the divine inspiration that was claimed by the Puritans. Casaubon himself admitted in a letter that the 'maine designe of this worke was to set out to view of all men: the condition of those...under pretended colour of

inspiration, and speciall guidance of the Spirit: and it is probable, that many were really deluded'.[6] Casaubon's attitude towards and conclusions upon the Actions with spirits were therefore prejudiced by a priori considerations.

Robert Hooke (1635-1703) saw an entirely different significance in the spirits summoned during the Actions. Hooke accepted the theory that the Steganographia of Abbot Trithemius of Spanheim, which described operations with angels and spirits, was really a treatise upon cryptography, the spirits offering through their names, descriptions and functions a means of encoding any message.[7] Hooke sought a comparison between Steganographia, which Dee had himself regarded as a book of extreme importance,[8] and the Actions contained in TFR. Whether Hooke ever did read the paper he prepared on the subject, being 'not positive, but rather as Queries to be resolved by such as have better Abilities and Opportunities to solve them', before the Royal Society is uncertain, but it was evidently his intention to do so, for he felt obliged to defend the possible 'Unfitness of the Subject for the Consideration of this Society'[9]. Hooke's thesis was 'that the greatest part of the said Book [TFR], especially all that which relates to the Spirits and Apparitions, together with the Names, Speeches, Shews, Noises, Clothing, Actions, and the Prayers and Doxologies, &c. are all Cryptography; and that some Parts also of that which seems to be a Journal of his Voyage and Travels into several Parts of Germany, are also Cryptographical' (p. 206). Hooke never proceeded any further with this theory, which was later taken up by Adam Clarke (1762?-1832), although he likewise failed to prove any substance to the theory.[10] More recently the cryptographic theory has been suggested by Richard Deacon,but it is based upon evidence which is to my mind of doubtful authenticity and

which, even if accepted, does not presuppose that the whole series of Actions simply consisted of coded messages.[11]

There are numerous reasons for rejecting any theory that the Actions are cryptographic in nature. Dee's desire for celestial information, divine revelation, a universal religion and the advent of a new age was the principal cause of his becoming involved with scrying in the first place (see Chapter VI). Furthermore there is no substantial motive for Dee and Kelly to produce such a lengthy fraud as seven years of near continuous reports 'encoded' in such a dangerous form as that of Actions with spirits. Although Dee was evidently employed upon state business abroad in 1571 (CR, p.12), there are no records of Actions extant from that time, even if such ever existed. The Actions began at Mortlake when Dee was a short river ride from the Court. Such information as he might have to deliver could be given by word of mouth. Even when he was on the Continent, he wrote a letter to Burghley concerning the treachery of the Jesuit Parkins in plain language.[12] The only likely recipients of coded messages would be Burghley and Walsingham and there are no records of Dee's Actions to be found amongst their collected papers. Furthermore, if the information was such that an elaborate code was required, it would have been strange for Dee to keep copies of his own all together, lest they should fall into the wrong hands.

There are some examples of codes in the course of the Actions but they are extremely simple. One involves the rearrangement of a passage according to a sequence of numbers[13] and another involves drawing letters from a square according to a prescribed pattern (see Sloane MS 3191, fols 53b-56a). The simplest merely substitutes an original alphabet and Dee is able to solve this code very quickly when he is presented with it by Kelly (see Sloane MS 3188, 87a-88a).

These examples are well below the standard that was in use in state affairs at the time.[14] Furthermore the diversity of the contents of the Actions, ranging in Sloane MS 3188 alone from the description of a system of forty-nine spiritual governors to lengthy passages in the alleged language of the angels, is itself an argument against any consistent cryptography. Such diversity makes the possibility of any single solution improbable.

> In general, it can be said that any cipher system, or any method which claims to follow valid cryptographic procedures, must yield unique solutions. If in any system two different investigators applying the same key or keys to the same basic material get inconsistent answers, the system is self-refuting. In other words, it can be used to show its own invalidity.[15]

The diversity of material might of course indicate a diversity of ciphers, perhaps even that the Actions constitute a treatise upon cryptography, but in the light of Dee's commitment to the ideals expressed in the Actions and of the fact that they demonstrate the evolution of a magical system based upon angelic hierarchies, such cryptographic considerations may be safely dismissed.

The rejection of Hooke's theory does not presume that the scrying was not in some way fraudulent. Hooke astutely noted that there might have been some application of scientific knowledge, particularly the branches of

> Chymistry, or Mathematicks, or Astrology, or Mechanicks, all which I find by his Writings he [Dee] was well versed in, and especially in the Business of Opticks, and Perspective and Mechanical Contrivances; an effect of which I conceive his Chrystal,or Angelical Stone, or Chrystallum sacratum, as he terms it, to have been, for that it was of a considerable bigness, and was placed upon a Pedestal, or Table, which he calls a Holy Table, which might contain the Apparatus to make Apparitions, when he had a mind to be seen in it, as likewise to produce Noises and Voices, if there were occasion. All which might be done by Art, as has been shewn, both formerly by Roger Bacon, and of late by the Echoing Head. (p. 206)

The skill required to produce images such that the unlearned might

believe supernatural methods were being employed was known to many who studied nature and the sciences at that time. Gianbattista della Porta gave various instructions for making 'an Image seem to hang in the Air' using concave mirrors:

> This will be more wonderful with the segment of a circle, for it [the image] will appear farther from the Glass. If you be without the point of Inversion, you shall see your head downwards. That with fixed eyes, and not winking at all, you may behold the point, until it comes to your very sight ...the neerer you are to the Centre, the greater will it be, that you will think to touch it with your hands: and if it be a great Glass, you cannot but wonder; for if any man run at the Glass with a drawn sword, another man will seem to meet him, and to run through his hand. If you shew a Candle, you will think a Candle is pendulous lighted in the Air.[16]

Della Porta noted other experiments of a similar nature using both plain and concave mirrors and also described the operation of a rudimentary camera obscura, the pinhole camera:

> You must shut all the Chamber windows, and it will do well to shut up all holes besides, lest any light breaking in should spoil all. Onely make one hole, that shall be a hands breadth and length; above this fit a little leaden or brass Table, and glew it, so thick as a paper; open a round hole in the middle of it, as great as your little finger: over against this, let there be white walls of paper, or white clothes, so shall you see all that is done without in the Sun, and those that walk in the streets, like to Antipodes, and what is right will be the left, and all things changed; and the farther they are off from the hole, the greater they will appear. (Bk. XVII, Ch.vi, p. 363)

He further suggested that scenes might be acted outside the chamber to provide animated displays of 'Huntings, Banquets, Armies of Enemies, Plays, and all things else that one desireth' and confessed that he had often presented such spectacles to his friends, the result being so convincing that it was often difficult to persuade them that no supernatural art was involved (Bk. XVII, Ch. vi, pp.364-5).

While such knowledge was not widely disseminated early in the century, the principles of optical science were known to many of the more learned men in Europe and particularly those who included

astronomy in their field of study. The simpler experiments such as that of the elementary camera obscura were apparently common knowledge among Renaissance 'scientists' for Agrippa wrote that 'it is well known, if in a dark place where there is no light but by the coming in of a beam of the Sun somewhere through a little hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun' (Occ. Phil. I, vi, p. 16). Dee himself wrote a treatise upon burning-glasses in 1557[17] and he was described by William Bourne as expert in the science of optics.[18] Dee included a description of the art of perspective which 'demonstrateth the maner, and properties, of all Radiations Direct, Broken, and Reflected' in his 'Preface' to Euclid's Elements (sig. B1r) and evidently possessed a concave mirror of some sort:

> if you, being (alone) nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in maner) by reason of an Image, appearing in the ayre, betwene you and the glasse, with like hand, sword or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the Glasse. Straunge, this is, to heare of: but more meruailous to behold, then these my wordes can signifie. And neuerthelesse by demonstration Opticall, the order and cause thereof, is certified: even so, as the effect is consequent. Yea, thus much more, dare I take vpon me, toward the satisfying of the noble courrage, that longeth ardently for the wisedome of Causes Naturall: as to let him vnderstand that, in London, he may with his owne eyes, have profe of that, which I haue sayd herein. A Gentleman [i.e. Dee], (which, for his good seruice, done to his Countrey, is famous and honorable: and for skill in the Mathematicall Sciences, and Languages, is the Od [old?] man of this land. &c.) euen he, is hable: and (I am sure) will, very willingly, let the Glasse, and profe be sene. (Preface, sig. B1v)

This glass was probably that which the Queen requested to see when she arrived at Dee's home on the day that his first wife was buried and the properties of which she was pleased to understand (CR, p.17). Dee was also acquainted with the use of empty vessels in the ancient

theatre as amplifiers of sound, although it is unclear precisely how they worked.[19] Dee quotes and translates part of the De architectura of Vitruvius in his Preface, recalling

> the Brasen Vessels, which in Theatres, are placed by Mathematicall order, in ambries, vnder the steppes: and the duiersities of the soundes...are ordred according to Musicall Symphonies and Harmonies: being distributed in the Circuites, by Dietessaron, Diapente, and Diapason. That the conuenient voyce, of the players sound, when it came to these preparations, made in order, there being increased: with the increasing, might come more cleare and pleasant, to the eares of the lokers on. (Preface, sig.d3v)

Dee was conversant with the principles of harmony and resonance and therefore with the principles of rudimentary amplification of sound. He certainly had the knowledge to produce a complicated optical illusion. The Actions first took place in his 'study' at Mortlake and he was preparing a special chamber in which to hold them (Sloane MS 3188, 103b, 27). All the circumstances were suitable for him to deceive an unwitting scryer that spirits were appearing and talking. There is however no evidence that he did so and no motive whatsoever. The Actions were themselves theologically dangerous enough with Dee believing in them sincerely. To produce such happenings as a deception would have put Dee in unnecessary danger — Kelly had admitted that his first visit was to trap Dee (Sloane MS 3188, 9a) — and there could be no profit in deceiving a scryer, especially one who was later persuaded to remain only by the offer of a stipend of fifty pounds a year.

If any deception was practised it was by Kelly upon Dee. Dee claimed that he was never able to see the spirits that appeared to Saul and Kelly. There were times when Dee heard odd sounds, such as a spirit stroking a book (TFR, p. 31), and he once recorded: 'I fele: and (by a great thundring noyce, thumming...in myne eares) I perceyue the presence of some spiritual creature abowt me' (Sloane MS 3188,51b).

When Kelly repeated long passages of the angelic language it was as if he were taken by the spirit of God, for Dee recorded that 'there appeared fire to be thrown oute of the stone, vppon E K' (Sloane MS 3188, 71a), and then later 'the fire cam from E K his eyes, and went into the stone againe' after which Kelly 'could not perceyue, or read one worde' (Sloane MS 3188, 72b). It is not absolutely certain that Dee witnessed this fire, for Kelly might have described it to him, but the manner in which Dee records the experience suggests that it was something that he himself saw. He recorded later that while his child Rowland was sick, he saw some flashes of fire that 'did not lighten abroad' on 18 July 1584 (TFR, p. 210). What he meant by fire is not certain, however, for he might have been referring in fact to flashes of light and the fire in Kelly's eyes might really be light in his eyes, such as might be caused by some intense passion or semi-hypnotic state. There are certain obvious times when Kelly may have perpetrated a fraud upon Dee, such as when he returned from the Cotswolds with a scroll in strange characters, which Dee managed to decipher without too much trouble, Kelly claiming that he had been led to the discovery of the scroll by a 'spiritual creature' (Sloane MS 3188, 61a). During an Action of 29 April 1583 they were given instructions to make a seal and afterwards Kelly went to his room with a book that had been left by Adrian Gilbert. When he opened the book he 'found' a different version of the seal written in his own hand on one of the blank pages at the end of the book (see Sloane MS 3188, 98a-99a). He claimed to have no idea how the writing got there.

All the Actions may have been fraudulent, but again it is difficult to find sufficient motive. Although Dee undoubtedly looked after Kelly's immediate needs, the contract for the stipend of fifty

pounds was not made until 29 June 1583, some two years after Kelly had first acted as Dee's scryer. Furthermore the Actions were often performed with Kelly seated in front of the table on which stood the crystal stone and Dee either recording the Actions at a nearby table or seated on the other side of the table facing Kelly (see Sloane MS 3188, 47b and 48b). Kelly would have had little chance to keep any papers by him without their being discovered by Dee. The angelic system which he expounded was not simple and it is remarkable that there are not a great number of inconsistencies, since it must have been contained in his head, either consciously or unconsciously. If as Frances Yates claims 'Kelly was a fraud who deluded his pious master',[20] he was not only 'well-versed in Renaissance magic', but also possessed a most remarkable memory.[21]

Having rejected any chance of deceit upon the part of Dee, we must conclude that either Kelly saw nothing and successfully gulled Dee for the best part of seven years, or that he did indeed see angels and spirits, or that the visions were products of his own imagination. Casaubon argued that 'a very little distemper of the brain, scarce discernable unto any, but those that are well versed in the study of Natural causes, is enough to represent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the fancy', but nevertheless believed that Kelly saw genuine spirits (TFR, 'Preface' sig. A2v). While I am not at all qualified in the sciences of psychology and parapsychology, I would venture that Kelly's visions were the product of a 'distemper of the brain'. He complained at times of pains in his body, and particularly in his head, caused by the sights and sounds of the Actions. On 29 March 1583 before seeing the angel Raphael he felt 'a thing (immediately) creeping within his hed, and in that pang becam all in a sweat'. He 'remayned much

misliking the moving and creeping of the thing in his hed' but 'at a quarter of an howre end it cam to one place: and so ceased somewhat' (Sloane MS 3188, 68a). The experience was repeated on 31 March (Sloane MS 3188, 69b). At another time he felt 'such a whirling and beating inwardly in his hed, that he could not vse any Judgement to discerne what appeared, for half a quarter of an howre almost' (Sloane MS 3188, 78b). On 23 April 1583 'his belly did seame to him, to be full of fyre: and he thowght veryly, that his bowells did burne' (Sloane MS 3188, 93a). These experiences (if true) suggest a mental condition, perhaps arising from a physical illness, that was unstable and might cause his imagination to produce visions and hear voices, particularly if Dee was unduly influencing him. From his writings and in particular his complaints, Dee appears to have had a strong personality,[22] and it is perhaps significant that the angels frequently gave answers such as Dee evidently wanted to hear, while rebukes were more often directed at Kelly than at Dee. They also frequently gave answers that followed the teachings of works that were known to Kelly and Dee.[23] It is therefore arguable that many of the visions may have arisen from Kelly's subconscious, perhaps after concentration in the crystal (he frequently saw nothing for the first fifteen minutes) had induced in him some mild state of trance. Thus the Actions may be a mixture of pure deceit and subconscious imaginings. The same might perhaps be said of the whole art of scrying, for while much was undoubtedly fraudulent, stolen goods were recorded as being found after information had been delivered through a scryer. Overall the Actions seem to be a mixture of falsehood and if not truth itself, at least half-truth.

1. Ashmole MS 1788, fol. 67b.

2. Ashmole MS 1788, fol. 65b.

3. John Webster, The Displaying of Supposed Witchcraft (London 1677), p. 8.

4. Meric Casaubon, Of Credulity and Incredulity in Things Divine and Spiritual (London 1670), pp. 108-109.

5. The identity of the writer is not known and it is unclear whether Shippen's annotations were made after or before the notes on the blank leaves (see TFR, BM shelf-mark 719.m.12). Since the writer refers to Casaubon in the past tense, it is likely that the notes were made after Casaubon's death in 1671.

6. Ashmole MS 1788, fol. 65b.

7. Modern scholarship takes the view that while a system of cryptography is expounded in the first two of the three books of Steganographia, the work was indeed on daemonic magic and the cryptography provided a veil for the magical content and a means for the author to defend his work as being other than it really was (see Walker, pp. 86-90). Steganographia was not published until 1606, but was widely known in manuscript during the sixteenth century, Trithemius having died in 1516 (Walker, p. 86).

8. When Dee wrote to Burghley on 16 February 1563 asking for leave to remain abroad to oversee the printing of some of his works, he declared that he had obtained a copy of Steganographia and had copied it out in ten days. He described it as 'a boke for which many a lerned man hath long sowght and dayly yet doth seeke' and which was 'for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledg, none can be meeter, or more behofefull' (John E. Bailey, 'Dee and Trithemius's "Steganography"', Notes and Queries, 5th series, XI (1879), pp. 401-402 and 422-433, p. 402).

9. The Posthumous Workes of Robert Hooke (London 1705), pp. 205-206.

10. I. D'Israeli, Amenities of Literature, 3 vols (London 1841), III, 228.

11. Richard Deacon in his book John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I (London 1968) gives the text of an Action that he claims is in code. The text of this Action is not in Sloane MS 3188 or Cotton MS Appendix XLVI along with the other Actions, but is, he claims, to be found in 'Divers Curious Narrations of Doctor John Dee (in Russian), MS. by Arthur Dee, circa 1621-30, translated by Prince Belloselski' (p. 299). My efforts to trace such a manuscript and to get in touch with Mr. Deacon through his publishers have been fruitless,

and I am rather sceptical of the reference. Deacon says that the text of the Action was dispatched to London from Dee on the Continent through the agency of Francis Garland and yet does not name the recipient, who ought to be Walsingham, and I do not see why Dee should retain a copy which would pass to his son Arthur. If the Action was an encoded message intended for Walsingham, then I would expect any copy to be kept in as secret a place as the other Actions. The style of the Action is distinctly different from the rest and Deacon's book is the only work on Dee that makes mention of it.

12. Lansdowne MS 61, art. 58, fol. 159.

13. See TFR, pp. 362-363, 366 and 387. A passage is written down and then numbers are placed in an irregular order over the words. By rearranging the words into the order indicated by the numbers, an entirely new passage is constructed.

14. Concerning methods of encipherment during the sixteenth and seventeenth centuries see David Kahn, The Codebreakers (London 1966), pp. 106-156.

15. William F. and Elizabeth S. Friedman, The Shakespearean Ciphers Examined (Cambridge 1957), p. 25.

16. Giambattista della Porta, Natural Magick (1658), edited by Derek J. Price (New York 1957), Bk XVII, ch. iv, p. 361. The first edition of Magia naturalis was published at Naples in 1558, but contained only four books, a longer edition being published in 1589. The work went through at least twelve editions in Latin, four in Italian, seven in French, two in German and two in English.

17. De speculis comburentibus, now Cotton MS Vitellius. C.VII, art. 5.

18. 'For that there ys dyvers in this Lande, that can say and dothe knowe muche more, in these causes, then I: and specially Mr. Dee, and allso Mr. Thomas Digges', William Bourne, 'A Treatise on the Properties and Qualities of Glasses for Optical Purposes', printed in Rara Mathematica, edited by James O. Halliwell (London 1839), pp. 32-47. The original is Lansdowne MS 121, art. 13.

19. On the possible use of these vessels see Frances A. Yates, Theatre of the World (London and Chicago 1969), pp. 112-114.

20) Frances A. Yates, Giordano Bruno and the Hermetic Tradition (London and Chicago 1964), p. 149.

21. One of the more remarkable facts is that the calls in the angelic language which make up the Claues Angelicae (Sloane MS 3191, fols 1-13) were delivered backwards, often in single letters, intermittently between 13 April and 13

July 1584 (TFR, pp. 78-209), and yet the translation of the words into English is with a few exceptions consistent. It is difficult to believe that Kelly could deliver the calls purely from memory in such a manner and over such a period of time, particularly since the letters were sometimes taken from the letter-filled squares of the Book of Enoch, directions being given which table was to be used and how many squares in each direction were to be counted in order to obtain each letter.

22. See for instance a letter dated 3 October 1574 which Dee addressed to Lord Burghley and in which he complained that he had not received the rewards to which twenty years of hard study entitled him. He declares that 'in zeale to the best lerning and knowledg, and in incredible toyle of body and mynde, very many yeres, therfore onely endured, I know most assuredly that this land never bred any man, whose account therein can evidently be proved greater than myne' (Lansdowne MS 19, art. 38). Similar examples of Dee's self-estimation may be found in his autobiographical works and his frequent pacification of Kelly also argues that ultimately his was the stronger personality.

23. See for instance pp. 117-118 below and TFR, pp. 158-159.

V

THE MAGICAL SYSTEM

The magic contained in Sloane MS 3188 is of two kinds. The scrying belongs to the popular tradition of divinatory experience, while the magical system expounded by the angels with its concentration upon seals, talismans, combinations of letters, numbers, divine names and ritual invocations, bears a great similarity with the kind of magic described in the third book of Agrippa's De occulta philosophia. The angels who appeared in the crystal to explain this latter system generally belong to the traditional Judaic-Christian hierarchies. Yet Dee shows no concern with the ordering of the celestial hierarchies of Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers, Virtues, Archangels,and Angels that occupied the attentions of such writers as St. Augustine, St. Jerome and Dionysius the Areopagite. Even though Dee is instructed by 'traditional' angels, the majority of the manuscript is concerned with the description of the offices of 49 spirits, 28 Sons and Daughters of Light,[1] and the construction of various magical instruments, the most important being the Holy Table, and none of these may be directly traced to any source. Some influence from Agrippa is apparent, but the magical system which evolved during the Actions is in its details unique. All the magical instruments are intimately connected with the hierarchies of spirits that are described and also with each other. The two principal instruments, the Holy Table and the Sigillum Dei (shown at fol. 30a), contain the names of both 'traditional' angels and the spirits unique to Dee's Actions with spirits, but in an occult fashion. By examining the angels, spirits, and magical instruments separately, their interconnections will be made clearer than in the text of the manuscript itself and finally a reconstruction of their use can be suggested.

a) The Angels

The angels Annael, Uriel, Michael, Gabriel and Raphael each inform Dee at various times, but while he is concerned with the etymologies of their names (Sloane MS 3188, 6a), Dee makes no effort to ascertain whether any is more powerful or in any way more important than any other angel. He was content, for the most part, to receive the information that God imparted to him through the angels without questioning the roles of the angels in the Creation.

Nevertheless the information that the angels do impart contains reference to the offices of the angels and most of it reflects what may be found in De occulta philosophia. The angel Annael only instructed Dee in the Action of 22 December 1581 when Saul acted as scryer and appropriately Annael is the angel of the month December.[2] The angels who instruct Dee when Kelly acts as scryer are Michael, Gabriel, Raphael and Uriel, the four angels who stand before the face of God and govern the four 'corners of the world' (Occ. Phil. III, xxiv,p.416). Agrippa also names seven angels of the presence, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael and Gabriel (Occ. Phil. II, x, 204-5) and these names are hidden in the Sigillum Dei (see Sloane MS 3188, 24b). The angels whom Agrippa calls the 'spirits' of the seven planets are also to be found in the Sigillum Dei and are called 'the 7 Angels, and Governors in the heuens next vnto [those angels] which stand allwayes before the face of God' (Sloane MS 3188, 28a). These angels or spirits are Sabathiel (Saturn), Zedekiel (Jupiter), Madimiel (Mars), Semeliel (Sun), Nogahel (Venus), Corabiel (Mercury), and Levanael (Moon). These angels that I have listed above with the addition of Semiel (Sloane MS 3188, 17b) are the only 'traditional' Judaic-Christian angels that appear in the manuscript.

Further influence of Agrippa may be seen when Uriel asks Dee whether he thinks that angels have voices (Sloane MS 3188, 89b). Dee replies that he believes angels 'are mere spirituall and nothing corporall' and that their message is insinuated 'in such sort as mans Imagination shall be, that both they here and see you sensibly'. Uriel then declares:

> we haue no voyce, but a full noyce that filleth euery place: which whan you ones taste of, Distance shall make no separation.

Both these replies are in accordance with Agrippa's conjecture upon the subject:

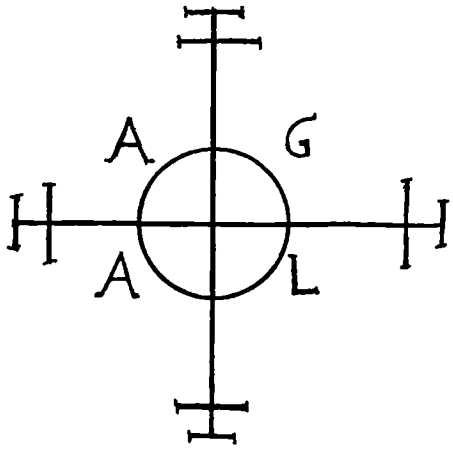
> How angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer without any noise, as an image in the eye, or glas. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner than if they should express it by an audible voyce.[3]

Dee's reply to Uriel follows Agrippa's hypothesis that the angels impress 'the conception of the speech in those to whom they speak' and Uriel's statement extends this to some kind of spiritual and inaudible 'noise' that fills the universe but which man may receive through the vis imaginitiva. The close resemblance to Agrippa's theory further suggests fraud, conscious or unconscious, on the part of Kelly but would have demonstrated to Dee the truth of Agrippa's writing.

b) The Sigillum Dei

This seal, which is also called Sigillum Emeth ('seal of truth')

is shown on fol. 30a and is now in the possession of the British Museum. The instructions for its making were given by Michael and Uriel between 10 and 21 March 1582 (Sloane MS 3188, 9b-30a). It is made of undyed beeswax, measures nine inches in diameter and is one and one eighth inches thick. On the back is inscribed the sign



The word AGLA was a common name of divine power in the Middle Ages derived from the first letters in Hebrew of the Scriptural sentence 'thou art mighty Lord for ever' (Occ. Phil. III, xi, p. 335). The letters in the outer circle on the front of the seal may be used to obtain seven supposed names of God. When the number is over the letter, it indicates that the next letter is to be found that number of spaces to the right. When the number is under a letter, it indicates that the next letter is to be found that number of spaces to the left. The capital letters indicate the first letter of each name, and letters without numbers indicate that the last letter of a name has been reached. The names obtained in this manner are Thaaoth, Galaas, Gethog, Horlωn, Innon, Aaoth and Galethog. Where two lower case letters 'a' occur together the second is struck out and so Thaaoth and Galaas become Thaoth and Galas. Innon is the only name that I have found recorded elsewhere (see Commentary to 22b, 7-13).

The letters with the crosses and numbers in the segments between the outer circle and the outer heptagon spell Galethog if read anticlockwise ignoring the crosses and numbers. The numbers are those found with the letters that form Galethog in the outer circle. The letters of the outer heptagon produce the names of the seven angels of the presence, if they are written in tabular form and read vertically from the top left corner:

Z 1 1 R H i a
a Z C a a c b
p a u p n h r
h d m h i a i
k k a a e e e
i i e e 1 1 1
e e 1 1 M G ✠

The names which are obtained are Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael and Gabriel.

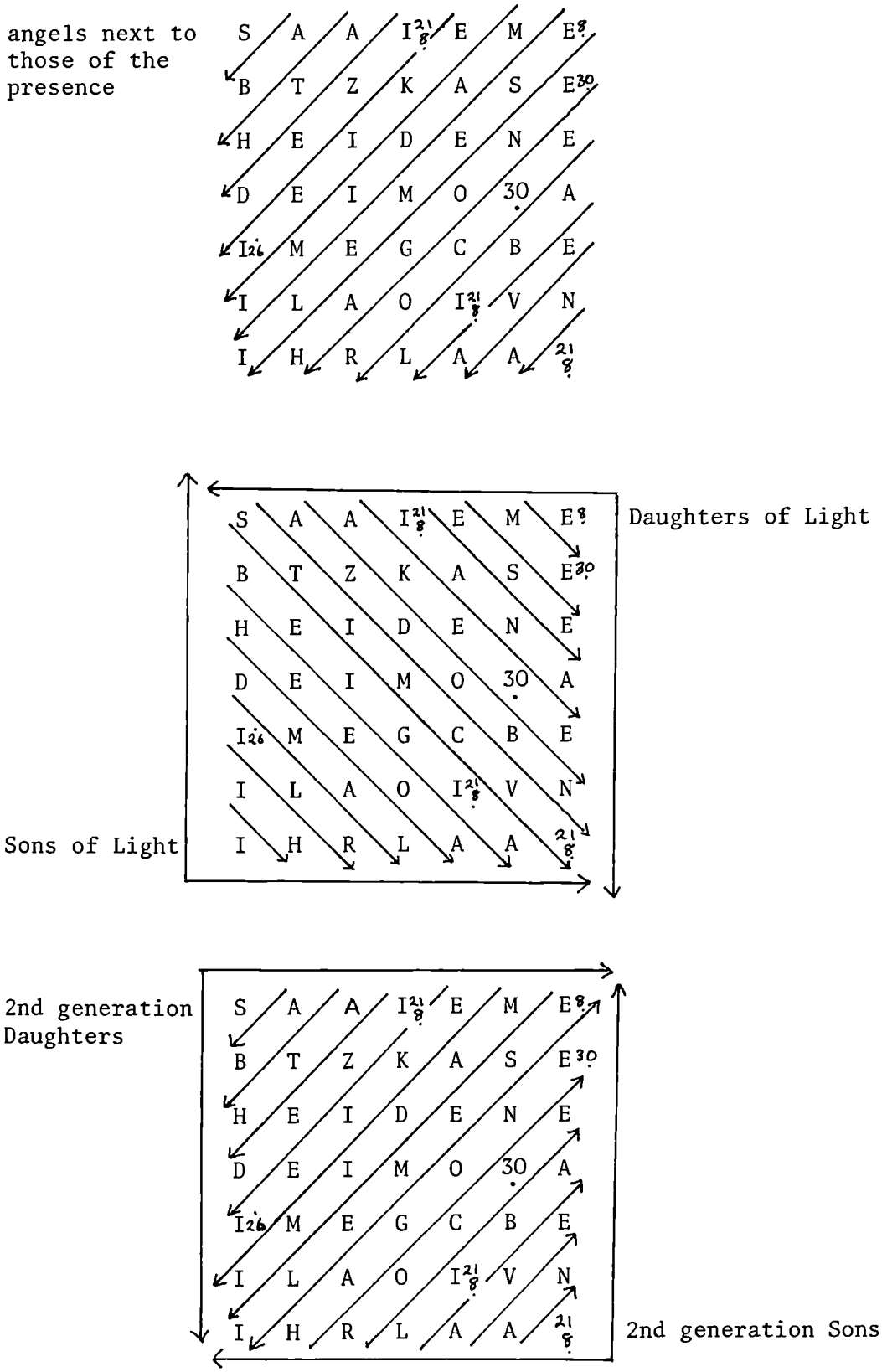
The letters underneath the borders of the outer heptagon are seven 'Names of God, not known to the Angels: neyther can be spoken or red of man' (28a, 25-26). Further names are extracted when these are written in tabular form.

S	A	A	I^{21}_{8}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I^{21}_{8}	V	N
I	H	R	L	A	A	$^{21}_{8}$

By reading from the top left corner diagonally from right to left the names Sabathiel, Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel and Levanael are obtained, the numbers $^{21}_{8}$ and 26 standing for 'el' and the numbers 8 and 30 standing for 'l' (see fol. 29a). These names are to be found again in the centre of the seal and are the names of 'the 7 Angels, and Governors in the heuens next vnto [those angels] which stand allwayes before the face of God' (28a, 29-31). If the table is read from the top right corner diagonally from left

to right until the bisecting diagonal is reached the names of the seven Daughters of Light are obtained, namely El, Me Ese, Iana, Akele, Azdobn and Stimcul, the numbers $\dot{8}$ and $\dot{30}$ again standing for '1' but $\frac{21}{\dot{8}}$ standing now for '1' rather than 'el'. The names of the seven Sons of Light are extracted by reading from the bottom left corner diagonally from left to right up until the bisecting diagonal. These names are I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul again. In this case the numbers are ignored save for the $\frac{21}{\dot{8}}$ which stands for the last letter of Stimcul. There is no good reason save that of pronunciation why the numbers should be noted with regard to the names of the Daughters of Light but ignored with regard to the Sons of Light.

Further diagonal reading of the table produces the names of the second generation Daughters of Light and second generation Sons of Light. The former are obtained by reading the table from the top left corner diagonally from right to left until the bisecting diagonal is reached. The resulting names are S, Ab, Ath, Ized, Ekiei, Madimi and Esemeli. In this case all numbers are ignored. The names of the second generation Sons of Light are to be found by reading from the bottom right corner diagonally from left to right. The names are El (from $\frac{21}{\dot{8}}$), An, Ave, Liba, Rocle, Hagonel, and Ilemese. In this case the number $\frac{21}{\dot{8}}$ in Liba and $\dot{8}$ in Ilemese are ignored while the other numbers are noted. Again the decision seems arbitrary. For clarification of the method the following tables demonstrate the various methods of reading the table.



The names of the Sons and Daughters of Light are inscribed in the borders and in the angles of the intertwined heptagon in the seal. The names of the second generation Daughters and Sons are to be

found in the heptagons inside that which holds the names of the first generation Sons and Daughters. The offices of these two generations of Sons and Daughters of Light is not expounded in the manuscript at all, although Dee and Kelly receive instruction from the spirit Il, and later from Madimi.[4]

The seal produces its own inscription to a large extent. The name Galethog obtained from the outer circle is responsible for the letters and numbers in the segments between the outer circle and the outer heptagon. The names in the outer heptagon give rise to those in the centre. The names inside the outer heptagon give rise to all the rest. The circular shape is typical of most seals, particularly those involved in magical practice. There is however a particular significance to the numerological divisions of the seals. The outer circle is divided into forty squares. The number forty has great religious significance, being the number of years that the Israelites wandered in the wilderness and the number of days Christ fasted in the wilderness, which was also the length of the Flood and of Elijah's similar solitude. By the curious means of regarding the two letters 'a' taken out of the names of God in the outer circle as making the number of letters in the circle total forty-two when they are replaced, Michael states that the outer circle reveals a name of God of 42 letters (see fol. 21b).

Four smaller versions of this seal were made, two of which are in the possession of the British Museum, and they were to be placed in protective covers underneath the four feet of the Holy Table. The big seal was to be placed in the centre of the Holy Table and the crystal or 'show-stone', in particular that 'given' by the angels (see p. 138 below), was to be placed in the centre.

c) The Forty-Nine Spirits

A further table that Dee and Kelly received from the angels is that between fols 37b and 38a from which may be drawn the names of forty-nine spirits whose names all begin with the letter 'B'. The table has seven parts forming the four arms of a cross because the forty-nine spirits each had names of seven letters and were to be divided into seven septenaries.[5] Each septenary had a king and a prince and the information delivered during the Actions concerns these kings and princes rather than the remaining spirits, who are assumed to aid the kings and princes in their particular offices. To simplify matters Dee himself drew up a table of the forty-nine spirits in which each septenary is represented in a segment of a circle which is itself formed of seven circles (see fol. 41a). This 'co-ordinated table' as he calls it bears a certain similarity with The Book of Formation by Rabbi Akiba ben Joseph which presents a circle of eleven rings, each containing two letters, with twenty-one spokes of letters around the circle.[6] This 'Arcanum of the Great Symbol' permitted kabbalistic permutations to be obtained by the rotation of the combination of wheels so formed. The main instigation for Dee's circular 'co-ordinated table' is the information given by the angels in the Actions, particularly the governance of days of the week by the seven septenaries, but it is possible that Dee's choice of the table's shape may have been in part influenced by The Book of the Formation. In Dee's table the seven circles may be intended to represent the orbits of the seven planets, since the forty-nine spirits are responsible for various operations within the created universe. There may also have been some influence of kabbalistic knowledge upon Kelly, assuming that the beginning of the names of the spirits with the letter 'B'

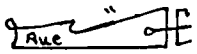
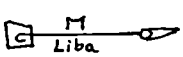
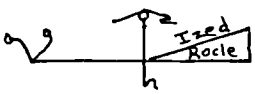
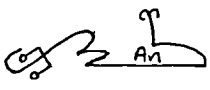
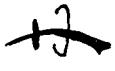
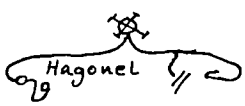
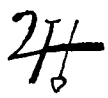
is a conscious choice on his part, as the letter 'B' is the first letter of the Bible in Hebrew and is also according to the kabbalistic lore of The Zohar the letter with which God began the Creation.[7] The creation of the world by letters does not form a part of the information delivered to Dee and Kelly by the angels, for the magical system evolved is essentially much more practical than most kabbalistic teachings, but the insistence upon the letter 'B' which occurs in the manuscript, also dominating the so called seven 'Ensigns of Creation' (see below),is striking.

The roles of the forty-nine spirits, whom Dee calls 'angels' in his 'co-ordinated table' are confused by the fact that King Baligon has the alias of Carmara and Prince Bagenol has the alias of Hagonel and that under these alternative names the spirits have different offices. The offices of each king and prince are as follows:

King Bobogel	The government of wisdom.
Prince Bornogo	The perfecting of nature and the knowledge of all metals.
King Blumaza	King over the kings of earth.
Prince Bralges	The government of all invisible subjects.
King Babalel	The government of the waters.
Prince Befafes	The government of seas.
King Bnaspol	The government of the earth.
Prince Blisdon	The government of the earth and all subterranean things.
King Bynepor	The general state and condition of all living things.
Prince Butmono	Responsible for the life and breath in all living creatures.
King Baligon	The government of all aerial actions and Dee's 'show-stone'.
Prince Bagenol	No office is assigned.
King Bnapsen	The casting out of wicked spirits.
Prince Brorges	No office is assigned.

In the alias of Carmara, Baligon is responsible for the understanding of all sciences and in the alias of Hagonel, Bagenol governs operations of the earth and also the two generations of the Sons of Light. Dee was instructed that if he wished to perform a particular act or achieve a certain effect, he should invoke the aid of the king or prince who was responsible for the area of existence in which the act lay. At this point the magical system evolved in the manuscript took a practical and positively daemonic turn.

Each king and prince had his own seal, but while the seals of the princes are shown in this manuscript, the seals of the kings are not. They may however be gleaned from Sloane MS 3191, which is a collection of all the information given concerning the forty-nine spirits under the title of De heptarchia mystica. The seals are as follows:

King		Prince	
Baligon		Bagenol	
Bobogel		Bornogo	
Babalel		Befafes	
Bynepor		Butmono	
Bnaspol		Blisdon	
Bnapsen		Brorges	
Blumaza		Bralges	

No particular seal seems to be given to either Carmara or Bagenol, but I assume that Baligon's seal is also Carmara's and that Hagonel's is also Bagenol's. The kings' seals all contain the names of the second generation Sons of Light, although no explanation for this is given.

Each king and prince governs a day of the week. Sunday is governed by Bobogel and Bornogo while Monday is governed by Blumaza and Bralges, although Carmara and Hagonel are also given this responsibility, but in a 'general' rather than particular sense.[8] Babalel and Befafes govern Tuesday, Bnaspol and Blisdon govern Wednesday, and Bynepor and Butmono govern Thursday. Friday is governed by Baligon and Bagenol while Saturday is the responsibility of Bnapsen and Brorges. Each king and prince has under him 'six perfect ministers' who each govern a four hour part of the day which the king and prince govern in its entirety. Unlike the names of the spirits up to this point, the names of these 'ministers' are for the most part unpronounceable.

Hagonel	OESNGLE, AVZNILN, YLLMAFS, NRSOGOO, NRRCPRN, LABDGRE.
Bobogel	LEENARB, LLANAEB, ROEMNAB, LEAORIB, NEICIAB, AOIDIAB.
Babalel	EILOMFO, NEOTPTA, SAGACIY, ONEDPON, NOONMAN, ETEVLGL.
Bynepor	BBARNFL, BBAIGAO, BBALPAE, BBANIFG, BBOSNIA, BBASNOD.
Bnaspol	ELGNSEB, NLINZVB, SFAMLLB, OOGOSRB, NRPCRRB, ERGDBAB.
Bnapsen	BANSSZE, BYAPAGE, BNAMGEN, BNVOLOS, BLBAPOO, BOBEPEN.
Carmara/Baligon	AOAYNNL, LBBNAAV, IOAESPM, GGLPPSA, OEEOOEZ, NLLRLNA.

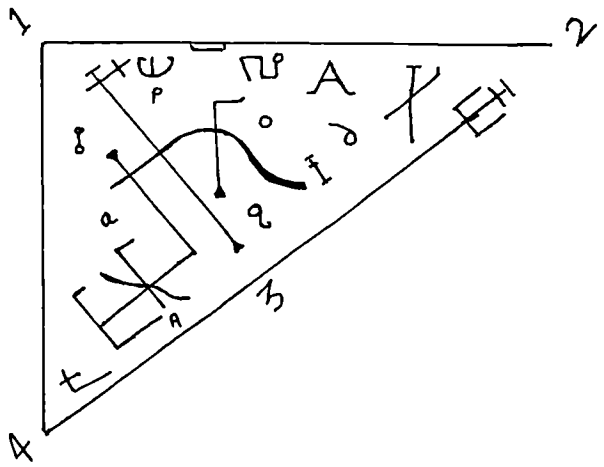
These spirits also assist the offices of their kings and princes. There is some confusion in the presentation of these tables, for in the first case Hagonel is a prince while the remaining governing spirits who make the presentation are kings. The presentation is not in the order of the days of the week governed and as the presentation proceeds, more emphasis is placed upon the spirits in their roles of assisting the offices of their kings and princes than in their government of parts of each day. The culmination of this is the calling of the last table of six ministers a 'table of kings', as unlike the other tables where the names are drawn from various of the septenaries in the table at fol. 41a, the names of the last six ministers are drawn only from the names of the seven kings. The sixth table is also called an 'infernall table', probably because Bnapsen has the power to cast out wicked spirits.

The names of the six ministers are sometimes referred to as being forty-two minsters, each letter standing for an individual spirit. The names of these ministers were to be written on the perimeter of a circular seal or lamine and when Dee wished to invoke the aid of any king or prince he was to stand upon the relevant seal (see fol. 51a). The seal of the king or prince was also to be laid upon the Holy Table. Further seals were to be made from a table that Kelly had presented to Dee but which is no longer extant. This table was circular, had a figure with a sword in the centre who represented Nature (see 102b, 15), and contained letters appertaining to the forty-nine spirits, some of these being written backwards. 'The Characters and words annexed to the Kings names in the vtter circumference' of the missing table were to be painted upon 'swete wood' and held by Dee in his hand but the precise use and function of this is not explained.

As more and more spirits and magical instruments are derived from the table of forty-nine spirits, the exposition of the magical system in the manuscript becomes more and more confused and eventually the angels concentrate more upon the writing of the Book of Enoch[9] than upon the roles of the forty-nine spirits. Information concerning the spirits begins to peter out as the Book of Enoch starts to dominate the Actions. Nevertheless it is important to note that the revelation of the forty-nine governing spirits makes the magical system daemonic in a very practical way. Dee was even to request instructions as to how to use the spirits who governed the earth to help him discover some supposed buried treasure.

d) The Lamine

In the first Action in which Edward Kelly acted as Dee's scryer (10 March 1582) a seal was shown by Uriel. This seal, if made of gold and worn on the breast as a talisman would defend the body in every place and time and at every occasion (9b, 3-4), although whether this defence was against attack by evil spirits or against physical violence offered by other men was not declared. The seal or lamine (being made of a thin layer of beaten gold) was triangular in shape:



The triangle represents the decad, a number of perfection since 'it contains in itself all computations',[10] but Dee also saw much significance in that his own name could be expressed by the letter delta. In a letter to the Emperor Rudolf II dated 17 August 1584, he calls himself Triplicis Alphabeti, litera Quarta (TFR, p. 218), thereby also linking his name with the tetraktys (see Commentary to 18a, 9). The lamine therefore in part represents Dee's name. The remaining symbols do not resemble the customary seals of angels and I have not been able to offer much explanation of their origins (see Commentary to 9b, 1).

The triangular shape was not uncommon for lamines and talismans. The Fourth Book of Occult Philosophy states:

> The lamen which is to be used to invoke any good spirit, you shall make after this manner; either in metal conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamen, let there be drawn a character of six corners: in the middle whereof, let there be written the name and character of the Star, or of the spirit his governour, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners, as the spirits we would call together at once. And if we shall call onely one spirit, nevertheless there shall be made four Pentagones, wherein the name of the spirit or spirits, with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate starre herewith, it will be the better. (Occ. Phil. IV, pp. 61-2)

The lamine is then to be consecrated and we are told that 'this is the way of making the general Table, serving for the invocation of all good spirits whatsoever'. The triangular shape of Dee's lamine is concordant with the description in this pseudo-Agrippan work but the remainder of the instructions are more relevant to the Holy Table

and it is clear that Dee's lamine is very individual. Its purpose is also more as a protective talisman than as an instrument of invocation.

Dee was further instructed on 28 April 1582 that the lamine was to be hung (presumably still on the breast) 'vnseen, in some skarf' (32a, 19-20). At that date the lamine had still not been made and in fact it was never made for on 29 April 1583 the spirit I1 told Dee that 'the Character is fals and diuilish' and 'yf it shold haue byn gone abowt to be made, it shuld not haue byn suffred to pass vnder the forme of wyckednes' (96b, 23 & 29-30). Dee is informed that an illuding spirit interposed himself at the precise point of the demonstration of the lamine in the Action of 10 March 1582. In place of this lamine Dee is instructed to make the 'Character for Conciliation' that is to be found on fol. 97a, which is 4 inches square and which contains 'a certayn shaddow of [d]elta' in each corner (102a, 43). The lamine is also called a 'Character of Dignification' and is to have the names of the five angels which are written in the centre of the Sigillum Dei (Zedekieil, Madimiel, Semeliel, Nogahel and Corabiel) engraved upon the back in a circle. The angelic 'show-stone' is then to be set in the midst of it (101b, 20-22). This means that the new lamine must be placed upon the Sigillum Dei, which resides at the centre of the Holy Table.

e) The Ring

Early in the scrying experiments with Kelly, Dee was instructed by Michael to make a ring bearing the name PELE, which is a name of God meaning 'a worker of miracles, or causing wonders' (Occ. Phil. III, xi, p. 378). Although Dee is told that 'without this, thow shalt do nothing' (12b, 3), there is no evidence that the ring was

ever made and there is a most curious statement by Michael that he will lessen the ring by a yard, which does not make a great deal of sense (32a, 21-23). The precise use of the ring is not explained, but it may be along the lines of Agrippa's comment upon the efficacy of rings

> Rings also, which were alwaies much esteemed of by the Ancients, when they are opportunely made, do in like manner impress their vertue upon us, in as much as they do affect the spirit of him that carries them with gladness or sadness, and render him courteous, or terrible, bold, or fearfull, aimiable, or hatefull; in as much also as they do fortifie us against sickness, poisons, enemies, evill spirits, and all manner of hurtfull things, or at least will not suffer us to be kept under them.[11]

Bearing the name of God that signifies 'a worker of miracles' the ring would be intended to 'impress' its 'vertue' of miracle-working upon Dee. Michael's statement that without the ring Dee will not be able to perform what is required of him suggests that, at this time anyway, it is thought of as essential to the practice of the magical system.

f) The Rod 'El'

On 16 November 1582 the spirit Carmara appeared holding a rod of office which was later described as being divided into three parts, two parts being black and the middle section being coloured red (58a, 12-13). On 26 March 1583 Dee and Kelly were told by Raphael that 'euery thing is for and to an ende', but that 'one thing differeth, the Ende, and the Begynning'. Raphael defined this difference as 'the El, rod, or measure which all ready is deliuered the stroke of which, bringeth all things, in theyr degree, to an ende' (63b, 13-18). Raphael appears to be speaking metaphorically, using 'El' in the sense of 'ell' as a unit of measurement but ignoring its

specific length of 45 inches. Carmara has however demonstrated this rod to Dee and Kelly with the words 'Ecce...Hic...Per hoc... a Mensurae fine, nos nostramque mensurabis potestatem'.[12] There is a strong suggestion that Raphael, who himself holds a tripartite rod of gold when delivering the first Enochian call (68b, 14), is doing rather more than using 'El' in the sense of 'ell' at 63b, 13-18. He is effectively giving the rod the name of El, a name of God.

Dee was copying down what he heard Kelly relate that the angels spoke and therefore Dee is in the first instance responsible for the spelling of 'El' rather than 'ell'. He was very alive to the possibility of such connections, even to the point of declaring that he liked the letter 'L' best of all the alphabet since it had the same sound as the name of God 'El' (91b, 52-53). On the other hand Dee makes no note that he is equating 'ell' with 'El' of his own accord and it would be characteristic of him to make such a note were he to feel entirely responsible for the thought. Thus it is fair to conclude that he believed the angel to have said 'El' (the capital letter excludes the possibility of a shortened spelling of 'ell').

The name El is earlier referred to by Michael (19a, 16) and is a very common divine name:

> The name El (אֵל) is the most widely distributed of all names for Deity, being used in Babylonian, Aramaean, Phoenician, Hebrew, and Arabic...It has been referred to the Heb[rew] root אוּל 'to be strong'...others have referred it to an Arab[ic] root *'ûl*, meaning 'to be in front' (hence *awwal*, 'first'), 'to govern', and assigned to it the sense of 'leader'.[13]

It forms the latter half of many angels' names, acting as a suffix to mean 'of God' (see Commentary to fol. 6a). The name El equates the rod not only with God, but also with the cross (see Commentary

to 19a, 19-22), thereby giving it a Christian role. The possible reference to an ell would suggest that the rod is 45 inches long and although such a rod would be rather unwieldy it is possibly significant that each division of the rod would be 15 inches long as 15 is the numerical value of another name of God יה, Jah.

There is some implication in Raphael's words at 63b, 13-18 and Carmara's words at 58a, 21-24 that Dee is to make such a rod. No specific instruction is given and there is no record of Dee making such a rod, but the possibility cannot be discounted.

g) The Seven Ensigns of Creation

The seven tables shown between fols 33a and 35b are called the seven 'Ensigns of Creation'. Dee was instructed to make these tables in tin (102b, 28), but in the end they were painted upon the Holy Table, as he was given leave to do (102b, 37).

The presentation of the seven 'Ensigns' is a rather confused affair but clearly relates to the six days of the Creation and quite probably to the alchemical search for the Philosophers' Stone. To render this double symbolism of the presentation of the seven tables as orderly as possible, I will at this point offer some comparison between the biblical creation and alchemical processes. In George Ripley's The Compound of Alchymie (1471) twelve stages are assigned to the alchemical process. The first six lead to the making of the white stone which has the power to make base metals into silver, and then this may be turned into the 'red stone', the Philosophers' Stone itself, through processes somewhat repetitive of the previous stages. Since alchemy was as much a religious philosophy as a practical art, the changing of the white stone to the red may be compared with purification of the soul. Therefore in comparing the

biblical creation, ending with man, with alchemical processes, I will only use the first six stages ending with the white stone. I do not wish to place too much emphasis upon the similarities between the two creations, but such a comparison will help to clarify much of the symbolism in the visions that accompany the showing of each Ensign of Creation.[14]

Day	Biblical	Alchemical
1	Creation of Heaven and Earth and Light; separation of day from night.	Calcination: reduction of matter to non-metallic substances (earth, to water, to air, to fire).
2	Creation of the Firmament to divide the waters.	Solution: dissolving of 'hard and dry Compactyon' to liquid form ('water').
3	Creation of land; separation of land from water; creation of trees and plants.	Separation: the subtle divided from the gross and 'water' from 'oyle', repeated until 'Erth remayn benethe'.
4	Creation of sun, moon and stars. (The sun and moon are traditionally regarded as male and female).	Conjunction: 'Woman' to be impregnated by 'Man'. The female part is sometimes mercury, sometimes silver, and the male is sometimes sulphur, sometimes gold.
5	Creation of fish and fowls.	Putrefaction: the matter turns to a kind of liquid pitch. It will be revived by the 'celestial virtue' which has left it, often symbolised by ascending and descending birds.
6	Creation of animals and man.	Congelation: the matter becomes dry and white - the white stone.

While the relation of the two sides of this table is often tenuous, the traditional alchemical symbols often bear a striking resemblance to the corresponding products of the various days of the creation particularly from the third stage onwards.

The first Ensign of Creation is shown with the accompanying statement that it is the 'end of darkness' (32b, 17). The second Ensign is accompanied by a sound of falling water, a shining star, and 'a mervaylous turmoyling, tossing, and stur, a long tyme during' (34a, 21-22). Both these visions seem to represent the first day of the Creation, the second in particular signifying the chaos and turmoil over which the spirit of God moved (Genesis I, 2). To relate the seven Ensigns to the six days of Creation, two Ensigns would have to cover one day of Creation and it seems that in a rather confused way this occurs at the beginning of the demonstration. The next vision shows a 'ball of light' being flung up into the darkness and bringing a great transparent 'white Globe' (34a, 30). This probably represents the creation of a universe into which the earth is to be placed, the firmament of the second day. The fourth vision demonstrates a little round ball being thrown into the darkness, being transformed into 'a great thing of Earth' and being cast up into the 'rownd Globe' (34a, 40-43). This is evidently related to separation and the creation of land on the third day. The next vision shows a woman being cut in half by a sword and the two halves turning into a man and a woman (see conjunction) and the sun, moon and stars being created, as on the fourth day. In the remaining two visions, firstly a woman crumbles clay and it turns into birds (see the symbolism of putrefaction and the creation of fish and fowl on the fifth day), and secondly 'herbes and plantes becomming like a garden' are created (36a, 4-5). This last vision is hard to equate with the Creation or alchemical process, for the trees and plants were created on the third day, but although there is no specific day assigned to the creation of the Garden of Eden, it was presumably on the same day as man was created.

The visions that accompany the Ensigns clearly have some relation to the days of the Creation, even though they do not fit into a very precise scheme. My reason for regarding the visions as to some extent alchemical is on account of a vision at the very beginning of the demonstration of the Ensigns which shows 'a great hill of gold with serpents' (32a, 13). The hill may represent the Philosophers' Stone and the serpent 'matter in its imperfect unregenerate state'. As I have said in the Commentary, in which I have also detailed possible alchemical symbolism in each vision, the vision represents 'the goal to which Dee aspires (wisdom or the Philosophers' Stone) beset by troubles (the serpents as evil) or by impurities (the serpents as unregenerate matter)'.

The seven Ensigns were painted upon the Holy Table with blue lines and red characters. When Dee asked what the use of these seven Ensigns was to be, he received the rather unsatisfactory reply: 'they are the ensignes of the Creation; wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings' (102b, 25-26). The 'manner of theyr doings' is not explained and their only function seems to be as parts of the Holy Table, unless 'theyr doings' are of alchemical significance.

h) The Show-Stones

It is not possible to say how many show-stones or crystals Dee possessed, but mention is made in the manuscript of three. There is the 'great Chrystaline Globe' used in the Actions with Barnabas Saul (8a, 6) which appears to be different from 'the stone in the frame', represented at fol. 8a, line 35, to which the angel Annael says that the angel Michael is answerable. This latter stone is mounted in a frame with a cross upon the top. This stone was given to Dee by

a friend (9a, 10) and was the one which Dee brought out when Kelly made his first attempt at scrying (although the more hastily drawn marginal sketch at this point shows the frame without a cross). Kelly used this stone in the ensuing Actions but on 21 November 1582 the spirit Carmara declared that he had brought another stone to be used with the Holy Table:

> E[dward] K[elly] loked toward my west wyndow, and saw there first vppon the matts by my bokes a thing, (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding vp the same thing in his hand toward me...I went toward the place, which E K pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, on the grownd or matts hard by my bokes vnder the west window. The shaddow was rowndysh and less then the palm of my hand. I put my hand down vppon it, and I felt a thing cold and hard: which (taking vp I) perceyued to be the stone before mentioned. (59b, 34-46)

Whether the crystal now in the British Museum is one of these stones is uncertain. In 1801 Francis Barrett stated that 'although Dee's manuscripts and his Magic Crystall are to be seen at the Museum there are six or seven individuals in London who assert they have the stone in their possession; thereby wishing to deceive the incredulous and tempt them to purchase at an enormous price'.[15] The particularly interesting part of this claim is that many people claim to have the magic crystal that belonged to Dee whereas Sloane MS 3188 clearly shows that he possessed at least three if not more. This claim that Dee used one stone has resulted in Dee being attributed with owning a mirror of black obsidian and Aztec origin which is also now in the possession of the British Museum.

This mirror has been dated as having been made between the fourteenth and sixteenth centuries and probably brought back to Europe after the conquest of Mexico by Cortes circa 1520-1530. During the seventeenth century the mirror entered the collections of the Earl

of Peterborough and then by inheritance came into the possession of Lady Elizabeth Germain (d. 1769). In 1770 it was purchased in an auction by the Duke of Argyle and then in 1771 presented by his son Lord Frederic Campbell to Horace Walpole.[16] The mirror is displayed with a leather case bearing Walpole's initials. The history of the mirror then becomes obscure and Hugh Tait, Deputy Keeper of Medieval and Later Antiquities at the British Museum, who purchased the mirror in October 1966 described it in a radio interview as follows:

> It was last seen in the Magniac Sale at Christie's in 1892, and after that, it disappeared from view into private hands. There were various stories that it had gone to Germany and had been lost during the war, and no one really had the slightest idea where it had disappeared to. One afternoon, I was sitting in my room, and a messenger came in to say that there was a gentleman in the waiting-room asking to see me. He said he was a bishop and, even more surprisingly, that he had Dr Dee's magic mirror with him—and would I like to see it? Of course, I was a little sceptical. I asked him to be shown in, and we went straight ahead from there, and it turned out to be a winner. There we were looking at the lost—so thought lost—Dr Dee's mirror.[17]

All this proves, however, is that the British Museum is in possession of the mirror that Walpole once possessed and which Walpole claimed was that used by Dee in the Actions. Yet such is the power of the legend that Dee used a mirror that Dr Peter French (author of John Dee) said in the same interview that on the Holy Table 'would have been placed either the mirror or one of Dee's crystals, as he had several objects in which to try to conjure angels' and Hugh Tait categorically stated 'there is no doubt that it is the missing mirror of Dr Dee'. Tait was rather more circumspect in his written article on the subject, however, admitting that 'the references to specific objects are so vague that in no instance [in Dee's writings] can the obsidian "mirror" be recognised'.[18]

Dee did possess a glass that he was particularly proud of and

when the Queen visited him on the day of his first wife's burial she requested Dee to fetch the 'glass so famous, and to shew unto her some of the properties of it' (CR, p. 17). The Queen went away pleased and it can hardly be that Dee presented to the Queen such a dangerous practice as the summoning of angels, for which he always used a scryer anyway. It seems more likely that this glass is that which Dee declared in the 'Preface' to Euclid that anyone could come and see at the house of a gentleman (himself) as proof that glasses exist of such a nature that 'if you...proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an Image, appearing in the ayre, betweene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye' ('Preface', sig. B4v). Yet even this glass does not suggest itself as that now in the British Museum for Dee is here clearly talking about a concave mirror and the black obsidian mirror is flat. Furthermore on 4 December 1588 Dee gave the glass 'so highly and long estemed of Our Quene' to Kelly, who gave it to Lord Rosenberg who subsequently gave it to Emperor Rudolf II (Diary).

Dee's customary word for a mirror is 'a glass' and it is clear from various marginal sketches that when he refers to a 'stone' he means a spherical crystal. The speculum brought by the angel might be the obsidian mirror in that Dee at first mistakes it for a round shadow, and it is cold and hard, yet he does consistently refer to it as a stone and in Kelly's description it is only 'as big as an egg'. The light from the west window would cause the top half of a spherical crystal on the floor to be more translucent in the top half than the bottom, which would partly show the 'matts' or floor, and consequently it might at first be taken for a round shadow. A marginal note to

fol. 101b declares that the angelic stone is half an inch thick, which agrees well with the 13mm thickness of the obsidian mirror, but this is also the approximate diameter of the spherical crystal in the British Museum. The black obsidian mirror has a diameter of 189mm and a handle making it 226mm long and this is considerably larger than Dee's description of 'less then the palm of my hand'. Furthermore in the Action of 17 July 1607 in which Bartholomew Hickman acted as scryer, Dee reminisced about his days with Kelly and showed Hickman his 'Jewel that was brought', which had by then been 'set in gold' (TFR, p. *40). Thus while it is not impossible that Dee did own the obsidian mirror and used it in the Actions, the evidence connecting the mirror with Dee is very circumstantial.

i) Magical Books

The Actions with spirits gave rise to a number of magical books in manuscript that form an integral part of the magical system that was evolved through the Actions. Of the four books discovered in the secret compartment of Dee's chest (all now bound as Sloane MS 3191), three are derived from the Actions subsequent to the last in Sloane MS 3188. These three are entitled 48 Claues angelicae, Liber scientiae auxilii et victoriae terrestris and Tabula bonorum angelorum invocationes.

The 48 Claues angelicae contains eighteen invocations and a further invocation suitable for any of thirty 'Aethyrs' in angelic (Enochian) language and were extracted from the tables in the Book of Enoch (see below) delivered to Kelly by the angels. These invocations were derived from the Book of Enoch by angelic help between 13 April and 13 July 1584 (see TFR, pp. 78-209) and were at that time translated into English. The 48 Claues angelicae contains an interlineated

translation of the angelic language and it is from this book and the occasional other translated word in the Actions that our entire knowledge of the Enochian language, peculiar to Dee's magical experiments is obtained.

The Liber scientiae auxilii contains details of spirits governing ninety-one various parts of the world along with the angelic names for thoseplaces. The first twenty-nine 'Aethyrs' govern three places or countries each while the last governs four. This book dates from the same period as the 48 Claues angelicae as does the Tabula bonorum angelorum which gives thirty-six invocations in Latin to angels with various responsibilities in the universe. The Tabula bonorum angelorum is intimately connected with the Liber scientiae auxilii in that it begins with a square filled with letters from which the angelic names for the places governed by the 'Aethyrs' are drawn. These books, which are in Dee's hand, have no relevance to Sloane MS 3188, however, for they contain a distinct change in direction of the magical system that was evolved during the Actions. The system expounded between 1581 and 1583 concerns the forty-nine spirits whose names all begin with the letter 'B' and the Sons and Daughters of Light but by 1584 these have faded into the background in favour of exposition of the roles and associates of the thirty 'Aethyrs', all of whose names are of three letters.

The fourth book, De heptarchia mystica, is of prime concern, however, for it contains a summary of the information delivered concerning the forty-nine spirits whose names are to be found in the table at fol. 41a. The work contains invocations to the kings and princes among these spirits for each day of the week and shows the seals of the kings that are referred to but not described in Sloane MS 3188. The book is essentially a collation of the information

given in the Actions between 29 April and 21 November 1582 and is in Dee's hand. Its purpose was to provide Dee with ready access to all that he needed for the practical summoning of these spirits without having to search through his copy of the Actions in which the information is delivered in bits and pieces.

The Book of Enoch, otherwise called Liber Logaeth ('Book of the Speech of God') and Liber mysteriorum sextus et sanctus, is in Kelly's hand and consists of forty-nine 'calls' in the angelic language (delivered first between fols 80b-85b of Sloane MS 3188), ninety-five tables of squares (forty-nine by forty-nine), filled with letters and occasionally numbers, two similar tables unfilled, and four tables drawn twice as large as the others. This is rather at odds with the description that the book should consist of forty-nine leaves, one of which is secret and 'neyther is, was or shalbe known' (62b, 28-29). The series of 'calls' in prose takes up ten folios and the remaining ninety-five small tables and two empty ones take up forty-eight leaves, while the last four tables take up eight leaves. The series of prose 'calls' is the first Enochian table but would not fit comfortably within a square, and only if it were put in a square and the last four tables disregarded, would the angelic statement be true.

A series of 'calls' in the Enochian language were delivered between 29 March and 6 April 1583, but this was a kind of prologue to the work and is not included. The book was to be written in forty days[19] and was finished on 6 May 1583, the thirty-ninth day after the very first Enochian 'call' was delivered on 29 March (Good Friday). The instruction that the book should be written in 40 days was given on 6 April, the day when the second series of calls, which begin the Book of Enoch, were first delivered, and there is a

great deal of confusion as to when the forty days are supposed to begin (see 90a, 15 and Commentary). In the event the period extended from 29 March to 6 May so far as the delivery of all the angelic 'calls' and tables is concerned, but from 6 April to 6 May so far as the actual contents of the Book of Enoch are concerned. The tables were to be written from right to left and from the back of the book to the front, but Sloane MS 3189 is written normally. A further instruction was given that the book was to be rewritten in Enochian script, but despite frequent offers of angelic help (see TFR. pp. 78, 160 & 120), it does not seem to have been done. The first copy of the book was to be bound in blue (see fol. 79b) while the copy in Enochian script was to have a 'skin' of silver (TFR, p. 159) which Dee was in fact unable to have done successfully (TFR, p. 217).

The book was to serve several purposes. It was from the tables that the invocations in the 48 Claues angelicae were obtained by finding letters in various squares according to a kind of grid reference and each table had reference to particular kinds of spirits (see 88b, 1-2). The main purpose however was in conjunction with the Holy Table to herald in a new age upon earth that would precede the end of all things. The details of how the book was to be used for this purpose were never delivered and the Actions continually delay imparting specific information as to the precise use of the Book of Enoch in this respect.

Arising from the delivery of the Book of Enoch is the angelic or Enochian language. This language presents the greatest single problem of Dee's Actions with spirits. It is supposed to be the language that the angels taught to Adam and, to expropriate Francis Bacon's words, constitutes the 'knowledge by the light whereof man did give

names unto other creatures in Paradise, as they were brought before him, according to their proprieties'.[20] It is supposedly the language in which things are named as they are, rather than as they seem to be or by any arbitrary process. Enochian embodies that direct name-thing relationship which in Plato's Cratylus is suggested as existing in the earliest form of language and which in the Christian tradition is supposed to be the language before Babel. One thing in which the kabbalists were united was their view of Hebrew as 'language in its purest form', having a mystical value because it 'reflects the fundamental spiritual nature of the world',[21] but Enochian supposedly surpasses Hebrew as 'the holy tongue'. It is a language of magical power not only because of its closeness to the divine source of all creation but because the words themselves are more than representative:

> This kind of verbal force rests on a theory of language according to which there is a real, not conventional, connection between words and what they denote; moreover the word is not merely like a quality of the things it designates, such as its colour or weight; it is, or exactly represents, its essence or substance. A formula of words, therefore, may not only be an adequate substitute for the things denoted, but may even be more powerful.
> (Walker, pp. 80-81)

Being the language of the angels, Enochian is seen as a language of creation, far more powerful than any corporeal object or action.

Two main problems present themselves with the Enochian language: firstly what is the source of the language's unique script, and secondly is it indeed a language in any formal sense? The Enochian alphabet consists of twenty-one characters, the addition of a dot to a previous character making an alphabet corresponding to twenty-two letters as in Hebrew (see fol. 64b). Each character has a name that has no apparent connection with the phonetic nature of the language. According to Dr Donald Laycock 'the characters have a

general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do not resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelic language, dated back to "before the Flood", and was the most ancient script of mankind'.[22] Dr Laycock wonders whether Dee might have been in possession of an Ethiopic version of the Book of Enoch which he could not read, but also points to Dee's copy of the Voarchadumia of Pantheus (1530) which is now in the British Museum and which contains an alphabet designated as Enochian (p. 14). Meric Casaubon stated that the Characters 'are no other, for the most part but such as were set out and publised long agoe by one Theseus Ambrosus out of Magical books',[23] referring to the Introductio in Chaldaicam linguam, Syriacum atque Armenicam et decem alias linguas of Theseus Ambrosius Albonesius (Papiae 1539), which contains a large number of alphabets both real and magical. Yet for all that there are occasional resemblances between these various scripts and the Enochian characters, no one script is consistently similar enough to warrant its being regarded as a source and Dr Laycock's conclusion that 'the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature' (p. 29) is as yet the only one that may sensibly be reached.

One possible source that may be mentioned, but which unfortunately is impossible to check is the so called Book of Soyga that Dee possessed but which is now lost.[24] The book was first mentioned by Dee on 10 March 1582 when Uriel informed Dee that the 'book was revealed to Adam in Paradise by God's good angels' (fol. 9a) and that the angel Michael could interpret the book which is later referred to by Dee as being 'written in tables and numbers' (fol. 89b).

By 18 April 1583 Dee is unable to find the book and is told that 'a minister has it' and that 'it is nothing worth' containing 'false and illuding witchcrafts' (fol. 89b). The book evidently gives an alphabet which like Enochian gives names to the letters, for Dee says on 29 April 1583 that as far as he remembers 'Zadzaczadlin was Adam by the Alphabet thereof' (fol. 96a), zad being the letter 'a', zac being the letter 'd', and lin being the letter 'm'. I.R.F. Calder suggests that 'there is a possibility that "Soyga" might have been the famous Voynitch MS. which has defied all decipherers from Kircher onwards' (II, 481) but Ashmole noted that 'the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words in the first page: Aldaraia sive Soyga vocor' ('I am called Aldaraia or Soyga').[25] The book was recovered by Dee on 19 November 1595 (see Diary) but its whereabouts now are not known. How much this book may have provided a source for the Enochian language cannot be determined, but the fact that the book is in tables and numbers and clearly uses a new alphabet suggests that it may have had some influence on Kelly, though clearly not enough for Dee to note any resemblance between his 'Arabic boke' and the subsequent angelic book.

In his preface to his Enochian dictionary Donald Laycock argues that there are two versions of the angelic language: the first consists of the two series of forty-nine calls that are in Sloane MS 3188 and the second is the series of calls with interlineated translation that are in 48 Claues angelicae. He reaches this conclusion on the grounds that the first series of calls are largely pronounceable and that some of the texts run fluently with much phonetic patterning such as repetition rhyme and alliteration, while the second version of the language is taken letter by letter from the tables of the Book of Enoch and 'is less pronounceable than the old [language], and it

has awkward sequences of letters, such as long strings of vowels (ooaona, mooah) and difficult consonant clusters (paombd, smnad, noncf)' (p. 40). It is altogether 'the type of text produced if one generates a string of letters on some random pattern' (p. 40). This is undoubtedly true and it makes sense to regard the language which makes up the squares and the language which is subsequently extracted from the squares as different, but I have in my Commentary ignored this distinction since words do appear in the first version which also appear in the second version. They are not many and are often minor words such as conjunctions and prepositions, and at one point their juxtaposition does not make sense (see Commentary to 84b, 35), but it is the nearest that I can go to making any sense of the angelic language in Sloane MS 3188 and Dee does not note any distinction to be made between the two versions. He is informed that both are the language taught to Adam by the angels and still used by the angels, and squares filled with words of one language can be used to extract further words in the same language.

The translation of the calls in 48 Claues angelicae is rather free, often using five or six words in English to one in Enochian (e.g. cordziz is translated as 'man', 'reasonable creature', and 'the reasonable creatures of Earth, or Man'). Also of the 250 or so different words that appear, more than half only make a single appearance, but nevertheless given the freedom of the translation there is a marked consistency in the meanings given to each word at separate appearances.[26] Also some words have definite roots (e.g. gohus, 'I say'; gohe or goho, 'he says'; gohia, 'we say'; gohol, 'saying'; gohulim, 'it is said'), but there is no consistency of endings either for verbs or nouns with clear roots. Dr Laycock's conclusion on the grammar is that it 'suggests English with the

removal of the articles ('a' and 'the') and the prepositions—and with a few irregularities thrown in to confuse the picture' (p. 43).

What then are we left with? Finally it is difficult to say more than that we have examples of one or possibly two closely related languages that are coherent enough to seem like a genuine language and yet irregular enough to defy the rules that we come to expect from a language in any formal sense. It is like a language but is not, and would seem to be a few steps further on from such nonsense language as Lewis Carroll's 'slithy toves'. The first series of calls are the kind of nonsense language one might make up if asked to speak and the 48 Claues angelicae contains the kind of nonsense language one might write, while taking some care to remember the arbitrary meanings of words used more than once. Whether it originated from Kelly's conscious or unconscious thought is hard to determine, but the mixture of regularity and irregularity in the language might provide further evidence that Kelly both genuinely went into a trance like state and consciously fabricated visions and revelations to maintain his credibility in the eyes of Dee.

j) The Holy Table

Dee first received instructions for making the Holy Table as early as 10 March 1582 (see fol. 10a), but the early plan was later declared to be false and it was not until 26 April 1583 that he received the altered details for the table which brought together certain elements of the system of 49 spirits and the Enochian script (fol. 94b). An engraving of the table in its final form is to be found in A True and Faithful Relation and a photograph of this engraving forms the appendix to the text of the manuscript in this thesis. The table is

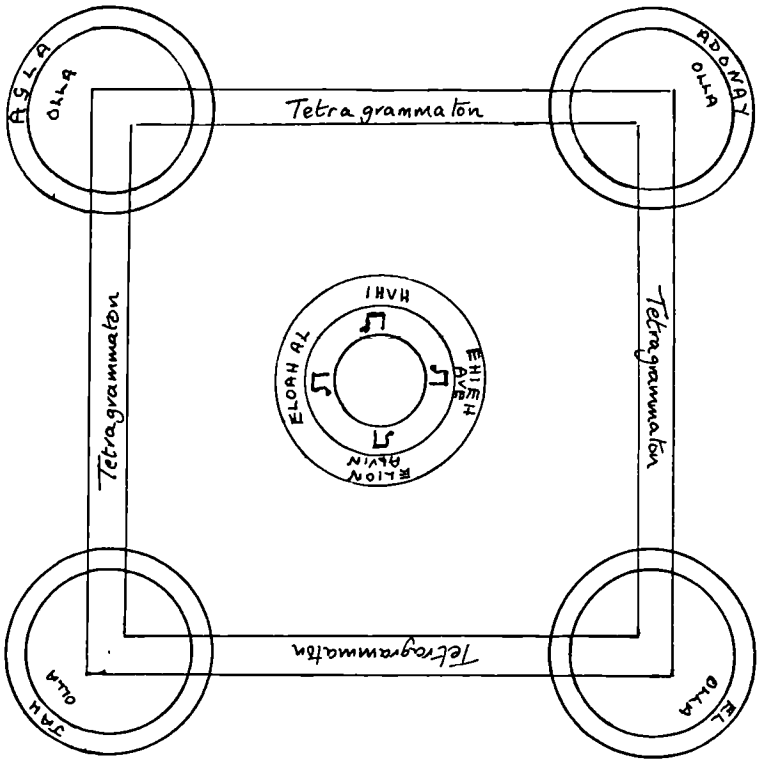
no longer extant, although it did survive Dee and was seen by Ashmole in John Cotton's Library.[27] He described it as being 'composed of 3 boards broad=waies beside the borderings; of a fine grained wood & very heavy, but the scent now lost'.[28] The original angelic instruction was for the table to be made from 'swete wood' (fol. 10a). Ashmole measured the table meticulously and all measurements that I shall give derive from his description. The top of the table was 7/10 inches thick and measured 36¼ by 35⅞ inches, the angelic instruction being that it should be three feet square. The table had a border 4/10 inches in from the edge which contained letters in Enochian script painted in red about 5/10 inches high within two blue lines 3/20 inches thick. The squares within which the letters were placed were one inch high and 1 3/20 inches wide. Twenty one letters were painted down each side, those at each corner being the letter 'B' in Enochian script on a gold background. The letters were obtained from a table rearranging the letters of the kings and princes of the forty-nine spirits whose names all began with the letter 'B' (see Commentary to 95b, 7).

The plan of the table in English letters at fol. 94b is mostly correct, with the exceptions that it does not show the positioning of the seven Ensigns of Creation and that all the letters are written from left to right. In the engraving of the table in TFR with its Enochian characters the letters in the top and bottom borders are written from right to left and the letters in the side borders are not only written from right to left but have exchanged sides as well. This latter move is rather hard to justify as consistency would also demand that the top and bottom borders were exchanged which they are not. The letters in the central square of twelve divisions are also written from right to left in the Enochian version but they maintain

their own lines. These central letters are also taken from a table of the kings and princes of the 49 spirits (see 102a).

Ashmole noted that the Ensigns of Creation were painted with blue lines and red letters and that the lines of the pentagon were painted gold. The central square was 14¼ inches wide and 11 inches high and had lines of blue and letters of gold. He further noted the sizes and exact locations of the seven Ensigns of Creation. The table was on a 'frame' which was two feet eight inches square and two feet seven and a half inches high and had four feet each 3 inches square. When Ashmole saw the table in John Cotton's library he found laid on the frame 'the wooden case which holds the Table of Practise, the foreside of which is closed with 3 Iron Hasps, to be locked vp with 3 Padlocks'. The pedestal or frame was made at Lasko in Poland in 1584 (see TFR, p. 69).

I have not been able to trace any specific sources for the design of the Holy Table, but the main scheme of a square table standing upon four small seals and upon which a larger seal would be placed could be derived from a manuscript copy of the Key of Solomon. In The Secret Lore of Magic Sayed Idries Shah reproduces a diagram from a version of the Key of Solomon in the Bibliotheque Arsénal.[29] It is not dissimilar from the sketch on fol. 10a, although the latter is in three dimensional perspective and contains no letters (the letters on this first version of the table seem to have been written down separately and discarded when they were later declared to be wrong). The diagram in the Key of Solomon uses conventional magical inscriptions:



Whether Kelly saw a version of the Key of Solomon is uncertain but it was a common manuscript work and most persons involved in occult matters would have read it at some time. The details of the inscriptions of the seals and Holy Table are Kelly's own, however, arising from the system that was gradually evolved during the Actions.

It is uncertain whether the Holy Table was ever in fact used in an Action. Dee was instructed that the table, the seals, the Character of Dignification and the Book of Enoch were to be used when 'the time' had come, but the date for their use is continually delayed and no specific reference remains in Dee's writings to their being employed. In the Action of 22 June 1583 Dee wrote that Kelly 'sate in the green Chair, by the holy Table, or place' (TFR, p. 25), but if this is a reference to the Holy Table itself, it only seems to indicate its being kept near at hand in readiness. The ordinary table upon which the stone was usually set (see fol. 47b) might in the circumstances be regarded as holy. The lack of a capital letter

for 'holy' may or may not be significant here.

The instructions which Dee received concerning the use of the Holy Table and its associated magical implements are specific in relation to their arrangement, but vague with regard to actual ceremony, particularly concerning the Book of Enoch. The table was to stand upon the four smaller versions of the Sigillum Dei, which were to be placed in small wooden protective covers (fol. 101b). The instructions for the first version of the Holy Table stated that red silk, two yards square, was to be laid underneath the table and a square piece of red silk 'somewhat broader then the Table' and with a tassel at each corner was to be laid over the large version of the Sigillum Dei, which was itself placed in the centre of the table (fol. 10a). Later it is declared that 'the sylk, must be of diuerse cullors, the most changeable that can be gotten' (fol. 101b). The Character of Dignification was to be placed over the seal (fol. 101b), but whether this would be over or under the silk is not clear. On top of this character was to be set the angelic stone, presumably in a frame. This was the arrangement to be used in conjunction with the Book of Enoch, but if Dee wished to engage the help of one of the 49 spirits he was to stand upon the relevant circular seal, place the individual seal of the king or prince upon the Holy Table and use the appropriate invocation from De heptarchia mystica. Presumably in this case the Character of Dignification and angelic stone would not be necessary; the instructions for these were received after the instructions concerning the invocation of the kings and princes.

In the event the Actions continued in the customary fashion and Dee was kept busy noting down more and more information concerning spirits in the universe, particularly when the magical system took a turn in direction with the introduction of details of the thirty

'Aethyrs'. The Holy Table does not seem to have been used as commanded and it would appear that Kelly introduced the thirty 'Aethyrs' when it seemed that the practical operation of the already accumulated magical implements might be put to the test.

1. Female spirits are rare in most religious and occult traditions, although Arabic legend presents female angels under the title of benad hasche, 'Daughters of God'. Dee accepts the Daughters of Light without question, but later quotes to a female spirit named Galvah the opinion of Trithemius that 'never any good Angel was read of to have appeared forma mulieri' (TFR, p. 12).

2. In his Dictionary of Angels (New York and London 1967) Gustav Davidson cites Trithemius as his source for this information.

3. Occ. Phil., III, xxiii, p. 413.

4. See fol. 94a ff. and TFR, pp. 1-3 & 28 ff.

5. Concerning the significance of the number 7, see Commentary to 18a, 32.

6. Rabbi Akiba ben Joseph, The Book of Formation, translated by Knut Stenring (London 1923), plate facing p. 24.

7. G.G. Scholem comments on The Book of Formation that the letters of the Hebrew alphabet are put forward in their various permutations as being 'the signatures of all creation ...the structural elements, the stones from which the edifice of Creation was built' and that 'a similar tradition of the creative power of letters...is applied to the Torah: "No one knows its [right] order, for the sections of the Torah are not given in the right arrangement. If they were, everyone who reads in it might create a world, raise the dead, and perform miracles"'. (On the Kabbalah and its Symbolism, translated by R. Manheim (London 1965), pp. 167-168).

8. See Sloane MS 3191, fol. 49.

9. This change in direction occurs after the Action of 23 March 1583 (fol. 60a ff.).

10. Christopher Butler, Number Symbolism (London 1970), p. 30. See also Occ. Phil., II, xiii, p. 212.

11. Occ. Phil. I, xlix, p. 94.

12. 'Behold...here...through this...by the end of measure, you will measure us and our power' (fol. 58a).

13. A Dictionary of the Bible, edited by James Hastings, 5 vols, II, 198-199.

14. My principal sources for what follows are Wayne Shumaker, The Occult Sciences in the Renaissance (Berkeley, Los Angeles, London 1972) and F. Sherwood Taylor, The Alchemists (London 1951).

15. Francis Barrett, The Celestial Intelligencer (London 1801), p. 196.

16. See Hugh Tait, 'The Devil's Looking Glass: the Magical Speculum of Dr. John Dee', Horace Walpole, Writer, Politician and Connoisseur, edited by Warren Hunting Smith (New Haven & London 1967), pp. 195-212, pp. 210-211.

17. 'Dr Dee's Magic Mirror—Reflecting Two Elizabethan Worlds', The Listener, 23 & 30 December 1976, pp. 824-826, p. 824.

18. Tait, 'The Devil's Looking Glass', p. 206.

19. On the significance of the number forty, see p. 123 above.

20. Francis Bacon, The Advancement of Learning and New Atlantis, edited by Arthur Johnston (Oxford 1972), p. 6.

21. G.G. Scholem, Major Trends in Jewish Mysticism (New York 1941, 3rd edition 1967), p. 17.

22. Donald C. Laycock, The Complete Enochian Dictionary (London 1978), p. 28.

23. TFR, 'Preface', sig. E4r.

24. Dee refers to it as his 'Arabic boke', but Soyga has no meaning in Arabic and no identification has been forthcoming from contacts I have used at the University of Baghdad.

25. Sloane MS 3677, fol. 142.

26. The language does not appear to be cryptographical despite Dee's statement to Kelly that he obtains 'some understanding of those holy words, their significations by reason of due applying the English to the word Christus', which is itself not very comprehensible (TFR, p. 91).

27. There is a late 17th century copy of the table in marble and somewhat smaller in size (600mm x 463mm) in the University of Oxford Museum of the History of Science.

28. Ashmole MS 1790, fols 55a-56a.

29. Bibl. Arsénal MS 2348, cited in The Secret Lore of Magic, edited by Sayed Idries Shah (London 1957, reprinted 1974), p. 28.

VI

MOTIVES

When General and Rare Memorials was published in 1577, Dee described himself as being 'now at the end of his dayes' (sig.Δ.1r). He was fifty years of age and had endeavoured throughout his life to use his 'great Talent of knowledge and Sciences' to make 'the State Publik of this BRYTISH MONARCHIE, to become florishing, in HONOR, WEALTH, and STRENGTH;' only to be rewarded with the indifference of 'the Ingratefull and Thankles' and the aspersions of 'the skorners and Disdainers of such his faythfull enterprises' (sigs Δ. 4r-v). In the face of worldly disappointment and ingratitude for all his labours, he turned, in what he thought were his last years, from the realm of secular experiment and discovery to that of spiritual exploration and experience. It is plain from the protestation to God in Sloane MS 3188 that Dee had come to reject the secular search for truth in favour of divine revelation, largely on account of the lack of success attendant upon the former in providing the answers that he desired concerning the nature of the world:

> O God Almighty, thow knowest, and art my director, and witnes herein, That I haue from my youth vp, desyred and prayed vnto the for pure and sownd wisdome and vnderstanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes and powre bestowed in the frame of the world might be browght, in some bowntifull measure vnder the Talent of my Capacitie, to thy honor and glory, and the benefit of thy Servants, my brethern and Sistern, in, and by thy Christ our Saviour: And for as much as, many yeres, in many places, far and nere, in many bokes, and sundry languagis, I haue sowght, and studyed; and with sundry men conferred, and with my owne reasonable discourse laboured, whereby to fynde or get some ynckling, glyms or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. (fol. 7a)

In the light of Dee's many protestations at the ingratitude of his fellow countrymen[1], we may infer here that Dee was disillusioned with his earlier labours as much on account of lack of recognition

as on account of the failure of such labours to reveal God's 'radicall truthes'. Furthermore Dee's pride, which is often revealed in his defences of his work and reputation, shows through here in the statement that he has ever desired that God's 'wisdome, goodnes and powre...might be browght' not in some little but 'in some bowntifull measure' within his capacity. Dee's deep involvement with scrying arose in part from such disillusionment with the world of man and such expectations from the world of God, and also from two other causes, both promises: one was the promise of worldly wealth in the guise of buried treasure and the Philosophers' Stone; the other was the promise that a new age was soon to dawn.

Even in the existing Action with Barnabas Saul mention is made of some kind of hidden treasure (fol. 8a), although this may be a reference to stolen goods whose location was being sought through scrying, in line with popular tradition. In the Actions with Kelly the promise of discovering buried treasure plays a prominent part for a while. When Kelly returned to Dee after spending the winter of 1582-1583 at Blockley, he brought with him a book, a scroll written in strange characters (see fols 86b & 87a), and some red powder in a vial. These articles were to provide distractions from the main course of the Actions, for the scroll supposedly led to some buried treasure, while the book and the red powder were declared to contain the secret of the Philosophers' Stone.

It did not take Dee long to decipher the scroll which yielded a text in Latin which purported to have been written by a Dane who desired to let his countrymen know where to find some treasure that he had buried, and which to this end was accompanied by a diagram showing ten places (fol. 86b). The place names still do

not make much sense when deciphered, but I think I have identified one as Meon hill near Blockley (see Commentary to 88a, 23). Dee was in constant need of money to finance his laboratories and library and so was eager to take advantage of this discovery made by Kelly. Kelly's report that he had been led to find the articles by a spiritual creature further convinced Dee that God was helping him and he requested angelic help to obtain the treasure. At first the angels were scornful of his worldly desires, but eventually he was informed that if he gathered a sample of earth from each of the ten places shown on the scroll and invoked the aid of the spirit Blisdon, the prince who governed the earth and all subterranean things, and his ministers, the treasure would be brought before him (fol. 90b).

Without explanation the ten places become eleven places with the addition of Newbury (see 103b, 10 & 106b, 3), but evidently Dee or Kelly was able to make some sense of the place names deciphered from the script on the scroll, for on 8 May Dee wrote that he was going to 'lack the Cumpany of E K going for the Erthes...and to be away 10 or 12 dayes' (fol. 104b). Kelly returned with 'the erthes of the eleuen places before specifyed' on 23 May (fol. 106b), and Dee had been able, almost to his own surprise, to obtain a licence from 'the Governor and assistants for the Mines Royall' for digging for treasure.[2] When Dee asked in an Action of 28 May precisely what was to be done with the samples of earth, he received the evasive answer that they would have perished had they remained _in situ_ (TFR, p.9). By 22 February 1584 Dee was still no further forward in the treasure hunt and asked the spirit Madimi 'that the Danish Treasurer [_sic_ for treasure] in _England_, in the ten places, (seised on by E.K.) might be brought hither

[to Lasko], very speedily; whereby A[lbert] L[asky] might redeem Kesmark and Lasko lands, mortgaged: and also pay his debts in Cracow' (TFR, p.69). The reply was again evasive, warning Dee that 'small are the Treasures of this world, in respect of the wisdom that judgeth NATURE' (TFR, p.71). Thereafter the matter is dropped and Dee presumably lost hope of the spirits providing him with material wealth from this source. There is little credence to be attached to Aubrey's note of Meredith Lloyd telling him of 'John Dee conjuring at a poole in Brecknockshire, and that they found a wedge of gold; and that they were troubled, and indicted as conjurers at the assizes; that a mighty storme and tempest was raysed in harvest time, the countrey people had not known the like'.[3]

Dee refers to the book which Kelly found as the Book of Dunstan (63a, MN14), which may have been a copy of the MS Tractatus... de lapide philosophorum attributed to that saint.[4] The book was very nearly burnt when on 12 December 1597 Kelly spilt his oil lamp:

> The spirit was spilled out, and burnt all that was on the table where it stode, lynnen and written bokes, — as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmutation of metalls; and 40 leaves in 4°, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table. (Diary)

A red powder was also discovered with the book, but Kelly kept these two things close to himself. In the Action of 18 April 1583 the spirit Il 'advised E K to communicate to me [Dee] the boke, and the powder, and so all the rest of the roll, which was

there fownd: saying, true friendes vse not to hide any thing eche from other' (fol. 90b), but by 5 May he had not done so and it seems that they were not being kept at Dee's house (see 103b,10-14).

The powder was supposed to be the Philosophers' Stone, or something very close to it, and presumably a major problem, to which the Book of Dunstan would provide the answer, was how to perform the exercise of projection. Kelly claimed to have made nearly an ounce of gold on 19 December 1586 (Diary) and it seems that Kelly was still keeping the powder to himself. On 4 April 1587 Kelly was informed that if he wished to take no more part in the Actions he should bring the powder before the angelic presence in fourteen days' time. At this point the experiments with Arthur Dee as scryer begin and it is on 18 April that Kelly comes with the powder 'as he was bidden to do', but in fact resumes scrying in place of Arthur (TFR, p.*9). He is informed that the powder 'is appointed for a time by God, and cannot be used until then, without offence', but it is plain that he has already used some of it, probably in his 'successful' transmutation, for he is accused on 4 April of being 'a false steward, in taking out of that which is not thine own'. When Dee noted in his Diary on 10 May 1588 that 'E.K. did open the great secret to me, God be thanked!' he probably meant that Kelly shared the powder as well as the secret of its use, for on 4 February 1589 Dee gave to Kelly 'the powder, the bokes, the glas and the bone, for the Lord Rosenberg' (Diary). This is the first reference to Dee ever being in possession of the powder himself.

Yet for all the promises of material wealth, Dee's prime motive for becoming so heavily involved in the practice of scrying was of a spiritual nature. The angels prophesied that a new era

was about to come and their prophecy was a confirmation of the expected rather than a declaration of the unforeseen. In 1572 a new star had been observed in the heavens and five years later a comet blazed across the sky, which 'unduly bred great feare and doubt in many of the Court' (CR, p. 21). It seemed evident that the commotions in the heavens must foreshadow some great event upon the earth, and Dee's judgement given to the Queen upon the significance of the comet allayed fears that the event was to be some great disaster. It is most probable that Dee predicted quite the opposite, his judgement being founded upon the theory of cycles in world history. He ended the 'Aduertisement to the Reader' of General and Rare Memorials with a note that it was printed five years after the appearance of the new star and Anno Mundi 5540 (sig. e.*4r). The star and the dating from the beginning of the world were evidently important to Dee and, even though he apparently first attempted scrying as early as 1569 (see 3188, 5b), suggest that his efforts with Saul and Kelly may have been motivated by some factor connected with such a view of time and history. The conviction that a new age was on the way was founded upon the doctrine of trigons, which had been set forth by Alkindi:

> The smallest cycle was of 20 years between the conjunctions of two major planets, which governed momentous events, largely internal to a country, changes in rule, rebellions, political crises etc; a second was known as a Triplicity, or Trigon, representing three signs of the ecliptic of 120°, and lasted 240 years — (the time between the occurrence of a major conjunction within a trigon, and a similar conjunction in the preceding one), and governed the great revolutions, and transference of hegemony; the third and greatest cycle was of four complete trigons, (the entire Zodiac) each of which represented one of the four elements, and which commenced with the fiery trigon, and the recurrence of which including the effects of the other two, also implied the appearance of a new religion that would thereafter dominate the world in the ensuing great period. It lasted 960 years... This cycle of 960 years should then be completed in 1582. (Calder, I, 787-788).

Tycho Brahe, the astronomer with whom Dee was long in correspondence, also interpreted the new star as signifying great political and religious changes. With a caveat that he could not pronounce his judgement with any absolute certainty, he declared that the star's 'shining forth with a joviall, cleere, and bright lustre, doth seeme to fore-shew a prosperous and peaceable state in humane affaires', while its 'Martiall fiery glistering' signified that 'some violence and trouble shall be intermingled with it'. Most importantly it seemed to portend 'a great alteration, if not an utter subversion of Religion', but for the better.[5]

Warming to his task he stated that 'there shall happen a great Catastrophe and universall change throughout all the chiefe Nations of the Earth, especially those which are situated Northward from the Aequinoctiall' and that this period of turbulence and resettlement would occur between 'the yeare of Christ 1583, and in the latter end of the Moneth of Aprill' and 'the yeare 1592' (p. 16). By an alternative method of computation Brahe arrived at a date of 1632 for the demonstration of the 'force and influence of this Starre', but at all events his prophecy foretold the calm before the Apocalyptic storm:

> All the significations of this Star doe depend on the Trigonall revolution and transmutation of the Planets. And therefore if this bee the seventh revolution of the Planets, the first whereof was in the dayes of Enoch, the second in Noahs time, and at the Vniversall Deluge, the third in the dayes of Moses, when the people were freed from the Egyptian servitude, the fourth in the dayes of the Kings of Israel, the fift in the time of Christs Incarnation, when the Roman Empire was at the highest, and the sixt in the dayes of Charles the Great, when the Empire was translated to the Germanes, this last and seventh, is as it were the Sabbath to all the rest, and doth foreshew something of greater consequence than all the former, wherein it is worthy of observation, that all the trigonall revolutions, as the first, third and fift, were very profitable and advantagious to the world; and so it is not unlikely that this seventh

> revolution being an unequall number, doth point out and fore-signifie the happy estate of things which is to come. Neyther doth this conjecture differ from the Prophesies of wise men which were illuminated with divine knowledge, who have foretold, that before the universall consummation & end of all things, there shall be a peaceable and quiet age wherein the divers formes of Religions and politike government, shall be changed and be made agreeable and conformable to the will of God. (pp. 17-18)

While Brahe admits that 'it is impossible to limit and set forth a certaine time for the consummation of the world, which onely dependeth upon the good-will and pleasure of God, and is not reuealed to the angels, and therefore canot be knowne by any humain prescience' (p. 20), he does prophesy that the world is about to enter upon a final phase, similar to the final religious empire predicted by Guillaume Postel,[6] and this echoed Dee's own nationalistic and religious hopes and ideals.

Dee believed that Britain and her queen were especially favoured by God and sought the establishment of a British Empire which would bring a Christian peace to the world, with all the benefits of safe passage and security that had been the promise of the Roman Empire.[7] His proposal in GRM for the building of a permanent navy was part of a farsighted plan to establish this empire in which Elizabeth would become the leader of a new Christendom:

> I haue oftentymes...and many wayes,looked into the State of Earthly Kingdoms, Generally, the whole World ouer: (as far, as it may, yet, be known to Christen Men, Commonly:) being a Study, of no great Difficulty: But, rather, a purpose, somewhat answerable, to a perfect Cosmographer: to fynde hym self, Cosmopolites: A Citizen, and Member, of the whole and only one Mysticall City Vniuersall: And so, consequently, to meditate of the Cosmopoliticall Gouernment therof, vnder the King Almighty: passing on, very swiftly, toward the most Dreadfull, and most Cumfortable Term prefixed:
>
> And I finde...that if this Brytish Monarchy, wold heretofore, haue followed the Aduantages, which they haue had, onward, They mought, very well, ere this, haue surpassed (By Justice and Godly, sort) any particular Monarchy, els, that euer was on Earth, since Mans Creation. (GRM, p. 54)

He further notes in the margin that Britain 'might haue Contended for the Generall Monarchie' of the world. As early as 1570 Dee had outlined a plan to 'make this kingdome flourishing, triumphant, famous and blessed'[8] and had advocated further attempts to open up sea routes to the Orient whence 'verely, might grow Commoditye, to this Land chiefely, and to the rest of the Christen Common wealth, farre passing all riches and worldly Treasure' (Preface, sig. A.1). His plans did not just encompass an increase in merchant trade. By 1582 he was heavily involved with the plans for the voyage to be undertaken by John Davis and Adrian Gilbert to discover a North-West passage to Cathay and in March of that year he interpreted an angelic reference to the new age as signifying that 'this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hundred yeres past, and yet contynually they do fall' (Sloane MS 3188, 65a).

While any Christian message carried by Gilbert would have been entrenched in the Protestant church, Dee's vision of 'one Mysticall City Vniuersall' was not founded upon any of the particular parties on either side of the religious schism. His angel-magic was closely related to an ardent desire to see the establishment of a universal religion in a reformed and reunited Christendom. Scrying embodied direct communication between man and the angels of God and the immediacy of this relationship with the Almighty classes Dee with such unorthodox religious thinkers as Pico della Mirandola and Giordano Bruno. Bruno believed that by embracing the magical religion of the world as expounded in the Asclepius attributed to Hermes Trismegistus, the world could be reconciled

in a pristine religion of universal love and gnostic revelation.[9] It cost him his life on a charge of heresy. Dee's concept of a universal religion did not involve an abandonment of Christianity such as Bruno advocated, but included a similar emphasis upon universal love and direct revelation from God. The Church was 'the number of those which are governed by the Holy Ghost' irrespective of their nominal religion (TFR, p. 386). The articles of Dee's faith were summarily expressed by the alleged voice of the 'Holy Spirit' in an Action of 10 April 1586:

> Whosoever wishes to be wise may look neither to the right nor to the left; neither towards this man who is called a catholic, nor towards that one who is called a heretic (for thus you are called); but he may look up to the God of heaven and earth and to his Son, Jesus Christ, Who has given the Spirit of His abundant and multifarious graces to those who live a natural life in purity and a life of grace in their works.[10]

Although Dee satisfied Bishop Bonner of his religious orthodoxy while Mary held the throne, there is no evidence that he was a Catholic recusant under Elizabeth. It may be safely assumed that when Elizabeth took the crown Dee embraced the religious stability that came with the Anglican church. His touchstone was that of righteousness and his complaint was ever against self-righteousness. On that basis there was to him no difference between catholicism and protestantism. On the Continent he adopted the religion of the country in which he stayed. On 19 April 1585 he took 'Ghostly counsel of Doctor Hannibal, the great Divine, that had now set out some of his Commentaries upon Pymander, Hermitis Trismegisti' and the next day 'received Communion at the Bernadine's, where that Doctor is Professor' (TFR, p. 397). He was fully prepared that the angelic communications should be revealed to the worthy, irrespective of their nominal allegiance:

> May, therefore, our catholic brethren who are truly Christian, faithful, and distinguished by divine charity, (at a time appointed by God) be enriched by the knowledge of this short narrative, and may they be filled with very great consolation. (Josten, 'Unknown Chapter', p. 227)

Faith in God and Christ and charity to mankind were the criteria by which Dee judged his fellows and were the foundations from which he hoped to see a reformed and universal religion constructed.

When he finally answered the request of the Papal Nuncio at Prague for a meeting, he failed to find such qualities in the emissary from Rome.[11] On the contrary he sensed that the meeting was a trap and denied any angelic suggestions for the reformation of the Catholic Church to which the Nuncio referred (Josten, 'Unknown Chapter', p. 232). Kelly, who was also present, went so far as to declare that the problems of the church lay with its ministers. He informed the Nuncio that if 'the doctors, shepherds, and prelates mend their ways...a great and conspicuous reformation of the Christian religion would be brought about most speedily' (Josten, 'Unknown Chapter, p. 233). While it did not help their case with the Nuncio, who evidently wished to gain evidence for a charge of heresy, it was a statement with which Dee heartily concurred. Kelly had for some time before been making confession to a Jesuit priest, but had suddenly been refused absolution unless he admitted that the spirits with whom he dealt were evil and not God's angels. On hearing about this Dee was enraged and wrote:

> Surely, all pious and true catholics will be grieved with us that, whilst pure religion is so sadly afflicted, so great a scandal should have arisen in the Catholic Church from which the fruit of the true, pure, and very great charity of God (namely a remission of sins and peace of conscience) should have issued.[12]

Dee had no quarrel with the Jesuits in principle,[13] finding them to be 'mostly devout and peaceful men', and he believed that they

too would 'grieve that...so poisonous an egg should have been laid, whence, one must fear, a horrid basilisk, a great danger to very many people, will be born' (Josten, 'Unknown Chapter', p.237). Dee's vision of a universal religion even included the generally despised Jews, for he expressed a desire that his Monas hieroglyphica should convince the Hebrew cabalists that 'the same most benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages' (Monas, p. 133). Indeed the reconciliation of the Jews with Christianity was a prerequisite of the final era of world history as Tycho Brahe pointed out:

> If any doe object, that the end of the world is at hand, and that therefore there will not be sufficient time to bring about a new Change, I answere, that Saint Paul doth assure us, that the Iewes shall be engraffed into the Church, before the finall consummation of the world, which (by humaine coniecture) must needs require some time before, they being scattered over the whole face of the Earth, shall be gathered into one Nation. (Astronomical Coniectur, p. 20)

A prophecy of the Jews' restoration was voiced in the Action of 5 April 1583 (fol. 77b) as one of many prophecies of the coming of a new age upon earth.

The establishment of a universal religion and a final period of harmony in the world are strongly emphasised in the Actions and the angels proclaim that the information that they are delivering to Dee and Kelly is central to the arrival of this new era. Even in the Action with Saul, Dee equated the informing angel Annael with his office as 'Chief governor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoueries' (fol. 8b). According to Agrippa the angels Zaphiel, Annael, Zadkiel, Michael, Cumael, Gabriel and Raphael each governed in turn a period of 354 years and 4 months, and Dee's date of 1577 as 5540 Anno Mundi fits

into this scheme whereby the third full cycle is in progress, Annael governing between 1348 and 1702. Trithemius stated that a new age would begin in 1525, 6732 years after the Creation and assigned the angel Gabriel as governing angel of this penultimate period of the world cycle, but Dee dated the Creation 1243 years later than Trithemius (see GRM, sig. E*3v). Later in the Actions there is some doubt expressed as to whether the chief governor of this period is Baligon, Carmara (an alias of Baligon) or Annael (see 51a, 20-21 & MN21).

Kelly seems to have realised rapidly that Dee would trust him most if what the angels delivered was at least in part a confirmation of what Dee already believed and promises of the fulfilment of some of his dearest hopes. In the second day's Action that took place with Kelly as scryer, on 11 March 1582, the angel Michael informed Dee that 'the world begynns with thy doings' (fol. 11a), and during the subsequent Actions the two participants were repeatedly told that they had been cleansed of sin and elected by God to a special purpose. The angels had separated them from 'fyled and wycked persons' (fol. 17a) and called them 'our fellows, and seruants to God' (fol. 24a). They would be considered 'in this world, and in the world to come' and were 'to be ioyned so, and in mynde vnited' as if they were 'one man' (fol. 32a). The spirit called Hagonel declared that his 'tyme is yet to come' (fol. 45a) and promised Dee a power equivalent to his own to throw down princes and kings (fol. 45b). Dee was also promised the sight of God (videbis Deum) by the same spirit (fol. 49a), and that he should be 'glutted, yea filled' and 'puffed vp with the perfect knowledge of Gods Mysteries, in his mercyes' (fol. 50a). Such promises were precisely what Dee wanted to hear

and the exposition of the orders of spirits that supposedly governed the world which accompanied these promises led him to believe that he was indeed being granted the revelation of divine secrets. He was promised the ability to 'cast oute the powre of all wicked spirits' (fol. 57a) as the disciples had been (Luke IX, 1) and the secret of the coming of the new age was revealed to him by the spirit called Bynepor, who declared that there should 'begynne new worldes, new peoples, new kings, knowledge of a new Government', this never having been 'reuealed no not in these last times, of the second last world' (fol. 56b).

Central to the coming of the new era was the Book of Enoch. The book had long been lost to man, but now that a new period of universal religion and world government was approaching, it was once again revealed to man and was to be instrumental in heralding in the new age. There was to be a time 'of great miserie, to the heavens, to the earth and to all liuing Creatures' in September 1583 according to a prophecy of the angel Uriel made on 6 April 1583 (fol. 79b), but the Book of Enoch was the key to salvation. It would heal all things ('omnia resanabit') according to Raphael (fol. 62a) and held the 'holy key, which vnlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world' (fol. 101a). Dee had been 'hardened as the flynt' by God 'to be the first erthely witnes' of these divine secrets (fol. 92b), while the Lord had already sent his angels 'to viset the earth, and to gather the synnes thereof to gither' to be 'wayed before him in the balance of Justice', for all the nations of the world should know 'that there is a GOD which forgetteth not the truth of his promise' (fol. 101a).

Dee was instructed to have all the magical instruments including

the Book of Enoch in the angelic script, ready for use by 1 August 1583 (fol. 101a) and from the Book of Enoch would 'be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued'. The book would also enable 'perfect truth' to be deciphered 'from imperfect falsehode, True religion from fals and damnable errors' along with 'all Artes: which are propre to the vse of man, the first and sanctified perfection: Which when it hath spread a While, THEN COMMETH THE ENDE' (fol. 101b). All this would be achieved in one month (101b, 29). There are no records of Actions during August of that year and in the Action of 12 April 1584 the spirit Nalvage declares that he has no power after 'the first day of August next' (TFR, p.77). On 7 May 1584 Gabriel informs Dee that the calls of the 48 Claues angelicae will be delivered 'before August' (TFR, p. 117), but by then Gabriel has already answered a query by Kelly about the year of this important month ('By August next?') by saying:What if it were a hundred Augusts?' On 16 November 1582 it had been declared that 'the tyme of Gods visitation' was '8', and Dee speculated that this might mean 1588 or eight years from the time of the Action, 1590. The Action of 26 October 1583 seems to confirm the date of 1588, for the spirit Il declares that 'these five years to come, are the Deliverance' (TFR, p. 43). The Antichrist is declared to be alive in the Action of 12 April 1584 (TFR, p. 76), although he is not the Pope as many believe (TFR, p. 412), and the period of the 'time to come' is said to be 950 years by Gabriel on 2 June 1584. It may be that Dee's return to England in 1588 was partly prompted by the failure of these prophecies to prove true, but there is so much vagueness, contradiction and postponement in the angelic prophetic utterances that Dee's hopes are unlikely to

have been attached to a specific date. Frequently the angels accuse Kelly of wickedness in spite of his election and this is taken as a cause for events not occurring as foretold and at other times attention is diverted from a prophecy by the introduction of a large quantity of new revelation of spirits, such as the thirty 'Aethyrs'. Despite all the reversals of fortune Dee suffered in his partnership with Kelly, he never seems to have lost hope and the dissolution of the partnership was more at Kelly's instigation than Dee's. Even as an old man of eighty Dee seems to have maintained some hope of all that was promised proving true, as the Action of 17 July 1607, with Bartholomew Hickman as the scryer, shows:

> After dinner (horam circiter 4 .) as Bartholomew and I talked of divers my doings with Mr. Kelley, a Voice produced this to Bartholomews hearing,
>
> A Voice.....I, John Dee, I have heard you all this while.
> Thou shalt be able to do, and to see, and to understand more than all this thou has spoken of, according as God hath promised thee.
> △. Blessed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. Amen. (TFR, p. *40)

Dee then shows Hickman the angelic stone with an apparent enthusiasm of remembrance of those days with Kelly, and Hickman takes the advantage by seeing Raphael in the stone who promises another journey abroad.

The motives for Dee's Continental journey lie in the promise of a new age upon earth. Dee and Kelly are portrayed as purifying the world by their celestial knowledge in visions shown on 4 May and 15 November 1582 (see fols 42a-42b and 45a) and the missionary nature of the Actions is emphasised by the election of Adrian Gilbert to some of the secrets of the divine revelations and his choice as an emissary of God's word to the people of Atlantis.

Dee's works consistently show that he was most willing to share his knowledge with others, particularly for the good of his country, the 'Preface' to Euclid being a most notable example. The celestial knowledge delivered in the Actions was less for common consumption and early in the Actions with Kelly, Dee was enjoined to secrecy (fol. 17a), but in the Action of 10 April 1586 angelic command is in agreement with his own desires:

> When it was enjoined on me by God Almighty to commit those things to writing which He communicates to us from His immense goodness and most abundant grace, I deemed it my portion...to be extremely careful lest by me, or by my negligence, they be offered to the handling or the sight of the proud, those without faith, the ungrateful, the envious, the impure, or of any unworthy person. Yet, surely, we were expressly instructed from the very first beginning of that our vocation and function, and we have known ever since, that it is in accordance with our duty and most agreeable to the Divine Majesty to show those mysteries in passing, to relate them compendiously, or to give a very brief account of an action (as we call it) (transcribed or translated from our authentic original autograph), to the worthy, namely to those who are pious, humble, modest, sincere, conspicuous in Christian charity, enlightened, to those to whom words of divine life and truth are, or may be, a very great consolation, and also sometimes (by a singular divine providence or command) to certain men of yet another kind.

Dee continues by writing that he has no doubt that in the fullness of time much that he has received from the angels 'will be published and known to the world in a most abundant, manifest, complete and effective way' to the eternal honour and glory of God (Josten, 'Unknown Chapter', p. 226). The promise of a new age and a universal religion together with Dee's desire to share his knowledge with his fellow man (perhaps as much motivated by desire for renown as by a genuine philanthropy) are primarily responsible for his move to the Continent. Although he had made the acquaintance of Albert Lasky who at first promised to be a rewarding patron, there is good reason to suppose that Dee's journey to Europe was more in response to the religious and political climate

in central Europe than to any particular request from Lasky.

R.J.W. Evans notes that under the Emperors Ferdinand and Maximilian II 'the Austrian Habsburg territories supported a great range of religious opinion in the sixteenth century'[14] and continues:

> The further practical consequence of such variegated patterns of faith was a widespread de facto toleration: not a merit of the Reformation, but the very atmosphere in which it operated, tantamount to its lack of any clear focus. 'In affairs of religion everyone does as he pleases, and thus something like peace obtains between the parties,' observes one censorious Catholic, and the thought is seconded by a Lutheran: 'In Austria there is almost too much liberty in religion, since all those who have been banished from the rest of Germany for whatever reason flood to it with impunity.' 'At Prague, that populous and dirty place,' noted the Huguenot Prince de Rohan in 1600, 'there is no German sect of which one cannot find some trace.' After the 1520s little religious violence broke out and serious persecution was very rare throughout the century, Ferdinand's attack on the Bohemian Brethren for a few years from 1547 being the clearest case. The traditional Catholic edifice still stood, partly because it enjoyed the protection of the dynasty, more importantly because no single Protestant group had the strength or organization to replace it.[15]

Maximilian himself was 'remembered as a tolerant ruler who early in life so favoured the Lutherans as to be suspected of apostasy' and he patronised 'a court which, in its composition and mentality, represented the very image of educated moderation'.[16] This atmosphere of toleration and learning undoubtedly impressed Dee during his earlier Continental journey for he dedicated his Monas hieroglyphica to Maximilian and travelled to Presburg to present him with a copy. In 1583 the Emperor was Rudolf II, who had by then moved the seat of his government from Vienna to Prague, and whose court was famous as a centre of alchemy, the court of William Rosenberg being a close second. If Dee was looking for a part of the world where the first seeds of the new age might grow, the Habsburg Empire might well have seemed to provide the most fertile soil. England, as he pointed out in General and Rare

Memorials, had missed many chances of becoming a centre of a new commonwealth, and had not provided him with the recognition that he sought. There is also a crucial piece of evidence noted by R.J.W. Evans that Dee had from an early time seen the Habsburg Empire as an important centre in the prophesied changes: Evans points to Dee's hand-written entries in his own copy of a prognostic almanac De coniunctionibus magnis insignioribus superiorum planetarum (Lauingen 1564) by the Czech astrologer Cyprian Leowitz:

> The book contained a series of prophecies about events to be expected from 1564 to 1584; Dee evidently bought it at the time, and it is striking how he has underlined especially those passages connected with Habsburg or Bohemian history. Leowitz himself forecast some violent change to coincide with the new trigon which would enter the heavens in 1584, and he was very probably a personal acquaintance of Dee's. Besides being well known to his contemporaries in England and abroad he was the author of a tract on the casting of horoscopes to which Dee had appended one of his published works in 1558.[17]

When the angels' prophecies confirmed those that had been made by Brahe, Leowitz, and others, Dee's eyes must have turned towards Bohemia and the arrival of Albert Lasky may have seemed something more than mere chance.

Lasky was soon permitted to attend the Actions and for a time was given a central part to play in the coming of the new age. He was to be 'an arme vnto [God's] chosen' and when a reply was sought to Lasky's questions of whether he might succeed Stephen Bathory as King of Poland and/or gain the throne of Moldavia,[18] Raphael declared that 'the Lord hath sayd: Thow shalt gouern a people: a time there is, which is prefixed: and it is the course of the sonne: Then shall it be sayd vnto him, O King' (fol. 107b). Subsequently the prophecy is extended to cover rule over twenty-one kingdoms (TFR, p. 17), and on 26 June 1583 Lasky was told in his own presence that he would have the kingdoms of both Poland

and Moldavia. A year later Lasky had fallen from angelic favour because of an unwillingness to turn wholeheartedly towards God, although the relationship with Dee was not entirely broken. By August 1584 the Emperor Rudolf was chosen to be exalted, if he would listen to God's word transmitted through the angels and Dee and Kelly (TFR, p. 220) but Rudolf's toleration of Dee's activities soon became strained and by 28 February 1585, two months before Rudolf finally expelled Dee and his company, the angels were promising Rudolf's destruction and the placing of King Stephen in his stead (TFR, pp. 380-381). The angels do seem to favour whomever seemed at the time to offer most hope of lucrative patronage to Dee and Kelly. The reasons for Rudolf's tiring of Dee's presence are made clear by a passage R.J.W. Evans cites from the Lutheran leader Budovec:

> A learned and renowned Englishman whose name was Doctor De: came to Prague to see the Emperor Rudolf II and was at first well received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the City of Constantinople but of Rome also. These predictions he did not cease to spread among the populace.[19]

Dee had set out for Bohemia with Lasky confident in the truth of the angels' prophecies and with a strong sense of a missionary purpose that would be justified by subsequent events. As it turned out he just became an embarrassment to be moved on while Kelly, who claimed the secret of the Philosophers' Stone, became someone worth holding on to, even if imprisonment was the surest means of keeping him.

Curiously the fortune attendant upon Dee in his pursual of the new age prophesied by the Actions is almost foretold by a passage in his 'Preface' to Euclid:

> Diuine Plato, the great Master of many worthy Philosophers, and the constant auoucher and pithy perswader of Vnum, Bonum, and Ens: in his Schole and Academie, sundry times (besides his ordinary Scholers) was visited of a certaine kind of man, allured by the noble fame of Plato, and the great commendation of hys profound and profitable doctrine. But when such Hearers, after long harkening to him, perceaued, that the drift of his discourses issued out, to conclude, this Vnum, Bonum and Ens, to be Spirituall, Infinite, Aeternal, Omnipotent, &c. Nothyng beyng alledged or expressed, How, worldly goods: how worldly dignitie: how, health, strēgth or lustines of body: nor yet the meanes, how a merueilous sensible and bodyly blysse and felicitie hereafter, might be atteyned: Straightway, the fantasies of those hearers, were dampt. (sig.☞4r)

Fortified by the frequently Neo-Platonic utterances of the angels who categorically state that all things are one ('Omnia vnum est', fol. 21a), Dee saw himself almost as a new and Christian Plato who could dispense to the world a wisdom and knowledge that was not even revealed to Plato himself. Unfortunately his hearers did not want the 'Spirituall, Infinite, Aeternal, Omnipotent' but rather those things that make up material success and happiness, and unlike Plato's visitors these men were in positions of power. Dee was not himself without a certain desire for materialistic welfare, but he saw this as both necessary for his search into the secrets of nature and attendant upon his Christian mission. Plato was not a hermit living sparsely in some cave; as a dispenser of God's wisdom Dee foresaw for himself a position of respected elevation. There is something pathetic in the degradation of his final years.

1. See Preface, sigs A1v-A2r; GRM, sigs Δ. 1r-e*4r; CR, pp. 20-38, and the Discourse Apologeticall.

2. All such digging came under the heading of mining rights and so had to be licensed.

3. Aubrey, Letters Written by Eminent Persons, II pt. 1, p. 312.

4. See Fell Smith, John Dee, p. 193.

5. Tycho Brahe, Learned: Tico Brahae his Astronomicall Coniectur of the New and Much Admired [Star] which Appered in the Year 1572 (London 1632), facsimile edition, The English Experience number 86, (Amsterdam and New York 1969), p. 15.

6. See Guillaume Postel, Le Thresor des Prophéties de L'Univers, edited by François Secret (The Hague 1969) and Calder, I, 789-791.

7. For a detailed study of Dee's imperialist ideas, see E.G.R. Taylor, Tudor Geography, 1485-1583 (London 1930), pp. 75-139, and Peter French, John Dee, pp. 183-199.

8. This treatise is now BM Cotton Charter XIII, art. 39.

9. For Bruno's religious ideals, see Frances A. Yates, Giordano Bruno and the Hermetic Tradition (London and Chicago 1964), pp. 205-359.

10. Josten, 'Unknown Chapter', p, 245.

11. The Nuncio was Germanus or Germanicus Malaspina, Bishop of San Severo from 27 April 1583 until his death in 1604.

12. Josten, 'Unknown Chapter', p. 237.

13. Dee wrote a letter to Burghley on 22 August 1589 proclaiming the treachery of a Jesuit named Parkins, but the letter shows no intrinsic antipathy towards the Jesuit order (Lansdowne MS 61, art. 58, fol. 159).

14. R.J.W. Evans, The Making of the Habsburg Monarchies, 1550-1780 (Oxford 1979), p. 11.

15. R.J.W. Evans, ibid, p. 13.

16. R.J. W. Evans, ibid, pp. 19-20.

17. R.J.W. Evans, Rudolf II and his World (Oxford 1973), p. 221.

18. Stephen Bathory, Prince of Transylvania was elected to the Polish throne in 1575. On his death in 1586 there were many quarrels as to who should succeed to the throne the election eventually falling upon a Swedish prince who took the title of Sigismund III. Moldavia lies in the north-east part of Roumania and between 1561 and 1563 was ruled by the voivòde Jakob Basilikos who had the

'tacit support of Maximilian II, the full co-operation of the Zborowskis and Albrecht Łaski in Poland' in the introduction of Utopian reforms (R.J.W. Evans, Rudolf II, p. 108). Basilikos was murdered in 1563 and voivodes were created and deposed in rapid succession by the Ottoman Divan, but in 1600 the country was annexed to the 'Great Dacian' realm of Michael the Brave in Walachia.

19. R.J.W. Evans, Rudolf II, p. 245. To this may be added a comment in a letter from Arthur de Champernon to Walsingham dated 19 June 1584 (O.S.) and sent from Prague: 'I found an Englishman with his family at Cracow, called Mr. Dee, who, as is said, has followed Laski, quitting a certain estate for uncertain hope. It is to be feared that he will repent of it at leisure' (Calendar of State Papers: Foreign, 1583-1584, p. 558).

CONCLUSION

In his five volume collection of the writings of Elias Ashmole C.H. Josten commented of Dee's magical manuscripts:

> The significance of many details, especially of the diagrams, in the manuscripts is not easily understood, and it may be said here that a future biographer of John Dee will have a difficult task in eliciting from these papers an account of the precise nature and methods of the magical system to which they refer. (I, 186)

Since Josten made that remark there has appeared Peter French's well-documented study of Dee, but necessarily the details of Dee's magical dealings are subordinated to the study of the whole man. What I have attempted to do in this thesis is to provide the first step towards an account of the precise nature of the magical system of the Actions with spirits, but the task is by no means completed. When Dee undertook his Continental journey the system with the 49 spirits was superseded by the system based upon the roles and powers of the 30 'Aethyrs', to which the three manuscripts besides De heptarchia mystica that were discovered at the same time as Sloane MS 3188 belong. Little has been done to illuminate the darkness of this later magical system, from which other surviving artifacts, such as an engraved gold disc in the British Museum, arise.

In providing this transcript of Sloane MS 3188 with an introduction and commentary I have had two principal aims: one was to provide a transcript of a manuscript that must be read by anyone wishing to study Dee's life and which is consequently showing some signs of deterioration; the other has been to explain as far as possible the obscurities of the contents of that manuscript. Those more versed in the complexities of Renaissance occult philosophy will see influences and sources where I have seen none, but it has not been my aim to judge the place of Dee's magical

dealings within the context of the whole of Renaissance occult philosophy. I.R.F. Calder's thesis 'John Dee Studied as an English Neo-Platonist' is still the major work on that subject, to which must be added the important research contained in the many books of Frances Yates. What I have tried to do, however, is to provide an intelligible background to the manuscript, both in terms of the generalities of Renaissance magical thought and in terms of the art of scrying.

In time evidence may come to light which proves or disproves my hypothesis of the provenance of the manuscript. Its appearance in the Sloane collection is puzzling and I would like to be certain of the answer. It is also possible that in time new information concerning the lives of Dee and Kelly may appear, perhaps from records and documents pertaining to the Court of Rudolf II, although a letter from Dr. Miro Velinský of the State Library of Prague assures me that their 'specialists reported that they know of no manuscript, written by or relating to the above mentioned authors, which could be found on the territory of Czechoslovakia'. Yet the heart of my study has always been the manuscript itself and the elucidation of the magical system it contains and I hope that all suggestions of optical fraud or cryptography may now safely be dispelled and that the nature of the surviving magical instruments may now be more fully understood.

Any detailed study of the magic of the Actions with spirits is as much a study of Edward Kelly as of John Dee. It is in the chapters giving the background to Renaissance magic and the practice of scrying and advancing the case that one of the strongest motives for Dee's involvement was his adherence to the belief that a new age was soon to dawn (itself a subject for a thesis) that I hope I

have gone some way towards answering the questions posed by the manuscript's very existence—in particular the question as to what it was that bound Dee, who knew and corresponded with so many learned men, to this strange and volatile man from Worcestershire. Amidst all the turmoil of their relationship Kelly represented to Dee the hope that his most cherished dream might come true, a hope that Dee felt no other source was able to offer.

COMMENTARY

fol. 2a.

(Folios 2a-3a are in Ashmole's hand).

1) 20:th]

The use of a colon in abbreviations was common during the sixteenth and seventeenth centuries (see Samuel A. Tannenbaum, The Handwriting of the Renaissance (republished New York 1967), p. 142).

2) Samuell Story]

Story remained in Ashmole's service until the latter's death and was employed as clerk in the office of the Comptroller of Excise. He is referred to in Ashmole's will as 'My Cosen Samuel Story' (see Elias Ashmole, His Autobiographical and Historical Notes, his Correspondence, and other Contemporary Sources Relating to his Life and Work, edited by C.H. Josten, 5 vols (Oxford 1966), I, 161 and IV, 1800, 1832 & 1892).

4) vizt]

An abbreviated form of 'videlicet'.

5) w^{ch}]

'which'.

22th]

The superior 'th' derives from the reading of the ordinal as 'the two and twentieth' (Tannenbaum, p. 154).

an^{o}:]

'anno'.

6) 1583.]

A period before and after both Roman and Arabic numerals was common practice (Tannenbaum, p. 141), although Ashmole generally omits the preceding period.

7) printed Booke]

A True and Faithful Relation of what passed for Many Yeers between Dr: John Dee...and Some Spirits, edited by Meric Casaubon (London 1659). Ashmole's own copy is Bodleian Ashmole MS 580 and bears signs of collation with the original manuscripts, which were in the Cotton library, and with Casaubon's own copy which is now in the Bodleian Library (shelf mark D. 8. 14 art).

8) Cawsabon]

Casaubon's name is sometimes found in the form of Causabon. The use of 'w' for 'u' is rare in Ashmole's writings, though very common in Dee's.

9) The erasure may be a superior 'ch', since the preceding ampersand is blotted and appears to be partly over another letter. Ashmole may first have written 'w^{ch}', but then realised that this suggested that the later conferences were 'bound vp in this Volume'. He then substituted the ampersand. Lines 1-9 are still ungrammatical, however, and although 'and which' would help to solve the problem, the sentence would have benefited from a total reorganisation.

10-21) 48 Claues angelicae, Liber scientiae auxilii et victoriae terrestris (as Dee entitled the work), De heptarchia mystica,

and the book of calls, Tabula bonorum angelorum invocationes are now BM Sloane MS 3191. Their significance is discussed in chapter V of this thesis. Ashmole's title of Liber scientia terrestris auxilii et victoria is unintelligible and he appears to be writing from memory.

12-16) See TFR pp. 418-419. The papers of 10 April 1586 in which the command to burn the books was given are entitled Praefatio Latina in actionem and are now Ashmole MS 1790, Art. 1. An English translation is entitled 'An Unknown Chapter in the Life of John Dee', edited by C. H. Josten, JWCI, XVIII (1965), 223-257.

13) comanded]

A contraction of 'commanded'.

14) The crosses refer to the marginal note.

19-20) Squares...Cross]

See Sloane MS 3191, fols 53b-54a.

24) William Lilly, the astrologer, who was born on 30 April 1602 at Diseworth in Leicestershire and died at Hersham, near Walton-on-Thames, on 9 June 1681, having moved there permanently in October 1665 (DNB).

25) freind]

'friend'. The form appears again at line 25 on folio 2b and similar inversions of 'i' and 'e' occur quite frequently in Dee's manuscript (e.g. 7a, 27).

Thomas Wale]

I have not been able to uncover any further information

concerning Wale than Ashmole gives here.

26) Ma:^{ties}]

'Majesty's.'

fol. 2b.

2) Ashmole was appointed Commissioner of Excise at Lichfield in 1644 and then at Worcester in 1645. After the Restoration he became successively Comptroller and Accountant-General of Excise (DNB).

3) Broadstreete]

Now Old Broad Street, leading off Threadneedle Street.

exchang]

Absence of a final 'e' is quite common in manuscript material of the sixteenth and seventeenth centuries.

5) This work was first printed in 1672 by J. Macock for Nathaniel Brooke. It brought Ashmole a considerable amount of fame and the King's favour.

9) s:^{d}]

'said'.

14) M:^{r} Jones]

I have discovered no information on Mr. Jones beyond what Ashmole gives here.

15) Lumbardstreet]

Lombard Street, by the Royal Exchange.

17) Adle Streete]

Addle Street is off Wood Street by London Wall and lies close to both Lombard Street and Old Broad Street.

19) It is possible that this chest may have been used to transport all the angelic instruments, such as the Holy Table and its frame, during Dee's travels abroad. The measurements given show that it is not the same as the box in which Dee brought all his papers to be burnt on 10 April 1586 (Josten, 'An Unknown Chapter', p. 249).

22) ben]

'been'.

23) John Woodall]

John Woodall (1556-1643) lived in Wood Street after returning from abroad and worked hard to cure the plague in 1603. On 30 September 1641 he was appointed Examiner of Surgeons. He died leaving a daughter and three sons (DNB). For his influence and work see A. G. Debus, 'Woodall, Paracelsian Surgeon', Ambix X (1962) and G. L. Keynes, 'Woodall, Surgeon', Journal of the Royal College of Physicians II (1967).

23-25) The confusion over parentheses in these lines is unremarkable in manuscript material.

26) probabble]

A manuscript error rather than a conscious spelling, this orthography not being found in the OED.

27) It is unlikely that the chest would have been sold before Dee's death considering what Dee knew it contained, although some books from his library were disposed of by his daughter Katherine during his final years (Smith MS 95, fol. 131a, and Ashmole MS 1788, fol. 149a). Had she been aware that the chest contained her father's dearest possessions, Katherine would not have sold it, and were she unaware, it is hard to believe she would have disposed of it when more money could be obtained from her father's books.

MN7) Sence]

'Sense', i.e. Ashmole's sense of Mr. Wale's kindness.

80l. p Anūm]

Eighty pounds per annum.

fol. 3a.

1) John Woodall died in September 1643 and so if Ashmole is correct in saying that the discovery was made four years ~~before~~ the Fire of London (September 1666), the chest must have been purchased not more than nineteen years before the secret papers were found. Alternatively the papers were discovered in 1663, three years before the Fire, but twenty years after Woodall's death and the sale of his goods.

5-6) Box or Till]

'Box' refers to an open container space and 'till' is generally used to refer to a small compartment or drawer (OED). The chest was therefore probably divided into compartments, under which the secret drawer lay.

12-13) Chaplet...Cross]

There is no reference in any of Dee's writings to these articles, although they are customary properties of a natural and Christian magician. According to Agrippa the olive tree holds occult lunar properties (Occ. Phil. I, xxiv, p. 54), whereas cedar wood, of which the chest was made, holds solarian properties (Occ. Phil. I, xxiii, p. 52).

17) An elementary culinary practice to prevent the pastry adhering to the container in which it is baked. Concerning missing papers see Introduction pp. 10-15.

21) hapned]

'happened'.

24) Moorfields is just to the north of London Wall and quite close to Lombard Street.

fol. 4a.

5) + 1 +]

The numeral 1, indicating the first book.

fol. 5a.

1-42) Besides my other extemporary prayers and more vehement cries to God, this one [following] was used most often. I would say my morning and evening prayers asking for wisdom. In the name of God the Father, God the Son, and God the Holy Ghost. Amen.

Almighty, eternal, true and living God, reach down to help me: Lord of Lords, King of Kings, Lord God of Hosts,

hasten to my aid. Glory be to God, the Father, Son and Holy Ghost, as it was in the beginning, is now, and ever shall be, for ever and ever. Amen. Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. O Lord Jesus Christ (who art the true wisdom of your eternal and almighty father), I most humbly beg your divine majesty that you deem it fitting to send me the speedy help of some pious wise man and skilled philosopher for understanding and perfecting most fully those things which will be of greatest worth in the increase of your praise and glory. And if no such mortal man is now living upon the earth who may be fit for this task, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently and most faithfully beg your divine majesty to deem it fitting to send me from the heavens your good spiritual ministers and angels, namely Michael, Gabriel, Raphael and Uriel: and (by your divine favour) whatsoever other true and faithful angels of yours, who may fully and perfectly inform and instruct me in the true and exact knowledge and understanding of your mysteries and great works (concerning all your creatures, their natural properties and best employments) and of such things as are necessary for we mortals to know, to the praise, honour and glory of your name, to my firm consolation and (through me) the consolation of the greatest number of your faithful [servants], and to the confusion and overthrow of your enemies. May this be done [through the names of] Jehovah Zebaoth, Adonai and Elohim. O blessed, most blessed and almighty Trinity, grant to me (John Dee) this petition

in such manner as will most greatly please you. Amen.

From the year 1579 in approximately this manner, in Latin or English (and furthermore in another singular and particular manner around the year 1569, sometimes for Raphael and sometimes for Michael) it was most pleasing to me to pour forth prayers to God. May God grant his wonderful mercy to me. Amen.

4) Oro̅]

A contraction for 'oravero'.

Vespertinaq^{R}]

'Vespertinaque'. It is unlikely that 'matutina' and 'vespertina' refer specifically to the services of matins and vespers, although Dee's morning and evening prayers probably contained part of these services. These two words occur in several places in the Vulgate Bible (see Psalm CXL, 2, and Exodus XIV, 24) but were also used in the Rule of St. Benedict (see Ch. XIII, 12). From these two uses the words passed into common usage among the monastic writers, but referring to the specific morning and evening services. Anyone familiar with the monastic life as it was lived in England until 1540 would naturally associate the words with the set services, but Dee was not a strict adherent to any of the orthodox churches. Furthermore he states that the prayers are for wisdom, which suggests that he had to some extent devised his own prayers, in the manner of that given here. For these reasons I have translated the words as 'morning and evening prayers', feeling that this conveys the true sense of Dee's usage.

8) Jehouah Zebaoth]

'Lord God of Hosts' is the translation accorded to this name by the Authorised version of the Bible.

11) sem$\dot{p}$]

'semper'.

saeculorū]

'saeculorum'.

12) $\hat{o}$ rerum o$\bar{i}$m]

'oh rerum omnium'.

12-14) Recte...fige]

These sentences are frequently repeated in later Actions as justification for the angelic conferences (see for instance 7a, 49-50).

22) Dee requests the help of angels 'very humbly' (humilime), but it is plain that he believes that no-one on earth may help him despite his plea between lines 15 and 19. His pride in believing himself to have reached the outer boundaries of mortal knowledge is apparent.

25) Concerning the offices of these angels see Commentary to fol. 6b and Introduction p. 117.

30) no$\bar{i}$s]

'nominis'.

33-34) Adonay, Elohim]

The names used by the Jews to avoid pronouncing the

Tetragrammaton, translated as 'Lord' and 'God' respectively in the Authorised version of the Bible.

39) Concerning Dee's early scrying experiments, see Introduction pp. 49-54.

fol. 6a. (This page is written in a normal fashion from left to right, but I have reproduced it horizontally in order to demonstrate the spatial relationships of the notes).

1-5) Angelus...praedominans]
'The angel or intelligence now governing the whole world'. Dee notes on fol. 8b that Annael is the governor 'of this great period', by which he means that Annael governs the period of world history in which Dee lived. Over each period there ruled a different angel. Concerning these world cycles and their governors see Commentary to 8b, 26 and Introduction pp. 161-165.

Etymologia...Misericors]
'Etymology: the favoured [or] wretched mercy of God', i.e. the mercy of God shown to both the elect and the sinner.

6-10) 4. Angeli...Quaternarij]
'4 angels presiding over the four corners of the heavens, as Agrippa notes in the scale of four'. Agrippa's discussion of numbers in De occulta philosophia involves scales or tables in which each number is explained in terms of its significance in the various levels of creation (Opera I, pp. 159-200). For instance the names of God, Jehovah Zebaoth and Elohim (see 5a, 8 & 34) belong respectively to the scales of nine and five.

11) Etymologiae]

Michael: The etymology of Fortitudo Dei ('the strength of God') follows Agrippa (Occ. Phil. III, xxiv), although the Hebrew is more often translated as 'who is as God' (see Davidson, Dictionary of Angels).

Gabriel: Dee gives an etymology of 'the growing power, or the mightiness, or the increasing strength of God'. Agrippa gives 'the virtue of God' (Occ. Phil. III, xxiv) whereas the Hebrew is generally translated as 'man of God' or 'God is my strength' (see Commentary to 11b, 16).

Raphael: 'The medicine of God' in accordance with Agrippa (Occ. Phil. III, xxiv).

Uriel: 'Light of God' (not defined by Agrippa).

16) אנא et אנה]

ANA & ANAH

17) c̄oe]

cognomine?

16-18) 'Anna, and Annah, is a particle of a supplicant and confessor. By this root [cognomine], it may be seen without absurdity to mean God of supplication and confession'.

According to later etymology Anna is a combination of AH and AN and is a supplicatory interjection, whose use may be seen in the Hebrew in Psalm CXVIII, 25 and Genesis L,3. It is variously translated as 'I beseech thee' and 'I pray thee now'.

fol. 7a.

1-2) The folio is torn at the top left hand corner and what these words were is not at all clear.

3-4) 'A faithful protestation to almighty God [and] to the perpetual memory of [this] matter, anno 1582'.

7-8) truthes naturall and artificiall]

In the Preface Dee divides the world into the supernatural, the natural and the mathematical, defining the natural as that which is 'materiall, compounded, diuisible, corruptible, and chaungeable' and perceived by the exterior senses (sig. ☞ 3v). Dee is searching for greater truths than those which the five senses can provide and his terminology here is that of the corpus of 'natural philosophy', largely gathered together by Agrippa. Natural truths are those of the world as God created it and include all occult properties and influences which Agrippa defined as having much form and little matter (Occ. Phil. I, x, p. 24). Artificial truths are those that arise from the combining of natural properties in a way that does not occur in the world under ordinary circumstances, except through the agency of man. Whereas one might learn natural truths by studying the properties, both visible and occult, of say mercury and sulphur, the lesson learned from heating them together to form mercuric sulphide would be an artificial truth.

9) frame of the world]

A common phrase. See for instance 'this goodly frame the earth' which Hamlet finds so sterile (Cambridge edition, ed. Dover Wilson, II, ii, 302).

10) Talent]

'Power' rather than 'ability'.

11) brethern and Sistern]

Obsolete forms of 'brethren' and 'sisters' (OED).

ō]

'our'.

13) languagis]

'Languages'. The 'is' plural instead of 'es' is quite frequent in Dee's writing.

sundry men]

See A Compendious Rehearsal pp. 6-8 where Dee lists many of his foreign acquaintances, all of considerable standing in the intellectual world.

14) discourse]

'Understanding'.

15) ynckling]

'Inkling'.

glyms]

'Glimpse'.

20) Enoch]

The biblical statement that Enoch 'walked with God' (Genesis V, 22 & 24) was taken to mean that Enoch communicated directly with God and his angels. This gave rise to many apocryphal books and Agrippa complained that in his day books were 'published up and down, under the feigned

Titles and Names of Adam, Abel, Enoch, Abraham, and Solomon'(Of the Vanitie and Uncertaintie of Artes and Sciences, tr. Ja[mes] San[ford] (London 1569), pp. 116-117). What we now know as the Book of Enoch disappeared sometime after being last referred to by George Syncellus in his Chronography around A.D. 800 and was not rediscovered until Bruce brought back an Ethiopic version found in Abyssinia in 1773 (The Book of Enoch, edited by R. H. Charles (Oxford 1893), pp. 1-2). The disappearance accounts for the revelations of the square tables of numbers and letters by the angels being proposed as the lost Book of Enoch.

Moyses]

Moses saw God many times in various forms, as in the burning bush (Exodus, III) and in fire on Mount Sinai (Exodus XIX, 18), but also 'face to face, as a man speaketh unto his friend' in the tabernacle (Exodus XXXIII, 11).

21) Abraham]

Abraham was prevented from sacrificing his son by the voice of an angel speaking from heaven (Genesis XXII, 11), but also saw God before the destruction of Sodom when 'three men' came to his tent (Genesis XVIII). These three men are traditionally identified as Michael, Gabriel and Raphael.

Isaac]

See Genesis XXVI, 2, when 'the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of'. Isaac is visited again that same night (verse 24).

Jacob]

Apart from the vision of the ladder (Genesis XXVIII, 12), Jacob meets God's angels at a place he later called Mahanaim (Genesis XXXII, 1-2) and wrestles with an angel at the place he later named Peniel (Genesis XXXII, 24). In The Zohar (Vayishlah 170b) this latter antagonist is identified as Samael ('God's venom') who is often taken to be the Angel of Death.

22) Josua]

Joshua, whom God frequently instructs, although no angelic visitors are specifically recorded in the Bible.

Gedeon]

Gideon was called to the leadership of Israel by an angel who 'sat under an oak' (Judges VI, 11).

Esdras]

Esdras saw a company of righteous souls surrounding the Son of God (II Esdras II, 42-48) and was shown many prophetic visions by Uriel (see II Esdras, IV, 1; V, 31; X, 28-29).

Daniel]

On being discovered still alive in the lions' den, Daniel informed King Darius that 'my God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me' (Daniel VI, 22). Daniel also saw Gabriel (Daniel IX, 21) and another with a face 'as the appearance of lightning' (Daniel X, 5-6).

Tobias]

Tobias was accompanied by the angel Raphael on his journey to Rages in Media, the angel assuming the name of Azarias.

sundry other]

Lot was warned by two angels to leave Sodom before its destruction (Genesis XIX) and Shadrach, Meshach and Abednego

were saved from hurt in the furnace by one 'like the Son of God' (Daniel III, 25). Samson's parents were foretold of his birth by a visiting angel (Judges XIII, 19-21).

23) disposition]

See Acts VII, 53, where the people are said to 'have received the law by the disposition of angels'.

24-25) Biblical appearances of angels are generally for the purpose of preserving life and foretelling future events. These are worldly but hardly domestic affairs, although the for telling of future births, such as of Isaac to Sarah (Genesis XVIII, 10), may be grouped under this latter title. Even when a prophet answers such domestic questions as the whereabouts of Kish's asses (I Samuel IX, 20), an ulterior motive is present, in this case the anointing of Saul as King of Israel.

26-27) The high priests of Israel are supposed to have used the stones of the breastplate described in Exodus XXVIII for divinatory purposes (see M. Gaster, 'Jewish Divination', Encyclopaedia of Religion and Ethics, 12 vols (Edinburgh 1908-1921), pp. 806-814).

27) preists]

'priests'.

29-30) prophets...Seers]

See I Samuel IX, 9: '(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer:

for he that is now called a Prophet was beforetime called a Seer)'.

31) aeronomicall]

This word is not in the OED, but presumably derives from aer, 'air', and numen, 'divine will or power', and therefore means 'of celestial and divine origin', proceeding from the breath (or word?) of God.

Samuel, for Saul]

See I Samuel IX.

32-33) See I Samuel X.

35) Cis]

Kish in the Authorised version.

36) god]

'good'.

37-38) Epistle of James I, 5: 'si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei' (Vulgate); 'if any of you lack wisdome, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him' (Authorised).

38) Salomon]

Solomon (see I Kings III, 5-12). Ashmole notes at this point: 'Solomons wisdome excelled the wisdome of all the children of the East Country & all the wisdome of Egypt. For he was wiser than all men, than Ethan the Ezrahite, & Heman, & Chalcol, & Darda the sons of Mahol. 1 Kings. Cap 4 30' (Sloane MS 3677, 8b).

40-41) See Job XXVIII, 12-13: 'But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living'.

42) mediately]
through an intermediary.
immediately]
without an intermediary.

44) wetingly]
'knowingly'.

46) the]
'thee', a common form in Dee's writings.

47) mann͡s]
A contraction of 'manners'.

48) Mittas...ducant]
'May you send your light and truth to lead me'. This echoes Psalm XLIII, 3: 'Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum' (Vulgate); 'O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill' (Authorised).
que]
'quae' (see Tannenbaum p. 40).

48-49) See 5a, 12-14.

fol. 7b.

1) some]

A contraction of the obsolete form 'somme' (OED).

2) two diuerse persons]

See Introduction pp. 52-54.

4) one]

Barnabas Saul (see Introduction pp. 49-51)

12) mann]

A contraction of 'manner'.

15-16) 'The Conjurers great art, and industrie, is not so much in raising up a spirit, as in commaunding him downe againe' (Samuel Harsnett, A Declaration of Egregious Popish Impostures (1603), pp. 17-18).

16) vnhard]

'unheard'.

19) kingly prophet]

David.

20) Castra...eum]

'The angel of the Lord encampeth round about them that fear him' (Psalm XXXIV, 7).

23-25) The English translation, Frier Bacon his Discovery of the Miracles of Nature, and Magick (London 1659) reads: 'without all question the way is incomparably more easie

to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits' (pp. 3-4). This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr Dees own copy, by T.M.'

28) preistly]
'In a priestly manner', a rare adverbial use (OED).

29) ꝑceyve]
'perceive'.

31) here]
'hear'.

35) premisses]
The premisses implied in the visitation of angels to the Patriarchs, namely that God does not disdain to communicate with man through spirits.

38) imꝑtinent]
'impertinent'.

39) This is probably not the very last Action with Saul, since he did not leave Dee's service until 6 March 1582 (Diary).

42) eridition]
'erudition'.

MN24) 'Is it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron' (Authorised, II Kings I, 4). Dee's reference of the fourth book of Kings

stems from the earlier naming of the first and second books of Samuel as the first and second books of Kings, and the present first and second books of Kings as the third and fourth books.

fol 8a.

1) Mane]

'In the morning'.

6) Chrystaline Globe]

Concerning Dee's various show-stones see Introduction pp.137-141.

11-14) The angel which Daniel saw in one of his visions is described as being 'girdled with fine gold of Vphaz', having a face 'as the appearance of lightning' and eyes 'as lamps of fire' (Daniel X, 5-6).

14-16) It is unlikely that Saul would be well versed in Hebrew, for even Dee confessed to finding the language troublesome (21b, 43).

19) a white dog]

The Fourth Book of Occult Philosophy says that spirits of Mercury can appear in the form of a dog, but Annael has no connection with Mercury, being instead a governor of Venus, and so the significance of this apparition is not clear.

22–24) he...hearing]

Dee frequently emphasises the fact that he himself hears and sees nothing.

22-26) 'In the name of Jesus Christ, who are you?'

'All power is given to me'.

'What [powers]?'

'Good and evil'.

27) M.G.]

The letters are 7mm high.

28) de Thesauro abscondito]

'Concerning the hidden treasure'. It seems that a promise of discovering some hidden treasure must have been made in an earlier Action with Saul, as it was to be made later in an Action with Kelly (see 86b ff.), and the letters M.G. probably refer to this in some way, since they appear to prompt Dee's question. They may be the initials of a person concerned (although the Diary does not list such) or of a place where the treasure was supposed to be concealed.

30) 'Do not worry, for these [questions] are of no value'.

31) skulls]

The significance of this apparition is unclear. It may be connected with the hidden treasure in some obscure way.

34-36) 'Where is your power?'

'Why do you ask about any power of mine?'

'Why? I have indicated, it does not please me'.

36) Signifi]

A contraction of 'significavi'?

37) the stone in the frame]

Not the same as the 'Chrystaline Globe' (see Introduction pp. 137-8).

39-41) 'Is any good angel assigned to this show-stone?'

'Yes'.

'Who?'

42) מִיכָאֵל]

'Michael'. Dee uses ם for mim, but I have changed this to the more usual ם . Although Saul knew little or no Hebrew, the name could be learned from Agrippa. Dee may just have written it in Hebrew on hearing Saul pronounce the name, which had appeared in the Hebrew on the title-page of his General and Rare Memorials (1577).

43) 'Is that the good angel of whom mention is made in the Scriptures?' See Jude IX and Revelation XII, 7.

q̊]

'quo'.

44-46) 'Even he'.

'May it not be that I may see him and deal with him?'

'Yes'.

46)]

Annael states at line 47 that this is the character of another angel, but it is not one of the traditional signs and without the papers subsequent to this Action little progress can be made in deciphering it. It looks as though it is composed of letters from the alphabet. One might draw 'A, I, H, J, T'and possibly'L' from the character,but there is no traditional angelic name that can be composed from these.

47-50) 'What do you wish to signify by this?'
'It is the character of another angel'.
'Why do you show it here and now?'.
'For a great cause'.
Annael's last statement is typical of the many vague promises that Dee received in his angelic communications.

MN9) A constant problem during all Dee's Actions (see for instance 9a, MN49).

MN19) Since the rebinding of the MS by Sloane, many of Dee's original words which were obscured by Ashmole's binding have reappeared; hence the repetitions.

fol. 8b.

2) him that is assigned to the stone]
Michael.
the feast]
Christmas, three days after the Action took place.

3-4) These preparations and the admonition to secrecy are common throughout the angelic conferences,

5) Newyeres tyde]

In the Julian Calendar New Year began on 25 March, but Dee was already working upon his reformation of the calendar. Since references to dates as 'new style' do not occur until TFR, there is some doubt as to whether January 1st is being alluded to here, but it would be more likely that the Actions would be postponed for several days rather than for several months. Even with the Julian Calendar, January 1st was regarded as the beginning of the new year in many quarters at this time, and the inconsistencies of practice argued the need for calendar reform.

Deale]

A command to enter into a further Action.

9-10) Solarian influences were regarded as particularly beneficial in natural magic (see Occ. Phil. I, xxiii, pp. 50-63 and Introduction pp. 66-69).

14) In a later Action with Kelly a spirit named Hagonel declares: 'Banish wrath: yt was the first, and is the greatest commaundemẽt' (see 50a, 45 & MN45).

to]

'too'.

15) Dee seems rather disappointed and it may be that in an earlier Action Annael promised to deliver matter of great

import, just as in this Action he has declared that great things will be shown to Dee, though by another angel.

18-19) 'Glory be to the Father, Son and Holy Ghost, as it was in the beginning, is now and ever shall be, for ever and ever'.

24) prepositus orbis veneris]
'Governor of the planet Venus', as Agrippa notes, although using the alternative name of Haniel (Occ. Phil. III, xxiv, p. 414).

25-26) This reference is not to be found in what remains of Famous and Rich Discoveries and was probably in the suppressed 'secret centre' mentioned in General and Rare Memorials, which is dated from the year of the appearance of the new star in 1572 and Anno Mundi 5540 (sig. *3v). Trithemius assigned Gabriel as governing angel of this penultimate period of the world cycle of history (De septem secundeis fol. D3r) and not Annael as Dee states here. Later some douht arises as to whether the chief governor is not rather a spirit named Baligon or sometimes Carmara (see 51a, 20-21 and MN21).

28-31) No such statement by Befafes (a spirit appearing in the Actions with Kelly) exists in the records of the Action of 20 November 1582 (55a-57b). This Action with Saul is declared to be the prologue by Carmara alias Baligon in the Action of 17 November 1582 (see 50a, MN45).

9a.

3) '10 March, 11.15 a.m.'

4) Edward Talbot]

Edward Kelly (see Introduction pp. 43-49).

5 shew]

'be shown'.

10) stone...frende]

The same as that set before Annael (8a, 37). There is no reference in Dee's writings as to whom the donor of this stone was.

12) Aliqui Angeli boni]

'some good angels'. Annael had said that Michael was answerable to the stone (8a, 42), but presumably in a later Action more angels were mentioned, unless it was the donor who first gave Dee this information. At lines 25-30 of this folio the angels Uriel, Michael and Raphael are said to be assigned to the stone.

13) Possibly the episode in the Diary (25 May 1581) when Dee looked in the crystal and saw (see Introduction p. 28).

13-15) Anchor,...Anachor and Anilos]

In Peter de Abano's Elementa Magica (contained in the Lyons edition of Agrippa's Opera) an invocation is given for use when dressing in the vestments of a magician which begins 'Ancor, Amacor, Amides, Theodonias, Anitor, per

merita angelorum tuorum sanctorum Domine' (Opera, p. 567). Anitor and Anilos might be the same, mistaken either by Kelly misreading Abano, or by Abano mistaking his sources. Amacor could well be Dee's Anachor. The angels Ancor, Annasor, Anelos, Ansex and Amilos are to be found invoked in a scrying experiment contained in Sloane MS 3848 (fol. 3b), and so while a definite source for the names given here by Dee cannot be traced, they do seem to have a certain traditional flavour.

17) att]
'at'.

18) Dee's oratory was probably at the top of the house, as it was in his lodgings at Prague ('An Unknown Chapter', p. 240) and in most engravings of the houses of alchemists and philosophers.

20) Kelly generally saw visions in the stone within fifteen minutes of settling himself to the task.

30) Michael... nostris]
'Michael is the governor in our works'.

31) boke, of Soyga]
See Introduction pp. 146-147.

32) 'That book was revealed to Adam in Paradise by God's good angels'.

34) solus...interpretator]

'Only Michael is the interpreter of that book'.

35) Presumably this fact was revealed in an Action with Saul.

40) $\overline{\text{nras}}$]

'nostras'.

40-41) 'Request and .**invoke**- our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone'.

44-45) 'These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force'.

47) Angels were believed to govern particular days and hours and therefore to respond to invocations in their hours and upon their particular day. A comprehensive list of the angels and their times is given in Abano's Elementa Magica (Agrippa, Opera, pp. 562-583). There was some dispute as to whether the hours were of equal length or diurnal and nocturnal.

49) 'Every hour is ours'.

MN49) The note indicates that Dee only regarded the spirit who gave the character (shown on fol 9b) as an illuding spirit. The Uriel of the Action preceding this moment is not doubted. Concerning the reference to the Appendix to

the fifth book see Commentary to 9b, MN3.

l. 9b.

1) The character measures 65mm along the top edge, 55 mm down the left side and 78mm along the hypoteneuse. None of the signs contained in the character corresponds to the customary seals or sigills of major angels and I have been unable to trace their origins, if they have any beyond Kelly's imagination.

3-4) 'This seal, engraved in gold and worn on the breast, [will act] in the defence of the body in every place and at every time and occasion'.

7) 'To God alone be all honour and glory'.

MN3) Dee raises the question of the truth of this character again in an Action of 29 April 1583 (96a, 38-44). The spirit Il says then that it is an 'Instrument appliable only to Dignification' and there is a reference back to this folio (designated by Dee as fol. 6). Then Il declares that 'the Character is fals and diuilish' (96b, 23) and proceeds to deliver another. In the Appendix to the fifth book the only reference in the two Actions of 5 May 1583 takes the form of the naming of Kelly's evil angel as Belmagel 'which hath followed [Kelly's] sowle from the beginning' (100b, 2).

20) the Seven psalmes]

The 'Penitential Psalms' which express sorrow for sin and a desire for pardon and number seven in all. They are

Psalms VI, XXXII, XXXVIII, LI, CII, CXXX and CXLIII (VI, XXXI, XXXVII, L, CI, CXXIX and CXLII in the Vulgate). Pope Innocent III ordered their recitation during Lent.

sauours]
Spirits were invoked and celestial influences attracted by the use of perfumes as well as words (see Occ. Phil. IV, pp. 60-62).

21) with hand and hart]
Physically by burning the perfume and spiritually by bearing a sincere and amenable heart.

22) thorowgh]
'through'.

25) ioinctly]
'jointly'.

26) to⌣gither]
Dee uses ⌣ as a hyphen and to join two words into one compound word.

30) The chair had first appeared while Uriel was informing Dee how Michael might be entreated (see MN15) and together with the table that appears at line 34, forms an integral part of the later Actions. Frequently Kelly sees the chair and table immediately, but the angels only after some time. To an extent the sight of the chair and table is hereafter a safeguard against illuding spirits, since being a seat of perfection (line 32), no evil spirit may abide it. The

danger remains however that evil spirits may counterfeit objects as well as spirits of goodness.

35) The table is apparently identical to the Holy Table that Dee was instructed to make (see Introduction pp.149-154).

fol. 10a.

1) This is the first command concerning the making of the Holy Table (see Introduction pp.149-154).

2) Sigillum Dei]
'The seal of God'. See Introduction pp. 118-123

5) perfect wax]
Wax purified by ritual as well as physically pure wax. The seal is made of undyed beeswax, which is purer than treated wax, but in magical processes all instruments and properties are cleansed by incantation, prayer and sometimes holy water.

6) no respect of cullours]
Uriel says that the characters on the sides of the table are to be written in yellow (line 28) and further commands indicate that the angels with whom Kelly was communicating were aware of colouration in the natural world. This phrase therefore probably means that no specific colours are required for this seal to be effective.

7-8) With a diameter of 9 inches the circumference would in fact be 28.278 inches. The figure of 27 'and somwhat more'

appears to have been reached by multiplying the diameter by three and regarding the result as less than true. In Billingsley's translation of Euclid's Elements of Geometry (1570) Dee appended the note that Archimedes' value of π as less than $3\frac{1}{7}$ and more than $3\frac{10}{71}$ had served well for practical purposes and 'who so is not contented, let his owne Methodicall travaile satisfie his desire: or let him procure other thereto' (fols 356b-357a). In De Architectura X, cap 14 Vitruvius used a value of $3\frac{1}{8}$, but the Renaissance offered a variety of values. Franco of Liege suggested $\frac{22}{7}$ while Tycho Brahe proposed $\frac{88}{\sqrt{7785}}$, but the former was generally taken as sufficient for most purposes as appears by the works of Dominicus Parisiensis (1378), Albert of Saxony (c 1365) and Nicholas Cusa (c 1450) among others (David Eugene Smith, History of Mathematics, 2 vols (1923), II, 307). One would expect the angels to use at least a value of $3\frac{1}{7}$ and therefore arrive at a circumference of 28 inches and 'somwhat more' for the seal. The discrepancy of a whole inch furthers the argument of Dee being deceived by Kelly who evidently had a very rudimentary knowledge of mathematics. It is perhaps a little surprising that Dee makes no comment upon an inaccuracy of which he must have been aware.

11) The arms of the cross measure 56mm vertically and 57mm horizontally, with the longer crosspieces at the end of each arm being 5mm from each tip. The inner circle is 18mm in diameter.

The cross really comprises five crosses. Each arm itself forms a separate cross. The word AGLA is a common name of

divine power in the Middle Ages and Renaissance (see C. W. King, 'Talismans and Amulets: Mediaeval Talismans', Archaeological Journal XXVI (1869), pp. 225-235). The word is derived from the Hebrew Atha Gebir Leilam Adonai (King, p. 229), אתה גיבר לעולם אדני in Agrippa's account (Occ. Phil., III, ix, p. 335), which means 'Thou art mighty Lord for ever'.

12) The table was in fact 36¼ inches by 35⅞ inches and stood on a frame 31½ inches high. It was ⅞ inches thick (Ashmole MS 1790, 55a-56a).

13) The two smaller seals in the British Museum measure 125mm (4⅞ inches) in diameter and are 20mm (⅘ of an inch) thick.

15) vttermost]
'outermost'.

19) fowr square]
Having four exactly equal sides (OED).

20) knops]
'Knops' or 'bosses, usually ornamental and hanging down' (OED).

25) See MN25 concerning the falsity of the characters which Dee was first given. They are not 'in a schedule annexed' as Dee claims at line 26; it was either removed by him on being told that they were false, or else it was bound at the end of the first book and perished with the

beginning of the second book.

27-28) In Ashmole's description of the Holy Table these letters around the border are said to be in red (Ashmole MS 1790, fol. 55a).

30) The oyle, is perfect prayers]
'Oil' was frequently used metaphorically in the Bible, usually in association with gladness (see Psalm XLV, 7 and Isaiah LXI, 3). It is not specifically used as a metaphor for prayer, but the promise of Uriel that 'that oyle shalbe opened vnto you' faintly echoes the flowing of oil from rock that is afforded to God's chosen (Deuteronomy XXXII, 13 and Job XXIX, 6).

33) The diagram shows the Holy Table with the Sigillum Dei in the centre and the two farthest feet standing upon the smaller seals. The bottom of the page prohibited Dee from showing the seals on the foremost feet. The sides are labelled from the point of view of the magical operator, the designation in fronte ('in front') being furthest from him and iuxta pectus ('next to the chest') being closest to him (see also the diagram on 94b). The remaining two sides are designated 'on the left' and 'on the right'. The diagram correctly represents the basic parts of the Holy Table as it was made although the correct inscriptions were not obtained until much later (see 94b). See also Introduction pp. 149-154.

The rhombus of the diagram measures 45mm on all sides (hence the poor perspective) and the inner square marking the border measures 32mm on all sides. The circles representing the Sigillum Dei measure 17mm and 12mm in diameter respectively, while the circles representing the smaller seals are 10mm and 6mm in diameter. The rear right leg of the table measures 43mm and the rear left 5mm. The two front legs are both 36mm high and all the legs are 3mm wide.

MN2) 'Erroneously, to my ignorance; see later'. See 10b, 30-42, and 12b, 13-22. Whatever design for the seal that Dee was going to copy from an unspecified book, it was not that finally used, for the whole of the second book of this manuscript is devoted to instructions for making the seal which is represented on fol. 30a.

MN25) 'Beware, since an angel of darkness intruded himself here, as is demonstrated in the Appendix to the fifth book' (see Commentary to 9b, MN3).

fol 10b.

1) Lundrumguffa]

The name of this spirit seems peculiar to this manuscript.

3) Brymstone]

'Sulphur'. Agrippa notes that 'sulphur hath a place in Religions, to expiate ill Demons with the fume thereof', the element containing a 'naturall power thus to do', even

though the accompanying ritual might at first seem more important (Occ. Phil. III, lvii, p. 528). An example of the use of sulphur and assfoetida in a destructive ritual is to be found in the Key of Solomon (The Secret Lore of Magic, edited by Sayed Idries Shah (London 1957, reprinted 1974), p. 14).

4) thy dowghter]

Dee's daughter Katherine who was born on 7 June 1581.

5) Dee frequently records his pains and illnesses in his Diary, but there is no reference at this time to any aches. He did suffer badly from shoulder pains on 10 July 1581 and these continued for 14 days. It is possible that he may have felt some recurrence of this the night before the Action.

12) Maherion]

I have not found the name of this spirit elsewhere.

15) Robert Hilton came into Dee's service on 24 October 1581 and was perhaps the son of one John Hilton of Fulham from whom Dee borrowed £40 on 18 June 1577. Dee's servant George is not identified by surname in the Diary but left Dee's service on 7 July 1583.

19-20) See Tobit III, 17 and VIII, 3. Asmodeus 'fled into the utmost parts of Egypt, and the angel bound him'.

22) a mean]

'A means' to dispose of the evil spirit.

24) the tyme of prayers]

The first of the Canonical Hours is Prime, ordained for 6 a.m.

25-26) $\overline{\text{Pri}}$...sicut &c.]

See 8b, 18-19.

MN8) as it allso in the next action may appere]

See 10b, 37-11a, 5.

38) bet]

'beat'.

39) heary and owggly]

'hairy and ugly'.

fol. 11a.

3) ponished]

'punished'.

7) A 'K' is written underneath the 'T' of 'E.T.', thus shedding some doubt about when Dee learned Kelly's real name (see Introduction p. 12).

7-8) See Proverbs XXVIII, 10: 'Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit'. In Revelation IX, 1, it is stated that the key to the Bottomless Pit is given to the fifth of the

seven angels of the presence. In Agrippa's Scala Septenarii the fifth angel is Haniel, alias Annael, (Occ. Phil. II, p. 187).

9) The superscribed erasure may be by Ashmole, if he had at first written 'sweat' and then decided it was unnecessary to do so.

11) an other]
This is Michael.

14) a sworde]
Michael is traditionally associated with a fiery sword with which he guards the gates of Eden.

16) roab]
'robe'.

21) the square Table]
The table shown in the stone (9b, 34).

26) seching]
'seeking'.

27) Frequent promises are made by the angels throughout this manuscript and in TFR that a new age is about to begin (see Introduction, chapter VI).

29) Michael is chief of the archangels, chief of the order of virtues, ruler of the fourth heaven, and generally the

mightiest of the angels in biblical and post-biblical lore (Davidson, Dictionary of Angels). Effectively he is second only to the Trinity.

32) Thow shalt see me]

It was a common belief in early times that to see God or one of his angels was to die. Jacob gave the name of Peniel, meaning 'the face of God', to the place where he wrestled with the angel and gave the reason:'for I have seen God face to face, and my life is preserved' (Genesis XXXII, 30). Manoah, the father of Samson whose birth is foretold by an angel, declares to his wife 'we shall surely die, because we have seen God' (Judges XIII, 22). His wife however astutely observes that 'if the Lord were pleased to kill us', he would not 'have shewed us all these things' (Judges XIII, 23), and Michael's promise to Dee that the angel's presence will be visible is a sign of God's merciful favour.

34) Those that sowght thy life]

Evil spirits like Lundrumguffa.

37-39) 'Glory, praise, honour, virtue and power be to thee, immortal, invisible and omnipotent God, for ever and ever' (see I Timothy I, 17).

fol. 11b.

4) Dee is writing the notes that form the basis of this manuscript while seated at a desk near Kelly and the show-stone (see Introduction p. 16,note 1).

6) In each Action so far an illuding spirit has appeared.

10) Nariel]

This alternative is given in Occ. Phil., III, xxiv, p. 416. See also Commentary to line 34 concerning the name 'Na'.

16) The angel Gabriel is here associated with 'the strength of God' (line 13) but this appellation is that given to Michael at fol. 6a (and in Occ. Phil., III, xxiv, p. 414). Dee attaches the name to Gabriel erroneously, as he points out in the marginal note to this line. Doubt exists in any case about the etymology of Gabriel's name for it may be derived from גְּבַר or גֶּבֶר, 'man', or possibly from גְּבַר and גְּבוּר, 'strength'. Gabriel is therefore either 'man of God' or 'strength of God' depending upon the vowel points, which are usually omitted in Hebrew writings. Dee may have been misled by thinking of גְּבַר and גְּבוּר, meaning 'strength', which he would recognise from the names of the Sephiroth in the Kabbala (גְּבוּרָה, Geburah). His error (as it is deemed to be here) is pointed out at 17a, 13-14.

20) This man wearing the black hood represents Dee. The hood is presumably symbolic of the spiritual blindness from which the angels relieve him at line 26.

34) NA]

Agrippa notes that the name NA is the name of God to be invoked in times of trouble (Occ. Phil., III, xi, p. 371). The letters are 7mm high within a circle of 22mm diameter. See also Commentary to 12a, MN16.

38) plights]

'pleats'. In this vision Dee receives new garments and is crowned with laurel (lines 39-40) to signify his position as one of God's elect.

41-42) This action parallels the eating of the bread in the Eucharist.

MN16) 'rather Michael was so called: for Gabriel is the power of God, and therefore the certain strength, but of another grade'.

fol. 12a.

5) 'The angel of your profession'. Dee professes true learning (philosophia vera) according to his note at 100b, MN22.

8) Agrippa notes that 'the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make a choyce in this body, and to take upon it self dispositions, doth secretly desire' (Occ. Phil. III, xxii, p. 410). If a man changes his profession, the daemon leaves him and another suitable to that profession takes his place. This daemon may be friendly or contrary to the man's Genius (guardian spirit). Dee's marginal note refers to the chapter heading 'Triplicem vniuscuiusque hominis custodem esse, & a quibus singuli procedant' (Opera, p. 372),'That there is a threefold keeper of man, and from whence each of them proceed' (Occ. Phil. p. 410).

9-10) See Deuteronomy IV, 4, Romans V, 1-2, I Corinthians XV, 49, and Hebrews VI, 13-19.

13) 'Praise God in his works'.

15) strength against trubble]
See Commentary to 11b, 34.

25) cursy]
'curtsy'.

26) This line seems to suggest that a ring has previously been spoken of, but it may simply be a command that Dee is to acquire a similar ring. If any forewarning of this requirement was given, it might have been in one of the visions that Kelly claimed to have outside of the Actions (see for instance Diary, 9 March 1582).

30-34) Solomon is generally reputed to have possessed a ring with which he worked many wonders, although this has been thought to be a synonym for the seal or pentagram of Solomon. In the Key of Solomon the author, supposedly Solomon himself, declares that the contents of the work were revealed to him by an angel and traditionally Michael is supposed to have been the mediator between Solomon and God (see Shah, The Secret Lore of Magic, p. 25).

33) The circles of the diagram measure 33mm and 25mm in diameter

and the square is 14mm on each side. The circle in the centre of the square has a diameter of 7mm and the central bar is 12mm long.

37) skarse]

'scarcely'.

42) Most Solomonic talismans were fashioned in gold.

44-45) The significance of the 'V' over the 'L' is not at all clear. There may be some significance lying in the kabbalistic numerical values of 6 and 30, but interpretations in this direction become vague and somewhat fanciful. Furthermore Dee does not himself pursue any line of enquiry on the significance of the letters and the ring fades in importance when the instructions are given for the making of the Sigillum Dei.

46) PELE]

The name Pele signifies 'a worker of miracles, or causing wonders' and is one of the names of God (Occ. Phil. III, xi, p. 378). See also Commentary to 12a, MN46.

MN7) See Commentary to line 7.

MN16) 'Et sequit: Nequaq̄ Iacob appellabit nomen tuū sed Israel: quoniam cum deo & homine praeualuisti: Vt est item vocabulum Nà: quodin animi molestia turbationibusq̄ utimur. Sicut Moyses in numeris: Dimitte Na peccatū populi tui:

quod uos interpretatū habetis: Dimitte obsecro. Et psalmo cantesimo ac decimoseptimo: A na domine saluificia na. A na domine fortunatifica na: quod uos elegantius sic: O domine saluum me fac: o domine bene prosperare' (Johannes Reuchlin, De verbo mirifico (1494) and De arte cabalistica (1517), facsimile edition(Stuttgart 1964), De verbo p. 72). 'And it follows: thy name shall no more be called Jacob, but Israel: for with God and man you have prevailed [see Genesis XXXII, 28]. And so it is with the name Na, which we use when in turmoil and troubled of spirit: for instance Moses in Numbers [XIV, 19]: "Na, pardon the iniquity of your people," which may be interpreted as "pardon, I beseech thee". And also it is in Psalm CXVII [Vulgate]: "Ah Na Lord, salvatory Na: Ah Na Lord, prosperity-giving Na"; which you more elegantly find thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity" [Authorised, Psalm CXVIII, 25].'

MN46) Despite much searching I have not been able to find any reference to the name Pele in Reuchlin's De verbo mirifico. The work does contain a section that deals almost exclusively with divine names and it is possible that when Dee made these marginal notes concerning the names Na and Pele, he was writing from memory and thought that the name Pele was included. Alternatively the marginal notes may have been a reminder to him to look up the names in Reuchlin's work and one might take as evidence for this the fact that he does not make any reference to which of the three books that form Reuchlin's work is to be consulted.

fol 12b.

5) See Isaiah IX, 6.

6) See Commentary on the name PELE, 12a, 46 & MN46.

9) the other day]

See fol. 10a.

10) opened his sworde]

Michael turns the blade of the sword to Kelly's view.

11) EMETH]

The Hebrew word for 'truth'. Agrippa records that it is also 'the seal of God' or sigillum dei (Occ. Phil, III, xi, p. 371). See also Commentary to MN11.

13) mervayledst]

'did marvel'.

22) perfyted]

'perfected'.

24) Dee does later question Michael's apparel, which earns him a reprimand (25a, 16-18).

30-32) Later the drawing of a veil across the vision in the stone becomes a signal for the end of an Action (see 45b,48).

34) Dee is warned several times for trying to regulate the angelic appearances according to worldly time and incurs the angels' displeasure for doing so (see for instance 70a, 42).

39) Valete]
'Depart'.

45) /flourish/]
Hereafter the end of an Action is frequently signified in the manuscript by a flourish of the pen.

MN11) 'Concerning the Seal of Truth see Reuchlin, De arte cabalistica, book III and Agrippa [Occ. Phil.] book III, chapter 11 (for the latter see Commentary to line 11). Reuchlin states: 'Ehieh sigillat per Emeth, hoc est essentiā ꝑ ueritatem. Sicut nobilis ille dictator ait Eliezer Haklir חתמו של אמת , Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicauerimus Ehieh ꝑ Ehieh surgent quadringenta quadraginta & unū, q̄ simul sunt אמן hoc est uerū seu ueritas' (De arte cabalistica, facsimile edition, (Stuttgart 1964), III, lxiia, p. 235). 'Ehieh [a name of God: I AM] seals through Emeth ["truth"]; this is through the essential truth. As that excellent teacher Eliezer Haklir says... "Emeth is his seal". Arithmetical reasoning proves this as may be seen if we multiply Ehieh by Ehieh, for there arises a total of 441, which is the same as that of Emeth, "a true thing" or "truth".'
Reuchlin uses the kabbalistic numerical value of אהיה

(Ehieh) and אמת (Emeth) which are 21 and 441 respectively.

fol. 13a.

2-4) The description of this angel is consistent with his being an angel of the sun (see Commentary to line 18).

7) 'Invoke the name of God and acknowledge him'.

8) nr̄i]

'nostri'.

Deus...nobis]

'God be merciful and bless us' (Psalm LXVII).

11-12) Not knowing the spirit's name Dee and Kelly fear that it may be an evil spirit and therefore command the spirit to reveal his name by using the powerful conjuration of the Trinity.

15-17) The circle of candle-like sparks are again consistent with this angel's position as an angel of the sun.

18) SALAMIAN]

In Abano's Elementa Magica Salamia is an angel of the sun and power is invoked for Sunday through various names of God and 'per nomina sanctorum angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissima Salamia, angelo magno et honorato' (Agrippa, Opera, p. 596). The invocation is 'by the names of the holy angels who govern in the fourth heaven and serve in the presence of

the most mighty Salamia, a great and honoured angel'. The names of Salamia and Salamian are not traceable in other magical works that I have consulted, but there are a number of angels whose names bear some similarity. Selemia is one of the five men (i.e. angels) who wrote down the 204 books related by Esdras (II Esdras XIV, 24) and this name is sometimes recorded as Salemia (Davidson, Dictionary of Angels). Salmey is one of the holy angels of God invoked in the Grimorium Verum and Salmia is the name of an angel petitioned in ritual prayer for the fulfilment of the conjurer's desires (Davidson).

23) wordly]

A manuscript error for 'worldly'.

26) Mamon]

Mammon is an archdemon and the demon of avarice (see Matthew VI, 24 and Luke XVI, 13).

28) vertues Adonay]

'Virtues of Adonai'. The celestial spirits are divided into various ranks: Seraphim, Cherubim, Thrones, Dominions, Powers, Virtues, Princes, Archangels and Angels, although most angels hold a place in each order. Authorities differ on the order of ascendance of these divisions (a list can be found in Davidson, Dictionary of Angels, Appendix p. 336).

34) he dyeth]

Mammon's death is not to be found in traditional sources

and this reference would seem to be consistent with the prophecies of the coming of a new age that are made to Dee. In this case avarice will be no more.

35) Dee seems to have been unhappy about performing rituals of exorcism, having previously asked Uriel to discharge the evil spirit Lundrumguffa (10b, 18).

40) grisely thretting]
'threatening in a grisly way'.

45) The angel with the long arms is not identified.

47) This angel is Raphael whom Agrippa identifies as the 'medicine of God' (Medicina Dei) in Three Books of Occult Philosophy (III, xxiv, p. 414). The name is partly derived from Raphael's healing of Tobias's father Tobit (see Arbatel de magia, Agrippa Opera p. 711).

MN20) See Commentary to line 18.

fol. 13b.

1) the Angel of your Direction]
Presumably not quite the same as the angel of Dee's profession but the angel governing Dee's goal in life, or at least one of his goals (see Commentary to OCH). Agrippa does not refer to the existence of angels of direction.
OCH]
In Arbatel de magia seven spirits are given governance over

various natural phenomena. They are called Aratron, Phaleg, OCH, Hagith, Ophiel and Phul (Agrippa, Opera, p. 714). Och governs matter under solarian influence, teaches perfect medicine and converts all things into purest gold and precious stones (Opera, p. 716). He is the angel who is the ruling spirit of the Philosophers' Stone and has governance over alchemical experiments, both of which were very important in Dee's life and may be called his 'direction'.

8) Dee again makes the mistake to be found at 11b, 16, over the meaning of the name Gabriel, but is further confused by the fact that his angelic informant, whom he thought was the same as in the previous Action (i.e. Michael), now announces himself to be Fortitudo Dei. It is not clear, however, why Dee should be convinced that this new entrant should be the same as his informant in the previous Action, nor why he should reject his own conclusion that the angel with the sword should be Michael (11b, 24) even though Uriel had just then announced 'Fortitudo Dei, tecum semper est' (11b, 18).

11) Fortitudo Dei here identifies himself as indeed being Michael.

12) POLIPOS]

In Revelation XXI, 14, the twelve apostles are said to govern the foundations of the New Jerusalem. According to

Agrippa the fourth gate (or foundation) bears the name of Polipos (פולי׳פוש) which is Hebrew for Philip (Occ. Phil. III, xxxiv, p. 455).

15) that day]
Either an unspecified day when great secrets will be revealed or the day on which Dee understands the meaning of the name Polipos.

16) that which I haue commaunded thee]
Dee's marginal note refers back to Annael's command 'be not to hasty in wrath' (8b, 14) which is later called 'the fyrst, and...the greatest commaundemēt' (50a, 45).

18) Ashmole's superscription relates to the end of the previous line.

24) Other names of Michael, which means fortitudo dei according to Agrippa, are conceived by men; in heaven the angel has no other name than his function, which is to be the strength of God and is therefore his being and his reason for being.

29) this]
Salamian.

34) Agrippa his boke]
See MN34. The name of Salamia[n] does not occur in Agrippa's own work but in Abano's treatise contained in the Lyons edition of Agrippa's Opera.

38) It appears from Dee's Diary that Kelly had a journey planned, which he began on 22 March (see also Introduction p. 11).

47) lamin]

A thin layer of metal, sometimes in the form of a disc, which may be inscribed like a talisman and used for magical or astrological purposes. For details of the lamine which has survived see Introduction pp. 129-132.

49) artificially]

'by art or craft'.

MN1) libello Arbatel in ☉]

In Agrippa's Opera this work is entitled Libri Arbatel magiae, tomus primus dictus Isagoge. The sign ☉ is the astrological sign for the sun of which Och is a governor.

MN33) Clauis Agrippae]

'The key of Agrippa' or in other words his works.

fol. 14a.

1) The caret belongs to the marginal note which is in fact written vertically in the left hand margin. The top part of the page is cut short and the left hand margin is torn at the top, but it is unlikely that any writing is missing except for a heading of F.D. , the catchword of fol. 13b, at the beginning of the first line of this folio.

2-3) Michael (Fortitudo Dei) and Raphael (Medicina Dei) are indicated here.

7-8) See Commentary to 7a, 22 concerning Esdras and Tobias.

20) Kelly quite frequently had to rest after scrying and complained of headaches (see Introduction pp. 111-2).

23) Crossingly]
'making the sign of the cross'.

25) These lights had been put on the chair by Salamian (13a, 15-16).

MN) The caret at line 1 indicates that this note was to have followed that line.

fol. 15a (in Ashmole's hand).

1-7) Concerning missing papers see Introduction pp. 10-15.

6) diu͡s]
'divers '.

7) foll^{g}]
'following'.

MN3) The erasure of this marginal note can be explained by reference to Ashmole's transcript. Concerning the missing papers at the end of the second book he wrote:'I suppose

here were some other Actions betweene 21 of March and 28 of Aprill 1582 which belonged to the 2nd Booke, and are wanting', giving as his reason the fact that at the beginning of the Action of 28 April 1582, which opens the third book, 'Michael taxeth and threatneth Δ for his slacknes in not preparing things appointed by him (which Δ excuseth with inability)'but of which 'appointment' no mention is made in the Action of 21 March (Sloane MS 3677, 23a). Having reached this conclusion Ashmole put the marginal note (itself indicating a later time of writing than his main text on this folio) in the wrong place at first. It belongs at the end of the second book (fol. 29b). See also Introduction pp. 10-15.

fol. 17a.

In his transcript of the MS Ashmole estimates that 'about 16 lynes' are missing from each side of the first extant folio (Sloane MS 3677, 24a & 24b) and that the first leaf is 'utterly perished' (Sloane MS 3677, 21a). What remains of the Action which took place evidently occupied an afternoon and an evening (see 19b, 20, 20b, 21, & 21b, 4). The Action must have occurred between 15 March and 20 March, these being the dates of the preceding and subsequent dealings, and since two other Actions of the second book took place on 20 and 21 March and continue instructions concerning the making of the Sigillum Dei from this first Action, I would conjecture that this opening Action is dated Monday 19 March. It seems probable that the instructions

for making the seal were given over three days of intensive dealing.

5) The asterisk shows that a note was written in the margin here of which the vestigial lines at MN5 are all that remain. The note probably referred to the filii and filiae lucis and their sons and daughters, who are introduced between 26b, 36 and 28a, 3.

6) eu]
'ever'.

8-10) 'Blessed is he who comes in the name of the Lord'. See Psalm CXVIII, 26, Matthew XXI, 9, Mark XI, 10 and Luke XIII, 35. The pause in the Latin may indicate that Kelly was going to say something different at first.

11) Michael first appeared with a sword at 11a, 14.

15-16) All the earlier problems concerning the design of the Sigillum Dei have been resolved and Dee has evidently received instructions concerning its form. This may have occurred in the missing leaf of this Action or in a private vision of Kelly's. The most likely time seems to be the private conversation of Michael to Kelly recorded at 13b, 44-50. Since the letters and numbers inscribed on the seal are not given until later, Dee must here be asking whether he has correctly drawn the lines within which the letters and numbers are to be placed.

17-18) According to Dee's definitions at fol. 6a the strength of God's mercy and God's medicinal virtue correspond to Annael and Raphael. One might tenuously connect 'the liuing God' with Gabriel, whose name was taken by others (though not Dee) to mean 'man of God', although the phrase is taken from the Bible (Deuteronomy V, 26 and Joshua, III, 10) and is a specific reference to an aspect of God.

20) herof]
'hereof'.

20-21) Concerning Dee's purpose to share his knowledge with genuine seekers of truth, see Introduction pp. 164-168.

22 Saincts]
'Saints'.

24) fyled]
'defiled'.

27) Michael said a similar thing about Solomon's ring (12a, 37).

37) See 5a, 12-14.

fol. 17b.

6) The circle has been a symbol of eternity from very early times. In Monas hieroglyphica Dee states at the beginning that 'the first and most simple manifestation and representation of things, non-existent as well as latent in

the folds of Nature, happened by means of straight line and circle ' (Monas hieroglyphica, translated by C. H. Josten, AMBIX XII (1964), 84-221, p. 155). 'The Circle of his aeternity' has specific reference to the outer circle of the Sigillum Dei, for it contains obscurely 7 names of God (22b,7-13) and it is symbolic of the eternal nature of God and his angels.

8) This appellation may be an echo of the kabbalistic definition of God as 'The Holy One, Blessed be He', a name attributed to God in his capacity as the promoter of man's moral strivings (Zohar, V, 394 Appendix).

11) the matter in hand]
The construction of the Sigillum Dei.

12) this owtward circle]
The outer circle of the Sigillum Dei (see fol. 30a).

13) whose greatest numbers are fowre]
The circle is to be divided into four and each quarter into ten, so that there are dividing lines at the four compass points.
presently]
'immediately'.

15) Semiel]
Semiel is variously called Semiael (17b, 37), Semieil (20b, 45), Semyeil (21a, 12) and may also be the Semeliel whose

name appears in the seal at fol. 30a (see also reference at 29a, 22). In the marginal note to line 15 Dee notes that Semiel means 'asthowgh he wer the secretarie, for the Name of God'. Semiel is composed of שם (shem) which means 'a name' and אל (El), 'God', and because the angel bears the 'name of God' but is not God, he is therefore a kind of 'secretarie, for the Name of God'. Gustav Davidson identifies Shemael (a different transliteration of שמאל) with Kemuel, Camael and Shemuiel as 'the mighty angel who stands at the windows of Heaven listening for the songs of praise ascending from synagogues and houses of study of the Jews' (Dictionary of Angels, p. 273). Since the seal contains names of God and the angels, Semiel may be considered to be best equipped to instruct Dee and Kelly concerning them, if the etymology of his name also reflects upon his office.

24) Mighty lord]

Semiel is of a lower hierarchy than Michael.

26) I, am his Tables]

This is consistent with Semiel being 'secretarie, for the Name of God'. See also Commentary to MN41.

28) 40 white Creatures]

These creatures will each show a letter and in most cases also a number which are to be written in the 40 spaces into which the outer circle of the seal has been divided.

30) This line faintly echoes the Book of Common Prayer in the

order of service for Communion: 'For thou onely art holy: Thou onely art the Lorde, thou only O Christe with the holy Ghost, art most highe in the Glory of God the father' (Queen Elizabeth's Prayer Book 1559 (Edinburgh 1909), p. 104).

33) two great pillers of brass]

The angel in Daniel's vision has 'arms and feet like in colour to polished brass' (Daniel X, 6).

MN41) 'Semiel—approximately signifies God, my name; it is so because these tables may be the Name of God or the Divine Names'. This helps to explain line 26 as well as connecting Semiel with the praise of God's name given by the 40 creatures.

fol. 18a.

This folio is also slightly torn at the top left and top right. There are four guards between fol. 17 and fol. 18 but there are no pages missing in the text.

2) commonly]

'every time'.

striking]

for 'stroking'.

5) opened his brest]

The creature opened his silk garment and displayed his breast. It might simply mean that he displayed his breast to view, as Michael 'opened' or showed his sword (12b, 10), but in most of the ensuing revelations the letters and numbers do seem to be on the bodies of the spirits and not on their clothes.

7) $\overset{4}{\text{T}}$]

In an Action of 25 June 1584, $\overset{4}{\text{T}}$ is called 'the Seal of the living God, (Tau with the four) which signifie the four powers of God princ[i]pial in earth'(TFR, p. 173). These four powers are Power, Strength, Mercy and Justice (36b, 9).

9) Yt Liueth and Multiplyeth]

Agrippa writes that 'the Pythagoreans call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square'. The number of four 'also contains the mysterie of the whole Trinity', for it contains the proportions of 1:2 equal to 2:4, and 1:1 equal to 2:2. From the proportion of 1:1 we see 'the unity of the paternal substance, from which the Son proceeds equal to him' and in 2:2 we see 'the procession of the Holy Ghost from both'. The most sacred name of God, the Tetragrammaton, is composed of four letters and Agrippa thus effectively combines a Christian exegesis with the Kabbala and with the Pythagorean reverence of the number four as the 'perpetual fountain of nature' (Occ. Phil. II, vii, p.183).

11) Each of the forty creatures disappears in a different way, the significance of which is not entirely apparent.

12) It is the name of the Lorde]

The number 4 implies the Tetragrammaton which is 'the name of the Lorde'.

15) Prayse...reuerent]

See Psalm CXI, 9:'Holy and reverend is his name'.

17) 'O God, God, our God, you are blessed now and always', which is not a direct biblical quotation but echoes many phrases of a similar nature in the Bible, such as I Chronicles XXIX, 10.

21) romayne]

'Roman'.

23) his name]

This refers to the name of the creature.

24) it is but one]

The number accompanying the letter is a single figure.

25) The dots are Dee's and indicate that he has failed to transcribe something which Kelly reported. Since he describes the various ways in which the creatures disappear except in this case, it is evident that for some reason he was unable to write such an account here.

26) The Seale of God's Mercy]

Like the phrase 'Yt Liueth and Multiplyeth for euer' at line 9, this phrase seems to be an epitome of the creature just seen and the letter and number which he has displayed. The act of sealing is a frequent image in the Bible for the

work of God upon man, the impression of God's word (the seal) being made upon man's heart (the wax). See for instance Psalm XXII, 14.

32) Multiplicatum...terra]

'Your name is multiplied in the earth'. According to Agrippa the number seven 'is of various and manifold power' and 'the Vehiculum of mans life...for it contains body and soul', the number 4 relating to the elements and the number 3 to 'the soul, by reason of its threefold power, viz. rationall, irascible and concupiscible'. Agrippa relates the number 7 extensively to processes of generation, gestation and growth (Occ. Phil. II, x, pp. 193-194).

36) Vidimus Gloriam tuam Domine]

'We have seen your glory, O Lord'. See Isaiah LXVI, 18, and John XI, 40.

39) This letter and number occupy the fourth space in the outer circle of the seal and the significance of the number being under the letter, in contrast to the previous revelations, is explained at 21a, 24-31.

42) a white garment] See Commentary to 18b, 41.

43) Illius Gloria sit nobiscum]

'May his glory be with us'. Again this is delivered in the manner of an epitome of the creature with his number and letter.

45) like syluer]

The previous creature showed his number and letter on a tablet of gold, although it is difficult to see any precise significance in this. Gold is the metal of the sun and silver that of the moon, but beyond relating this to the role of the Sigillum Dei as a seal of the Creation, the reasons for these metals being shown remains obscure, particularly since the items on which the ensuing numbers and letters are shown do not allow any coherent interpretation.

47) Et...benedictus]

'And it is the number of blessed virtue'. Agrippa defines the number 22 as signifying 'the fulness of wisdom' since it is the total of the letters in the Hebrew alphabet (Occ. Phil. II, xv, p. 222).

48) Videte Angelos Lucis]

'See the Angels of Light'. A preliminary reference to the revelation of these creatures at 24b, 21-28.

like a white Cok]

Again the significance of this is obscure, but it may be tenuously related to the revelation of the letters for the outer heptagon of the seal, those on the first two sides being shown on the feathers of 'a white fowle like a pigeon' and of 'a white byrd' like a swan (see 23a, 8 & 25).

50-51) 'And I am the end and have no number. I am number in number. Amd every number is my number. See'. This spirit only shows the letter 'n', this being the final letter of

one of the names contained in the seal. No number is required since the lack of number itself denotes the end of the name (see 21a, 24-31).

MN6) The 'T' as it is written in the seal is neverthless roman and not gothic.

MN12) The Holy Language referred to here is Enochian, even though the phrase is usually used to describe Hebrew (see for instance Monas hieroglyphica, trans. Josten, p. 133). As with Hebrew the last letter of the alphabet in Enochian is 'T'.

MN12-MN52) Dee here gives the Enochian names of the letters that have been shown (see fol. 64b), using the contraction 'alr' for aliter, 'otherwise'.

fol. 18b.

1) to gather]

'tog ther'.

4) Et est Vita in caelis]

'And he is life in the heavens'.

5) Et ego viuo cū bene viuentibus]

'And I live with those that lead a good life'.

6) his veale]

The veil is worn by the spirit.

8) 'We live. Hallelujah. O holy name'. See Commentary to line 12.

12) 'Blessed is the number of the Lamb'. According to Agrippa 'six is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect in the collection of its parts it results the same, neither wanting, nor abounding [i.e. 1+2+3 = 3+3 = 1+5 (5 being 3+2) = 2+4 (4 being 1+3) = $\frac{1}{6}$ X6 + $\frac{1}{3}$ X6 + $\frac{1}{2}$X6 =6]...It is also the number of our redemption, for the sixt day Christ suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross' (Occ. Phil. II, ix, p. 191). Christ's designation as the Lamb refers specifically to his sacrifice for man's redemption (see Isaiah LIII, 7).

14) Orate invicem]
'Pray alternately'.

16) Omnia data sunt a Deo]
'All things are given by God'.

17) Concerning the number 22 See Comentary to 18a, 47.

18) 'And the end is not in him'. This may simply refer to the fact that this letter does not end one of the names hidden in the seal, but there may also be some reference to 'o' as omega and therefore a symbol of the end of all things.

19) Benedictus es tu Deus]

'You are blessed O God'. See Commentary to 18a, 47.

20) The rainbow is a symbol of God's faith with the world after the Flood (Genesis IX, 9-16) and a circle is symbolic of eternity.

21) 'May angels fall prostrate at your name O Lord'. See Hebrews I, 6.

22) 'You are the first O'. Quite why there should be reason to celebrate the first presentation of the letter 'o' is not clear.

25)]

A triangle is a symbol of divinity and in Renaissance illustration the Tetragrammaton is often contained within a triangle. The triangle is also connected with the decad (Occ. Phil. II, xiii, p. 212) and it is possible that the letter 'a' here is meant in part to signify alpha, the beginning.

26) Et...caeteris]

'And your number lives in the rest'

27) The number of 22 is later corrected to 20 by Uriel (see MN27) and hence Dee's superscription.

29) Nomen illius est nobiscum]

'The name of that one is with us'. From this point on the underlining of the first letter of the phrases delivered by Michael on a creature's departure indicates that the next letter to be shown is the same as that underlined.

32) Creasti...tua]

'O Lord, you have created the angels for your glory' (creasti for creavisti).

34) Et te primus Creauit Deus]

'And God created you first'. In Genesis the first creation is the heaven and the earth and the division between. The number 14 represents fusion and organisation, however (J. E. Cirlot, A Dictionary of Symbols (New York 1962), p. 224), although the disappearance of the spirit like a star may embody the creation of the heaven.

36) The letter 'a' has a numerical value of one and therefore represents unity as well as a beginning. The figure is embraced by God's unity.

37) all Clay]

The image of man as clay in the potter's hand is often used in the Bible (see Isaiah LXIV, 8 and Jeremiah XVIII, 6) and Job says that 'your remembrances are like unto ashes, your bodies to bodies of clay' (Job XIII, 12).

38) Since the number 6 is symbolic of Christ and the redemption

of man and 'altogether applyed to generation, and Marriage, and called the Scale of the world' (Occ. Phil. II, ix, p. 191), this creature seems to represent the human condition and man's relationship with God.

39) Et...tuo]

'And they are created and perish in your name'. One would expect a biblical quotation here, but this nevertheless echoes biblical thought on man's mortality.

40) fell down all into dust]

See Genesis III, 19: 'for dust thou art, and unto dust shalt thou return'.

41) The white garment would seem to represent the spirit which binds the soul, the 'white thing', to the body. This view of man's composition is indebted to Agrippa, for Agrippa follows Platonic thought in defining the soul as self-moving and the body as unfit for motion, but then ascribes a third medium to bind them together, something which is 'as it were no body, but as it were a Soul, or as it were no soul, but as it were a body' (Occ. Phil. I, xiv, p. 33). He further defines it as 'the naturall spirit...[which] yet in some sense is also corporeall, notwithstanding it hath not a grosse body and easie to be united with the mind viz that superiour and Divine one which is in us' (Occ. Phil. III, xxxvi, p. 461, misnumbered as p. 445). This is what the Platonists called the 'celestiall vehicle of the soul' or 'the chariot of the soul'. Agrippa comments that when a man

dies 'the soul flieth away with his Celestiall vehicle, and the Genius his keeper and the Demon follow it being gone forth, and carry it to the Judge, where sentence being pronounced, God quietly leadeth forth the good souls to glory' (III, xxxvii, p. 466). The celestial vehicle is incapable of pleasure and pain, which is the inheritance of the soul. Agrippa does not state what happens to this insensitive semi-corporeal and semi-intellectual medium, but if the body belongs to the natural world and the soul to the intellectual world, one would expect the celestial vehicle to return to the celestial world of the stars.

43) 'Innocence rises to the face of God'. The vision of death shown by this spirit is much indebted to Agrippa, but is also perhaps Apocalyptic in that in Revelation white raiment is the reward of the righteous (III, 5).

44) did ouer]

'did stroke over'.

46-47) Innocentium...tuis]

'O Lord, you have seen the names and the blood of the innocent upon the earth and you are just in your works'. The first clause is reminiscent of Psalm XCIV, 21: 'they gather themselves together against the soul of the righteous, and conde n the innocent blood'. The second clause is not in fact a direct biblical quotation but recalls the claim that 'the Lord...is righteous in all his works' (Daniel IX, 14 and Baruch II, 9).

47-48) garment all bluddy]

This creature represents the martyred innocent and hence the appearance as a child in bloodstained garments. See also the spirits at 19b, 47 and 20a, 51.

48) a ball...of perfume]

The significance of this is not clear.

50-51) Numerus...rerum]

'Your number is infinite and will be the end of things'. This sentence may be occasioned by the fact that 'h' has a numerical value of 8, which according to Agrippa is the number of justice and fulness (Occ. Phil. II, xi, p. 202).

51) powre]

'pour'.

MN11-MN25, MN30-MN36 & MN49) These are the Enochian names of the letters shown (see fol.64b).

MN27) See 20b, 20 ff. where Kelly sees Uriel in a private vision and corrects errors in the letters and numbers.

MN40) This seems to confirm that Dee recognised the division of man into body, soul and 'natural spirit' which was made here.

fol. 19a.

1) and his garment flew upward]

See Commentary to 18b, 41.

2) 'There is no number to him'. The creature has shown only the letter 'h'.

3) 'All things perish before the face of God and on the face of the earth'. See Commentary to 18b, 50-51.

4) and like a water]

'and there was like a water'.

5) O benedictum Nomen tuū Domine]

'O blessed is your name O Lord'.

6) Numerus perijt cum illis]

'Number perishes with them'. I do not see why a plural is used here.

7) a great water remayn]

'a great water to remayn'. There is not sufficient evidence to suppose that this vision represents the creation of the waters or the Flood.

9) 'Light remains in darkness. Your name is Glorious'. The first sentence recalls the prophecy of Isaiah of the coming of Christ as a light in the darkness (IX, 2) and the similar statement of John (John I, 5).

11-12) Seven names are drawn from the letters in the outer circle of the seal and it is difficult to see any great significance in this grouping of the forty creatures, although Dee's lines around the statement indicate that he felt there must be some reason for this division. Perhaps the lack of any marginal note indicates that he failed to find any.

15) Trinus sum]
'I am threefold'.

16) 'Blessed be the name El'. El is the Hebrew name of God אל which is noted by Agrippa in the scale of two (Occ. Phil. II, v, p. 179). Dee later declares that his favourite letter of the alphabet is 'L' since it signifies the divine name of El through its sound (91b,52-53). See also Commentary to lines 19-22.

17) Perhaps the triple placing of the letter 'l' explains line 15. The relating of the letter 'l' to the name El also makes the three letters 'l' into a symbol of God's trinitarian state.

19-22) The cross measures 26mm high and 28mm across, the upright having a width of 3mm at the top and 7mm at the base. The crosspiece is 4mm wide. In Monas hieroglyphica Dee states that apart from the redemption the cross signifies the quinary, the number 25, the number 50, the decad, the number 252 and several other numbers (Monas, tr. Josten, Theorems XVI & XVII, pp. 169-175). He also writes:'moreover, the name of that letter , "El", seems to have reference to the denary

virtue of the cross also inasmuch as it is placed in the middle between the first letter of the alphabet and the very denary of the cross [i.e. the letter 'X'], being tenth in sequence from either. And since we have shown that in the cross there are two such integral parts, it is obvious (if we now consider only their numeral meaning) that out of it [the cross] grows the number One Hundred' [L+L = C, two letters 'L' being obtained from the cross, ⌊ and ⌉] (Monas, tr. Josten, Theorem XVI, p. 171).

19) three mens heads]

Another reference to a trinitarian state.

21) 'My lips praise the Lord'. The erasure shows that Dee originally wrote laudabunt ('will praise') echoing Psalm LXII, 4. Laudabunt was originally separated by the cross and when Dee erased 'bunt', he just added 'nt' to 'lauda'.

22) Concerning female spirits see Introduction p. 155, note 1.

23) scotcheon]

'Escutcheon', a shield with armorial bearings.

to hir]

'to her'.

24) did eat it]

See 11b, 42, where the man in black (pro Dee) ate the name NA. See also Revelation X, 10, where St. John eats a book given to him by an angel.

25) Et hic est El]

'And this (or here) is El'.

28) Benedicta sit aetas tua]

'May your state be blessed'. The number 30 which accompanies the 'l' is also the numerical value of 'l' and Agrippa relates it to the baptism of Christ in his thirtieth year (Occ. Phil. II, xv, p. 223).

29) These little fires may be connected with the descent of the Holy Ghost upon the disciples as tongues of fire, bringing them into a state of blessedness.

32) Natus est illa Lux]

'Born is that light', a reference perhaps to the birth of Christ.

33) Ille est Lux noster]

'He is our light'. See Isaiah IX, 2 and John I, 5.

36) The three letters 'n' again presumably have a trinitarian significance, although it may simply be that the creature bears three because the letter 'n' here forms the end of the holy name Innon, which is hidden in the outer circle of the seal and itself contains three 'n's.

37) Numerus tuus est benedictus]

'Your number is blessed'. The spirit in fact bears no number, but the word may also be taken to refer to the triplicity of the revelation of the letter 'n'.

38-39) 'Your number is with us: nor till now did we know his end. May you come with your number, O one in eternity'.

41) clymed on a ladder]
This may be prompted by Jacob's dream of the ladder reaching up to heaven and filled with angels (Genesis XXVIII, 12-16).

42) 'They knew him by his tongues'. The first letter is not underlined but does nevertheless indicate the next letter to be shown.

43) Benedictus...est]
'Blesse is he who is thus and thus'.

44) trenchers]
'plates'.

44-45)]
The triangle measures 12mm on each side and 13mm across the the base and is therefore intended to be equilateral. The figure forms four isoceles triangles. See Commentary to 18b, 25 concerning the triangle and to 19a, 19-22 concerning the cross, which is contained in this triangle. Yet even if the combination of the triangle and the cross and the clear indications of the numbers three and four which the figure presents make this a potent symbol, it remains of virtually no importance in relation to the rest of the manuscript. Dee makes nothing of it.

47) fyre cam out and in of his mowth]

See Semiel at 17b, 22-23 and the spirits at 20a, 39.

MN6-MN49) The Enochian names for the letters shown.

fol. 19b.

1) Et...tuis]

'And you are true in all your works'.

3) 'Rejoice all of his people, rejoice all of his people, from this moment rejoice'.

5) Incipit virtus nostra]

'Our strength begins'.

6) The 'G' in the MS is 4mm high.

8) The marginal note explains that this is the first spirit to disappear in this way. Subsequent spirits vanish behind Michael, behind the chair, or simply disappear.

9) 'Live correctly all his saints'.

12) Agrippa writes that the number thirteen 'shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a star was a guide to the wise men' (Occ. Phil. II, xv, p. 222). The Churches in Revelation are Gentile and this may be significant in relation to line 14.

14) 'This is the angel of my church, who may teach him my way'. In Revelation seven angels are ascribed to the seven churches (I, 20) and we also read: 'I Jesus have sent mine angel to testify unto you these things in the churches' (XXII, 16).

14) a gyrdel]
A belt or cord around the waist.

15) a Rod] The child delivered of the woman 'clothed with the sun' in Revelation is 'to rule all nations with a rod of iron' (XII, 5).

16) a Sworde]
If this spirit does have an Apocalyptic origin, the sword may represent the 'war in heaven' between the angels and the dragon (Satan). See Revelation XII, 7.

18) leggs, like pillers of brass]
Michael first acquired these at 17b, 33.

19-20) This indicates that the Action must have taken place in the afternoon, there being no breaks in the information so far received in this second book.

21) See I John II, 15: 'Love not the world, neither the things that are in the world'.

22) 'He joined the spirit with their minds'. A reference perhaps to the Pentecost.

26) ioyned ꝑ pale]

'Joined per pale'. 'Per pale' is a heraldic term for the division of a shield down the middle into two equal halves, with separate armorial bearings, usually of husband and wife, on each side.

27) heraulds]

'heralds'.

27-29) The drawing of the heart measures 18mm high (14mm in the middle) and 17mm across at its widest point.

29) 'The number of that one is without number'. There is no number to accompany the letters since they form the end of the name 'Galethog'.

31) 'It is time. Acknowledge your God'. The sense is probably apocalyptic.

34) in the second place]

i.e. the second place on (23rd) from the space last filled (21st).

35) 'Your image, (death), is bitter'. In the marginal note Dee explains that Imago may be written with either a 'Y' or an 'I'. He wrote 'Imago' first, presumably in the notes he made at the time of the Action, but changed it to 'Ymago' in this MS, which is a fair copy, because 'Y' is the next letter

to be shown. The superscribed 'I' gives the word its more usual orthography. The whole sentence may arise from the showing of the letter 't' because in kabbalistic exposition the letter Tau is sometimes given significance in its role as the last letter of Maweth ('death') as for instance in the Zohar (I, 9). See also G. G. Scholem, On the Kabbalah and its Symbolism, trans R. Manheim (London 1965), Ch. V, pp. 158-204.

38) Iustus es malis deus $\overline{nr}$]

'You are just to the wicked, O our God'. The number 15 is according to Agrippa 'a token of spiritual ascensions' (Occ. Phil. II, xv, p. 222) and the letter 'Y' was a supposedly Pythagorean symbol of the choice to be made between a life of virtue and a life of vice (Monas, trans Josten, p. 119).

39) Place it in the former place]

i.e. in that before the last occupied, the 22nd space in the outer circle of the seal.

40) Opera fidelium, Delectatio mea]

'The works of the faithful are my delight'.

41) Hic est Deus $\overline{nr}$]

'Here is our God'.

42) 'Behold, iniquity reigns in my house'. A letter 'o' has just been shown and in the Zoharic exposition of the alphabet the letter Ayin, which has no sound but nevertheless

corresponds in its alphabetic position to the letter 'o' in other alphabets, is refused the right of beginning the creation on account of its 'standing for iniquity' (Zohar, I, p.10).

44) very lean]

See also the creature at line 50.

full of little e]

Covered all over with letters of this type.

46) 'The Beast devoured my people, but he will perish in eternity'. This is not a direct biblical quotation, but the beast referred to must be that of Revelation XIII, 1 or that of Revelation XIII, 11.

49) 'Iniquity abounds in my temple, and the holy live with the wicked'. The 'bluddy apparell' (line 47) recalls the innocent (see 18b, 47) and the 'serpents heds' (line 47) recall the 'old serpent, which is the Devil' (Revelation XX, 2). The underlined first letter of 'Abundat' indicates the next letter to be shown, so a strict adherence to order would demand that this line read 'Abundat Iniquitas...'

MN) The marginal notes other than those at lines 7 and 35 refer to the Enochian names for the letters shown.

MN35) Gon — cū puncto]

The Enochian letter for 'Y' has a point to differentiate it from for 'I' (see fol.64b,34).

fol. 20a.

2) The marginal note shows that this apparition is superfluous, there being no number or letter shown. If any had been revealed there would have been no spaces in the outer circle of the seal remaining unfilled after the corrections made on fol. 20b and only one unfilled, instead of two, before these corrections were made.

3) 'The earth is wicked in its evil deeds'.

6) Angeli...sanctis]
'His angels ministered to the saints'.

7) Target]
A small shield.

8) Regnabit Iniquitas pro tempore]
'Wickedness shall reign for a time'.

9) a great arming sword]
A sword forming part of a set of military accoutrement or suit of armour. It is probably a two-handed sword.

10) The emphasis on gold in this vision may be related to the statement at line 8, gold being a source of corruption as well as the right of kingship.

16, ouer it]
The number is later corrected as being under the letter (See MN10).

12) Nulla...terrā]

'No virtue reigns upon the earth', a statement rather similar to that at line 8. The vision which follows is of a fashionable braggart.

17) Non...Caelis]

'His number is not in the heavens'. No number accompanies the showing of the letter 'n'.

18) 'The old serpent raised his head, devouring the innocent'. The old serpent is referred to in Revelation XIII, 9 and XX, 2 (see Commentary to 19b, 49).

22) 'My kingdom (or rule). Who may oppose it?'. See Isaiah L, 8: 'He is near that justifieth me; who will contend with me?' (Quis contradicet mihi).

25-28) 'Not because he is A, but because he contradicts A. Neither a part of him nor his number is to be found in heaven. But he has an earthly number, which is a mystery'. The part of the spirit not to be found in heaven is presumably the 'A', for while the letter Aleph (or alpha) was often used to signify God, a distinction is here being made between this particular showing of the letter 'A' and the designation of God by the first letter of the alphabet. This creature bears the letter 'A' because he is in fact entirely opposed to God (see Commentary to line 29).

29) The number 666 is the number of the Beast in Revelation (XIII, 18), but Agrippa gives the number to the daemon of

of the sun called Sorath, this being the total of the numerical equivalents of the Hebrew סורת (Occ. Phil. II, xxii, p. 243). Any trinitarian significance based on the triangular form of the number 6, which is the number of Christ, is confounded by lines 25-28.

30) 'This mystery is to be revealed to you later'. It is not.

32-35) This part of the Action was related to Dee by Kelly some time later (see MN32 and 20b, 20 ff.).

32) 'The earth is disturbed with his (or her) iniquity'.

33) his face as brass]
See the vision of Ezekiel (XL, 3).

36-37) 'Arise O ministers of God, arise (I say) [and] fight: the name of God is eternal'.

39) fyre cam oute of theyr mowthes]
See the spirit at 19a, 47.

41) A misreading of his original notes of the Action must have caused Dee to begin describing the next spirit (at end of line 40) before inserting this line.

44) 'All the earth trembles at the sound of his trumpet'. The blowing of the trumpet which shall begin the Last Judgement is described by Matthew (XXIV, 31) and in Revelation (VIII-XI).

48-49) 'O God, serve your people, O God, serve your people, O God (I say), serve your people Israel'.

50)a fyry sword]

It is just possible that this part of the vision may have been prompted by the flaming sword which guards the way to the Tree of Life in Eden (Genesis III, 24), since the previous lines form an impassioned plea to God to help his fallen nation.

51) vesture all bluddy]

See the spirits at 18b, 47 & 19b, 47.

52) Est numerus in numero]

'He is number in number'. This is explained in the following line.

53) 'In the sixteenth century [the number five] was made very much after the pattern of our lower-case printed s' (Tannenbaum, p. 156).

MN2) supfuous]

An error for 'supfluous' (superfluous).

MN30) 'A Mystery to be revealed to us'.

MN51) The Enochian for the letter 's'.

fol. 20b.

1) owgly]

'Ugly', see the spirit with three heads at 19a, 19.

skabbed]

See the spirit with leprosy at 20a, 34.

3) Nunc sunt Dies tribulationis]

'Now are the days of tribulation'.

4) 'This is the foresaid number'.

5-7) The marginal note explains that Uriel corrected the vision at lines 1-4 for this one instead.

5) Audite, Consummatum est]

'Listen,it is finished', consummatum est being Christ's last words upon the cross according to the Vulgate version of John XIX, 30.

8) 'Angel prepare your trumpet'. The imperative is erroneously plural.

9) Venit Tempus]

'The time comes'. See 19b, 31.

10) This action is the same as that of the spirit at 21a, 1.

13-14) Hij...adhuc]

'These two heavenly ones are yet to come'. There are two vacant spaces in the outer circle of the seal at this stage

on account of the fact that the 33rd letter and number were delivered at a later time (see 20a, MN32). From the 31st space Dee's inscription therefore reads: n, 6/A, 5/G, h/14, o/17, s, a/5, a/24, spaces 39 and 40 being vacant. After the correction the seal then reads: N, 6/A, o/10, 5/G, h/14, o/17, s, a/5, a/24, only the 40th space being unfilled.

15) 'Go. Nature has its end'.

16) florished]
'flourished'.

27) quantit<y>]
See the ninth place in the circle where the number is corrected from 22 to 20 (18b, 27).

28) and some for place]
See the 30th space in the circle of the seal and 20a, 10 & MN10.

28-29) one letter or place omitted]
If the spirit at 20a, 2, had shown any letter or number, there would have been just one space unfilled in the circle of the seal before the corrections and none after the corrections.

30) dowted, vppon]
'doubted of'.

32) Hij duo Caelati sunt adhuc]

See Commentary to lines 13-14 above.

34) ax Judgmēt]

'ask for judgement'.

37) 'Truth is only in God. And all these things are true'.

38) history]

In the sense of a sequence of past events.

40) descrier]

An altern tive for 'scryer' (see MN39).

47) Consummatum est]

See line 5 above.

MN) /A line joins.../]

Dee often uses lines to join words which are the same or phrases which deal with similar matters in order to make an immediately visible cross-reference on a folio.

fol. 21a.

1) See the spirit at 20b, 10.

2) greke ω]

Omega, the last letter of the Greek alphabet, certainly has an apocalyptic significance in its place in the last space in the outer circle of the seal (see Commentary to 18b, 18).

4) See 20a, 29.

5) put oute]

'covered from sight'.

Iste est numerus suus]

'This is his number'.

8) Omnia vnum est]

'All things are one'. See Introduction pp. 165-168 & 177.

9) The forme of the World]

The vision of the world in the stone noted at 18b, 2-3.

9-13] The circle has a total diameter of 37mm and is composed of thirteen circles altogether. The innermost circle has a diameter of 15mm and the figure 1 is 5mm high.

11-12) Semyeil]

An alternative for Semiel (see Commentary to 17b, 15).

16) Go forward]

'Proceed with the Action'.

17) 'Praise the Lord in his sanctuary' (Psalm CL, 1).

18-19) See the names extracted at 22a, 37-43 and 22b, 7-13.

20) This does not mean that each of the forty letters leads on to seven angels, but that the forty letters in total contain

the names of seven angels. A similar usage of 'euery letter' is to be found at 28a, 34.

24) Number significatiue]

A number full of significance in that it offers precise instruction for finding the next letter in the concealed name of God.

26) it sheweth removing]

'it indicates the direction'.

28) The vnder number]

The number underneath a letter.

30-31) When a letter without a number is reached, the whole name has been extracted from the circle of the seal.

34) Make experience]

'Try it'.

35) exclusively]

Exclusive of the space containing the number being counted.

46) ThAaoth]

This is later corrected to Thaoth (see 21b, 11-16).

50-51) Dee has previously referred to these angelic dealings as 'Actions' (see 7b, 39) and the designation of them by the word 'Calls' here is a case of his assuming an accident of vocabulary to be an angelic command.

MN12) The use of capitals in 'SemEIL' differentiates the two parts of the name, sem which means 'a name' and EL or EIL which is itself a name of God.

MN24) This note is written in Ashmole's hand on a piece of paper which is stuck onto the original folio in the nature of a repair.

fol. 21b.

4) his first Rule]

See 21a, 48. It is the rule which will correct ThAaoth to Thaoth (see 11-16 below).

5) Saluete]

'Welcome'.

8-9) All the names together must have a total of forty letters, although the rule against double letter 'a' means that in practice there are 38 letters in the seven names.

10-11) Some of the letters stand for numbers, perhaps according to their kabbalistic values. This aspect of the seal is not pursued.

12) w/^{c}ch/hich]

The margin is very tight and Ashmole wrote a superior 'ch' for what could not be seen after his binding of the MS but has since reappeared with the binding by Sloane.

16) his inward powre]

The letter 'A' signifies God and unity, having a numerical equivalent of one (see Commentary to 18b, 25, & 20a, 25-28).

18-19) Even with Dee's marginal note the meaning of these lines is obscure. In the collection of seven names the letter 'a' occurs in doubled form three times, but this does not explain why Michael states that seven names proceed from this letter. Only one name (Aaoth) begins with the letter 'a'.

20-21) The first letter of a conjunction of two letters 'a' is only to be erased when it occurs in the middle of a name; thus Aa th retains the double 'a'.

23) go]

The vision of the heart with these letters (19b, 28) in fact shows og according to normal English practice, but Dee may have interpreted it according to the Hebrew practice of reading from right to left.

24-42) The three versions of the 42 letter name of God along with their Latin translations are taken from Petrus Galatinus Columna's Opus de arcanis catholicae veritatis (see Commentary to MN29). Other versions that have been postulated by the kabbalists tend to consist of the many names of God put together until a composite name of 42 letters has been reached.

29-31) 'that is: God the Father, God the Son, God the Holy Ghost,

three in one and one in three, or trinity in unity and unity in trinity'.

32) הקדש לא]

This should read הקדש אל. The mistake is Dee's.

34-35) 'God the Father, God the Son, God the Holy Ghost, yet not three gods but one God'.

38) on this maner]

'in this manner'.

41-42) Sicut...Messias vnus]

'Just as the rational soul and the flesh [make] one man, even so do God and man [form] one Messiah'.

41) ɛnima rationalis]

Agrippa points to 'the threefold capacity of our soul, namely the imagination (imaginatio), the rational (ratio), and the mental (mens)' (see Frances A. Yates, The Occult Philosophy in the Elizabethan Age (London 1979), p. 53). The imagination could make a man a master in an art of some kind, while the intellect (mens) could show the way to 'the secrets of divine matters', but through the reason knowledge could be gained of 'natural and human things'. It is not clear however that Columna's 42 letter name of God differentiates the soul in quite this way and the 'rational soul' may simply be contrasted to the 'sensible soul' that is shared with the animals.

44-46) In the seven names collected from the circle of the seal double 'a' occurs twice in the middle of the names and in accordance with the rule expressed at 21b, 11-16, the first 'a' is always struck out. Since the letters are numbers as well (21b, 10-11), Michael is arguing that the striking out of the 'a's does not delete their numbers from the sequence obtained from the circle of the seal. Therefore the total of the outer circle still remains 40, being composed of thirty-eight letters and two 'numbers' from the deleted 'a's; if the 'a's are reinstated 'the old rule of 42 letters' is obtained. This does all seem to be little more than some juggling with terms by Kelly in order to get 42 out of 40.

47-48) The outer circle of the seal is here also stated to be a means of binding wicked spirits, in the same way that the holy names around the pentacle of Solomon are supposed to act as barriers between the conjurer and evil spirits.

MN29) Petrus Galatinus Columna, Opus de arcanis catholicae veritatis (Basle 1561), p. 95. Columna in fact makes two mistakes: in the second name וררוח stands, making the name total 43 letters (hence Dee's erasure of ו at line 32), and in the first name חוח is omitted altogether, although it may be found correctly in Book II, chap. 12 (p. 62). Both mistakes are almost certainly printer's errors.

MN44) '42 are here in potential, but not in deed'.

fol. 22a.

1) In this they were all Created]

The meaning is metaphysical; the animals were created in 'Truth', represented by the seal.

2-3) ADAMS Treatise from Paradise]

Michael means Dee's Book of Soyga (see 9a, 31-32 and Introduction pp. 146-7).

4-6) 'Alpha and omega: the first and the last; one God alone lives now and for ever: He is and will be: and here are his holy names. I have spoken'. The holy names are in the seal.

7) watcht]

'watched over by angels'.

who is euen now at the Dore]

This is probably a question.

8) Clerkson]

Kelly first came to Dee's house in the company of this Mr. Clerkson (see Introduction p. 43).

10) 'Let us bless the Lord'.

12) The cross measures 9mm high by 6mm across, the arm being 5mm from the base.

13-15) The note in the box reads from line 15 upwards, this

being indicated by the caret. There seems to be no prefatory material to this Action.

17) 'The will of God be done'.

19) There is no reference in Dee's Diary or his other notes to the nature of Kelly's business here.

25) shitt]
A manuscript error for 'shutt'.

27) Canapie, of beaten gold]
The term 'canopy' was frequently used figuratively to describe the overhanging firmament and it may be that this vision is intended to represent the realms of heavenly purity.

28) 'Behold it is a mystery. Blessed be the Lord God of Israel' (see I Samuel XXV, 32 & Psalm LXXXII, 18).

31) an]
'and'.

34) Sapientiam]
'Wisdom'.

37-43) These are the names gathered from the circle of the seal. The first 'a' of a double 'a' in the middle of a word is

crossed out in the first two names according to Michael's instruction (21b, 11-16). A more accurate list of the names is to be found at 22b, 7-13 (see these lines for Commentary).

fol. 22b.

1) misrekēing the numbers]

It is not easy to see how Dee made this mistake, since the only 's' in the circle has no number to lead on to 'og', it being the last letter of the name 'Galas' and the thirty-seventh in the circle. Perhaps Dee simply misread his own writing, despite what he says here.

3-6) See the rearranged order at lines 7-13. The reasons for this rearrangement are however not clear. Dee's original order of the names is that obtained by following the order indicated in the outer circle of the seal.

7-13) The only one of these names for which I have been able to find a source is 'Innon' which in the form of יננן is designated as a name of God by Agrippa (Occ. Phil. III, xi, p.371). According to the later adept, MacGregor Mathers, Innon is the holy name of an angel by which daemons are commanded to appear in Solomonic conjuration (Gustav Davidson, A Dictionary of Angels), although a common source for Kelly and Mathers is exceedingly unlikely considering the nature of the Order of the Golden Dawn.

14-15) This is an instruction to proceed anti-clockwise to fill

in the segments formed between the sides of the outermost heptagon and the outer circle of the seal (see 30a).

18-24) All these letters bearing some form of cross spell the name 'Galethog' and are placed in the angles between the outer heptagon and outer circle of the seal so that the name may be read in an anti-clockwise direction. The letters are given a more esoteric significance at 24a, 26-40.

18) The letter is 10mm high. The number 5 is the number which the 'G' of 'Galethog' bears in the outer cirdle of the seal. This measurement and rule serve also for the signs between lines 19 and 23.

24) The circle around 'G' is 10mm in diameter and the cross is 6mm high.

27) assone]

'as soon'.

32) See 21a, 8.

38) that which is in the east]

The baskets are hanging around the horizon seen in the show-stone (see 22a, 32-33).

39) Seal this]

'Seal this in your heart'?

fol. 23a.

1) the 7 partes of the circle]

The seven sides of the outermost heptagon of the seal.

3) for the tyme wilbe Long]

This statement is rather unusual since most references by the angels to 'the time', by which they mean the coming of God's kingdom upon earth, infer that it will be in the not too distant future.

Seuen, rest in 7]

Seven names rest in the seven sides of the heptagon.

4) 7, liue by 7]

The letters in each side of the heptagon are parts of names which may be extracted by writing each group of seven letters in descending rows and then reading from top to bottom (see 24b, 21-28). Thus the first seven names cause another seven to come into being.

The 7, gouern the 7]

The names as read in the heptagon are the names of seven angels who govern the angels bearing the second set of names extracted at 24b, 21-28.

4-5) And by 7, all Gouernment is]

The second set of seven names are those given in Agrippa's Scale of Seven as governing the world (Occ. Phil. II, x, pp. 204-205). Each of these angels is also given governance over a planet. The unpronounceable first set of names belong,

according to Michael, to angels who govern these governors, and therefore the importance of septenaries in governance is strongly emphasised. According to J. E. Cirlot the number seven is symbolic of perfect order (A Dictionary of Symbols (New York 1962) p. 223) and Agrippa accords the number the power of representing supreme unity and of binding body and spirit (Occ. Phil. II, x, p. 193).

8) a white fowle like a pigeon]

This description suggests a dove, symbolic of peace and of the Holy Ghost.

9) 'Z' is th first letter placed in the heptagon.

7 f athers]

Each feath r contains a letter to be placed in the first side of the heptagon (see fol. 30a).

11-12) Se Commentary to lines 4-5 above.

26) a swan]

The symbolism of the swan is of great complexity. The swan is sacred to Venus, can represent hermaphroditism, and was compared by the alchemists to 'philosophical Mercury', the mystic Centre and the union of opposites. It also represents the satisfaction of a desire (Cirlot, Dictionary of Symbols). None of these meanings seem to be in Kelly's mind, however.

27) 'He spoke and it was done'. This echoes God's creation of the world through his word (see Genesis I, 3).

28-34) These letters fill the spaces in the second side of the heptagon in the Sigillum Dei.

39) like to a peacok]

In Christian art the peacock represents the immortality and incorruptibility of the soul (Cirlot, Dictionary of Symbols, p. 251) and this may be esoterically related to the role of Cumael (the third angel's name to be drawn from the letters in the heptagon) as a personification of divine justice (Davidson, Dictionary of Angels). The immortal soul must finally face the justice of God.

40-41) 'And you live with him: and your reign is with him'.

44-50) These letters occupy the spaces in the third side of the heptagon in the seal.

fol. 23b.

2-4) 'He gave them power in the heavens. His power is great. Pray'.

6) a griphen]

A fabulous animal, being half eagle and half lion with a long serpentine tail. The griffin is found as the guardian of the roads to salvation or standing beside the Tree of Life and in medieval Christian art it is commonly associated with signs tending towards ambivalence, representing for instance both the Saviour and the Antichrist (Cirlot, Dictionary of Symbols). No specific symbolism seems to be accorded to it here, however.

8-14) These letters occupy the spaces in the fourth side of the heptagon.

18-20) 'God is great in his angels, and great is their power in the heavens. Pray'.

21) an Egle]

The symbolism of the eagle is multifarious, but a common interpretation is that of a heavenly messenger, which taken a stage further allows the bird to be seen as representing the spirit of prophecy (Cirlot, Dictionary of Symbols, p. 92). Haniel is the fifth name to be drawn from the letters in the heptagon, and while Gabriel is traditionally the angel of annunciation, the role has also been given to Haniel, alias Annael (Davidson, Dictionary of Angels). The bird can therefore be seen as a suitable bearer of the fifth set of letters.

25) These letters occupy the spaces in the fifth side of the heptagon. The circle measures 41mm in diameter and the squares measure 6mm.

28-29) 'Your messenger is great in the heavens. Pray'. There remains doubt as to whether these pronouncements by Michael with each show of letters are introductory or valedictory, but if the latter, the words may clearly be related to Haniel's role (see Commentary to line 21 above).

30) Basket]

A singular for a plural.

36) Uriel takes over the exposition from Michael because the sixth name to be extracted from the letters is that of Michael himself. Michael is therefore 'here' in name and 'not here' in presence.

38-40) The phoenix is symbolic of all processes of destruction and rebirth and the bird which Kelly sees certainly resembles a phoenix in its sparkling fiery qualities. The action of the bird, however, strongly argues that it is a pelican, which in this portraiture is a most potent symbol of the Redemption and of service to one's fellow man:

> The Pellican, for to reuiue her younge,
> Doth peirce her brest, and geue them of her blood:
> Then searche your breste, and as you haue with tonge,
> With penne proceede to doe our countrie good:
> Your zeale is great, your learning is profounde,
> Then helpe our wantes, with that you doe abounde.

(Whitney's Choice of Emblemes, edited by Henry Green, facsimile reprint (London 1846), p. 87).

A bird which is a mixture of phoenix and pelican may be interpreted as symbolic of the rebirth of man through Christ's sacrifice, although the precise nature of any intended connection with Michael, whom Dee defines as 'the strength of God', is not clear.

43) The square measures 24mm on each side and the segment of the circle measures 14mm at the base. The sixth side of the heptagon in the Sigillum Dei reads 'i i e e l l l', so the

letters are intended to be read clockwise, beginning at the top left corner.

MN36) See 24b, 23-24.

fol. 24a.

2) 'He gave to the angels power in the light of heaven'.

4) The revelation equivalent to Michael's name now being past, Michael himself returns to continue the exposition.

6) a strange fowle with many wings]
Save for the fact that all winged creatures represent spirituality, the symbolism of this creature remains obscure.

8) The circle measures 32mm in diameter. The letters are to be read anti-clockwise from the top 'e'.

9) 'And God joined them in one'.

13) There is no specific function of explication assigned by tradition to Uriel.

16) The title of 'fellows' again emphasises the election of Dee and Kelly by God.

17) This is equivalent to Dee's customary prayer of 'recte sapere' etc. (see 7a, 49).

24) the 7 angles]

The segments between the heptagon and the outer circle of the seal.

26) Those 7 letters]

See 22b, 18-24.

the 7 Seats of the One]

Seats (sedes) are an order of Angels mentioned in Augustine's Civitas Dei and may be equated with the more common order of Thrones.

27-28) Even if the crosses which accompany the letters are meant in each case to stand for 'El' (see Commentary to 19a, 19-22), the names of these '7 secret Angels' remain veiled. The 'G', 'A' and 'H', each with a cross, might represent Gabriel, Annael and Haniel, but Annael and Haniel are customarily alternative names for the same angel and in such a sequence one would also expect the names of Michael and Raphael, if not Uriel as well. While there are several angelic names which begin with the first six letters of the name Galethog and which also end in 'el', there is no recorded septenary of angels that I have found which comprises ~~><~~ angels whose names begin with these letters, and I have found no angelic name which begins with 'og' and ends in 'el'. The names of these '7 secret Angels' are not revealed in any later Action and Kelly's lack of further explanation is probably deliberate.

28) in substance]

'in essential nature, with regard to the divine being of God', a theological usage (OED).

29) in forme]

In Scholastic philosophy 'form' was 'the essential determinant principle of a thing' (OED).

29-30) Inwardly to the HOLI GHOSTE]

Agrippa writes that the number 7 is 'consecrated to the Holy Ghost, which the Prophet Isaiah describes to be seaven fold, according to his gifts viz. the spirit of wisdom, and understanding, the spirit of counsell, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord' (Occ. Phil. II, x, p. 197). See Isaiah XI, 2.

32-33) the 7 inward powres of God]

See Commentary to lines 29-30 above. If those seven qualities are not referred to here, then these powers only add further to the vagueness and obscurity of this passage.

36) qualifieth]

'gives quality to'.

38) ONE in SEVEN]

The one name Galethog is supposed to contain the names of the '7 secret Angels'.

38) He is twise THREE]

The marginal note corrects this to 'twice three and one'. Agrippa notes that the number seven 'hath a Unity, as it were the coupling of two threes' (see Commentary to 18a, 32).

fol. 24b.

1-2) The numbers accompanying the letters in the segments between the heptagon and the outer circle of the seal are those that are found with the letters that make up the name of Galethog in the outer circle.

8) See John I, 5.

14) The parte]

The heptagon.

16-17) See Proverbs III, 32: 'for his secret is with the righteous'.

22-28) The names of the seven angels between lines 22 and 24 are obtained by reading downward and are the names of the Angels of the Presence according to Agrippa (Occ. Phil. II, x, pp. 204-205).

29) the number of 72 Vertues]

Despite Dee's assumption in the marginal note to this line, it is not clear whether the 48 letters (excluding the final cross) lead collectively to the 72 virtues or whether each letter individually represents 72 virtues, making a total of 3456. In the former case the method by which the names

are supposed to proceed remains obscure and it is perhaps no accident that no further exposition of this point is given. The angelic order of Virtues is not usually to be found numbered except for its seven governing angels, and the reference may rather glance at the 72 angels who bear the name of God shemhamphorae. A clear explanation of how these 72 names are gathered from Exodus XIV, 19-21 is to be found in C.D.Ginsburg, The Kabbalah (London 1865) pp. 50-54, and they are also listed in Davidson, Dictionary of Angels, p. 345. Yet even if these names do act as a source for this angelic pronouncement, no connection with the cross and 48 letters in the heptagon of the seal is evident.

30) The names of the virtues are not revealed.

38) In Ashmole's transcript this line bears a marginal note in which Ashmole writes: 'This I suppose was spoken by Michaell, though the noting by whome is omitted in the originall' (Sloane MS 3677, 39a).

44) Man is frayle]
See Psalm XXXIX, 4.

MN21) Uriel does not appear among the seven governing angels whose names are contained in the outer heptagon of the seal.

MN26) In an Action of 25 June 1584 it is explained that 'the earth is the last, which is with the Angels, but not as the

Angels, and therefore it standeth in the Table of the seven Angels, which stand before the presence of God in the last place, without a Letter, or number, but figured by a Crosse' (TFR, p. 173).

MN29) See Commentary to line 29.

MN44) This note refers to the suggestion that the books of Lord Monteagle are in danger (see 25a, 1-4).

fol. 25a.

3) L. Mowntegles]

William Stanley, the third Lord Monteagle, died in 1581 and the fourth Lord Monteagle was William Parker, who inherited the title through his mother, the daughter and heiress of William Stanley. Parker was born in 1575, and so Dee is referring to Stanley and is presumably attempting to purchase books once owned by Stanley and now for sale as a result of his death.

Mr Mort]

The identity of this man remains hidden, but it is probable that he was acting as an agent for the sale of Stanley's books.

4) whereof mention is made before]

If any earlier mention was made it was presumably in the missing page at the beginning of the second book. Dee's Diary states that on 22 March 1582 'Mr. Talbot went to London, to take his jornay', evidently to see Mr Mort about the books.

12) a Trumpeter]

See the spirits at 20b, 9 and 21a,1.

13) heare]

'hair'.

14) The sownd therof]

In contrast to the previous spirits with trumpets this one evidently does blow upon his.

16) There are two carets for the superscription, one being before the comma after 'Skryer'.

17) This warning was given at 12b,24.

18-20) 'And this is his glory, which will not be shaken by the wicked. What do you want? Δ Next to the will of God, the wisdom necessary for us' (see 7a, 49 and 24a,17). The speech-heading of Michael is misplaced but the curved line to the left of lines 18 and 19 indicates that it should be at the line above its present position.

21-24) 'The wisdom of the world is nothing [see Job XXVIII, 12] but will perish in eternity. May the eternity of the Lord come, from all parts of the world. Come, come, if God Adonai wills. Perform your office Phanaël'. Phanaël is here given the office of blowing the last trump.

24) Phanaël]

I have found no other record of this angelic name, but Phanuel ('the face of God') is an archangel of penance and often equated with Uriel. Along with Michael, Gabriel and Raphael, Phanuel is designated as one of the four angels of the presence, when those angels are not deemed to be seven in number. In the Sybilline Oracles he is one of the five angels who know all the evils that men have committed, which makes his office of blowing the last trump here particularly appropriate.

31) Mone and sterrs]

'Moon and stars'.

32) Multiplex est Deus noster]

'Our God exists in many forms'.

33-34) Seuen...erth]

For an exposition of the number seven in relation to heavenly and earthly bodies and events see Agrippa, Occ. Phil. II, x, pp. 193-202.

34-35) seuen...body]

The number four relates to body and the elements and the number three appertains to the soul. The number seven therefore 'contains body and soul' (see Occ. Phil. II, x, pp. 193-194 and Commentary to 18a, 32).

36) The number seven 'hath a Unity, as it were a coupling of two threes' (Occ. Phil. II, x, p. 194).

37) See Commentary to line 36 above.

38) The name YHSVH (Jhesu), which is the wonder-working name of Reuchlin's De verbo mirifico, consists of five letters and is the name to be called upon in 'the time of grace' according to Agrippa (Occ. Phil. II, viii, p. 189). The Son of God may also be found in the number six contained in seven (see Commentary to 18b, 12).

38-39) the proportion of the Holy Ghoste]

Agrippa writes that in the proportion of 2:2 the procession of the Holy Ghost from the Father and the Son may be seen (Occ. Phil. II, vii, p. 183). The Son and the proportion of the Holy Ghost are contained in the number seven in the constituent numbers of 5 and 2 and in the number 4 (2:2) which remains after the number of the Trinity has been extracted.

40) thy 7 Trumpets]

'And I saw the seven angels which stood before God: and to them were given seven trumpets' (Revelation VIII, 2).

41) thy 7 Angels]

The seven angels of the presence, who have the seven trumpets and have or are the seven thrones referred to at line 40.

42) See line 33 above.

fol. 25b.

4) Uriel was designated as possessing an office of explication and instruction at 24a, 13.

7) 'Such is our God'.

12) 'Our God is one, God, our God'.

13-14) The joining of the pillars symbolises unity in seven (see 25a, 36).

15-23) These letters form the name underneath the first side of the heptagon in the Sigillum Dei.

23) Μυϛεριον est]
'It is a mystery'. Μυϛεριον is closer to the Latin 'mysterium' than the correct Greek Μυστηριον .

30-34) These pillars are sent by evil spirits, in the same manner that illuding spirits kept intruding in the Action of 10 March 1582 (9a-10b).

31) 'The evil one perishes with the wicked'.

33-34) 'Such is your audacity Satan, but our God lives'.

36) NON SVM]
'I am not'. The marginal note indicates that these pillars

are not to be heeded.

38) SVM]

'I am', equivalent to the holy name אהיה (Ehie) which God spoke to Moses from the burning bush (Exodus III, 14). These pillars provide the next name for the seal.

44) B T Z]

The first three letters of the second name, written under the second ide of the heptagon in the seal.

45) cumfet boxes]

'cumfit boxes', cumfits being sweetmeats such as preserved fruit or pickles (OED).

46) 'These are the secrets of secrets'. The phrase echoes 'the holy of holies' (sanctus sanctorum).

fol. 26a.

1) 'Invoke his name or we can do nothing'.

3) K A S E]

The remaining letters to be written under the second side of the heptagon.

7) 'Thus, O Lord, thus, thus'.

8) the Table]

The Sigillum Dei.

9) Laudate...aeternum]

'Praise the name of the Lord who lives for ever'.

11) Ipse]

Literally this means 'himself', but it is rather the Latin equivalent of the Tetragrammaton, the holy name of God which means 'he is'.

12) 'And your mercy is great O Lord' (see Psalm LXXXVI, 13).

16-17) These letters are placed under the third side of the heptagon in the seal.

19) 'The Lord is to be found in his number' (literally 'placed in his number').

22) 'I live like a lion in their midst'. Christ is called the 'Lion of the tribe of Juda' in Revelation V, 5.

23)'And your power is great everywhere'.

25-28) These letters are placed under the fourth side of the heptagon in the seal.

27) 'This is not except by prayer'.

31) Serpens...serpentem]

' I am the serpent and have devoured the serpent'. The

second serpent is Satan, but the first is God, the serpent being symbolic of energy and, when biting its tail, also of eternity (Cirlot, Dictionary of Symbols).

32) 'You are the serpent to both good and evil, O Lord'. Since all things proceed from God, evil exists only by his allowance.

34-36) These letters appear under the fifth side of the heptagon in the seal.

37) 'The number of that one is known to none'.

41) 'I am the penetrating fire'. This sentence recalls the Pentecost.

41) Et sit nobiscum O Deus]
'And may it be with us O God'.

45) I apered]
The letter 'I' appeared.

46) $\overset{21}{\underset{8}{\cdot}}$]
The marginal note states that this should read V $\overset{21}{\underset{8}{\cdot}}$.

49) Angels like little Children]
The names of the Sons of Light, the Daughters of Light, and their sons and daughters are to be extracted from the letters delivered by the pillars and these angels are

presumably representative of them.

fol. 26b.

1) N]

This is the last letter of the sixth name to be written under the heptagon of the seal, the others having been delivered at 26a,43-46 (with the exception of the V that was omitted in error).

2) 'Thus, thus, thus [is] our God' (see 26a,7).

6) 'The end'.

7) 'God [is] our joy and light'.

10-14) The seventh name for the seal is delivered here.

11-12) This vision seems to represent the Creation, although it could equally well be seen as representing the chaos on earth that follows the blowing of the trumpets for the Last Judgement in Revelation.

13) Consummatum est]

See 20b, 5 & 47.

16-17) 'One, one, one; all flesh fears his voice'.

19-20) See 14a,20 and Introduction pp. 110-112.

21) shold do well]

'would be all right'.

27) stoles]

'stools'.

flowre]

'floor'.

28) him]

Kelly.

32-34) 'Approach, daughters of goodness: behold your God comes near: come'.

35) On female spirits see Introduction p. 155, note 1.

36) a wreath] a circlet of twisted silk (OED).

39) 'Write what you see'.

40) a blue tablet]

The colour blue 'stands for religious feeling, devotion and innocence' (Cirlot, Dictionary of Symbols). The colour is appropriate considering what the tablet bears. Unfortunately there is no apparent reason why these spirits should also be dressed in green, the colour of fertility.

41) El]

See Commentary to 19a, 16.

41-48) The names delivered here are written in the angles formed

by the interwoven heptagon in the seal.

MN32) 'The daughters of goodness or the little daughters of light: see the following page'. Dee generally refers to these spirits as filiae lucis, 'the daughters of light'.

fol. 27a.

1) Nos possumus in Caelis multa]
'We can do many things in the heavens'.

3) your next place but one]
Inside the angles of the intertwined heptagon rather than in the heptagon itself.

5) 'Approach little daughters of light' (see 26b, MN32).

6-7) Adsumus...stas]
'We come, O you who stand before the face of God'. Michael is one of the angels of the presence.

8) Hijs $\overline{\text{nris}}$ benefacite]
'Do well by these our [chosen] people', referring to Dee and Kelly.

9) Factum erit]
'It shall be done'.

10) Valete]
'Go'.

11) The erased 'E' shows that Dee originally began to write 'E.K.', as Kelly was relating the vision to him.

11-13) 'And the Lord said, come sons of light, come into my tabernacle. Come (I say), for my name is exalted'.

15) The Daughters of Light were attired in this manner but in green silk (26b,35-36).

16-22) These are the seven metals associated with the seven planets. Gold is the metal of the sun, silver that of the moon and copper that of venus. Tin belongs to jupiter, iron ('yern') to mars, quicksilver to mercury and lead to saturn. The order in which the metals are shown is a little peculiar in that one would expect a descending order of baseness or an order related to the order of the planets, but this may only be achieved by swopping the places of the tin and the quicksilver. When this is done, a descending order of baseness, also c rresponding to the Copernican system less the earth, is achieved.

24) 'Although they are generated at one time, still they are one thing'. The caret refers to the marginal note which would change the sentence to read:'although they are not generated at one time', thus making more sense. The lines concern the Aristotelian conception of matter being ultimately all one matter, but taking an infinite variety of forms. This concept lay at the heart of the alchemical theory of transmutation, which sought to change the form of matter (see F. Sherwood Taylor, The

Alchemists (London 1951), pp. 12-17).

26-34) These names are written in the arms of the intertwined heptagon.

34) 'Act for them [i.e. Dee and Kelly] when the time shall come'.

35) Volumus]
'We will'.

36-37) 'Great is the glory of God amongst you. He will be for ever. Hallelujah. Go'.

39-40) 'God said: let my name be remembered, but let yours be forgotten'; not a direct biblical reference.

42-44) 'Come, come, come, daughters of the Daughters of Light, come; you who will have daughters, come now and always'. 'Qui' should be quae.

MN5) See Commentary to 26b,MN32.

MN11) 'The Sons of Light'.

MN43) 'The daughters of the Daughters [of Light]'.

MN44) A third generation of Daughters of Light does not make an appearance.

fol. 27b.

1-2) Dixit...Adsumus,]

'God said: I have created my angels, who may destroy the daughters of the earth. We are come'. The 'daughters of the earth' are presumably evil spirits, in opposition to the Daughters of Light, but they make no appearance in the Actions.

2) 7 little wenches]

These are the second generation Daughters of Light.

3-5) They are dressed like the Sons of Light (see 27a, 14-15).

6) Vbi fuistis vos]

'Where were you?'

6-7) In terris...glorificatis]

'On earth with the saints and in the heavens with the glorified'.

9) The significance of this speech impediment is obscure.

11) Non...hoc]

'This mystery may not yet be known', referring to the objects in the hands of the spirits. In contrast to 25b, 23, the Greek mysterion is now in Roman letters. This cannot just be a case of Kelly mixing up the Greek and Latin words, since it was Dee who wrote mysterium in Greek letters at 25b,23.

12) white Iuory]

I cannot discover any traditional symbolism attached to ivory but purity is evidently represented.

13-19) These names occur inside those last delivered in the Sigillum Dei.

20-21) 'What may you do for these? We will be with them in all their works'. Again the spirits offer aid to Dee and Kelly (see 27a,34-35).

22) Valeas...Caelis]

'You are worthy and you are great O [you] in the heavens'. The letter 'O' is both vocative and symbolic of God's perfection and eternity, being a circle. Furthermore the 'O' maye refer to God's role as omega, the end of all things.

25) 'And he sent the sons of the Sons [of Light] teaching in Israel'.

26-27) 'The Lord said: come to my voice. We are here'.

27) 7 little Childern]

These are the second generation Sons of Light.

28-30) The scholarly dress conforms with the role of these spirits as teachers (line 25 above) and purple 'provides a synthesis comparable with, yet the inverse of, violet, representing

power, spirituality and sublimation' (Cirlot, Dictionary of Symbols, p. 52).

31) 'What is done among the sons of men?'

32-34) 'They live in evil (they said) and we do not have a place with them, such is their injustice. Woe unto the world because of offences. Woe unto those from whom the offences come. Woe unto those with whom we are not'. The second and third sentences are derived from Matthew XVII, 7.

35) The three cornered tablets are symbolic of divinity (see Commentary to 18b,25). Since the names delivered between lines 37 and 47 'grow from' the names written under the sides of the outer heptagon of the seal and these are the second generation Sons of Light, the green colouring may be justified in terms of fertility and growth.

37) E]

Agrippa writes that among the kabbalists 'there is yet another fashion of Characters, common to almost all letters, and tongues, and very easie, which is by the gathering together of letters; as if the name of the angel Michael be given, the Characters thereof shall be framed thus. In Hebrew , in Greek , in Latin ' (Occ. Phil. III, xxx, pp. 443-444). The writing of 'EL' as such a compound letter is a simple example of this tradition.

37) Nec...Mundus]

'Nor is the world afraid at my name'.

37-47) These names are written in the inner heptagon of the Sigillum Dei.

38) Nullus...meam]

'None shall see my face' (see Exodus XXXIII, 20).

39) Non...dicā]

'The virgin is not [living] on earth with whom I may speak'. This phrase and the name 'Aue' recalls the Annunciation by Gabriel to the Virgin Mary.

42-43) Tanta...illo]

'Such is the weakness of the holiness of the day. The righteous have deserted him'. 'Diei' is probably an error for 'Dei' ('of God'). The first sentence is hard to make sense of, but may be pointing to the fact that man must turn to God of his own accord; God does not compel man to follow his ways (compare with Donne's Holy Sonnet XIV, 'Batter my heart, three person'd God'). In Latin 'Liba' means a sacrificial cake and it is possible that reference is being made to the Host.

44-45) Opera...me]

'The works of their hands are in vain; but none shall see me'.

47) Ecce...viuo]

'Behold—Hagonel—I live with those that are yet holy'. The 'e' and 'l' of Hagonel are written as one composite letter (see Commentary to line 37 above).

PN47) 'See book four concerning this Hagonel'. Hagonel later instructs Dee in many matters.

fol. 28a.

1-2) Hij...Doctrina]

'These have imitated my doctrine. In me is found the doctrine of all things'.

3-4) Imitauerūt, for Imitati sunt]

The verb 'to imitate' is correctly passive in Latin: imitor.

5) Non curat numerum Lupus]

'The wolf does not care for (or pay attention to) number'. This would appear to refer to Kelly and in this respect the comment on the biblical use of wolves in metaphor which is to be found in Cruden's Concordance under the heading of 'Wolf' is illuminating: 'In a country where a large part of wealth consisted of flocks of sheep the habits of wolves became thoroughly well known, and were often used as symbols of such habits and actions of mankind as might bear a resemblance to them'.

6) Ne...virtutem]

'He does not take away the least virtue from virtue'. 'Virtue' is being used in both a particular and a general sense and the line may be paraphrased as 'not even the smallest virtuous act of those who lead righteous lives goes unnoticed by God'.

7-8) 'Be with them. Be (I say with them). Be (I say) with me. Go.' This is spoken to the spirits. The first closing parenthesis has evidently been misplaced and should come after 'say'.

10) 'It has been said at this time'.

13) See 24a,13. 'Interpretate' is an error for 'interpret'.

14-15) 'Vr. All understanding is from the Lord. Mi. And his name is Halleluyah'. 'Hallelujah' means 'praise Jah', Jah being one of the names of God.

17-23) This table is incorrect, the correct version being given at 28b,34-40. The erasures are very faint and the corrections are made in pencil and I suspect that they were made by Ashmole. Since Dee shortly received the correct version there cannot have been great need to correct the first example, whereas Ashmole may have wanted a convenient comparison of the two versions for his investigations into Dee's magic.

Even when the numbers in the table are explained as letters, most of the names remain unpronounceable.

27-28) 'Blessed is he who keeps his names secret'. In Revelation secret names are also given to the elect (II, 17) and the angel called Faithful and True has another name which is said to be secret (XIX, 12).

29-31) The names of these angels who stand next to the seven angels of the presence are obtained by reading from the top left corner diagonally downwards from right to left. The first name is S/AB/ATH/I$\overset{21}{\cdot 8}$, or Sabathiel ($\overset{21}{\cdot 8}$ standing for 'el'). The seven names obtained in this way are Sabathiel, Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel and Levanael (all numbers except $\overset{21}{\cdot 8}$ represent simply the letter'l').

32-33) 'Holy, holy, holy is he, our God'. Compare with Revelation IV, 8.

34-28b,1) The further names to be extracted from the table are those of the Daughters of Light, their daughters, the Sons of Light and their sons.

34) Euery letter]
Not each individual letter, but the entire table allows the names to be found (see 21a, 20).

36) Euery dowghter her dowghter]
Every daughter of the Daughters of Light.

36-37) bringeth furth a sonne]
This suggests that 27a,44 should read <u>filios</u>, 'sons', rather than <u>filias</u>, 'daughters',

MN13) 'Uriel's office'.

fol. 28b.

2) the God of seuen]

See 24a,26-42.

4-7) 'The voice of the Lord in strength. The voice of the Lord in decorum. The voice of the Lord reveals secrets. In his temple let us praise his name El.'

10-11) The names of the Daughters of Light are to be found by reading the table diagonally from the top right corner from left to right. Each diagonal produces a name: El, Me, Ese, Iana, Akel , Azdobn, Stimcul (see 26b,41-48). The last name is the diagonal from one corner to the other (what is here called the 'one Centre').

12-13) The names of the Sons of Light are obtained by reading from the bottom left corner diagonally upwards from left to right: I, Ih, Ilr, Dmal, Heeoa, Beigia, Stimcul (see 27a,26-33).

14) These principles allow the names of the second generation sons and daughters of light to be obtained. The names of the second generation daughters are found by reading from the top left corner diagonally from right to left, ignoring the numbers: S, Ab, Ath, Ized, Ekiei, Madimi, Esemeli (see 27b, 13-19). The names of the second generation Sons of Light are obtained by reading from the bottom right corner diagonally upwards from left to right, using the transliteration of the number in the bottom right corner only: El, An, Ave,

Liba, Rocle, Hagonel, Ilemese (see 27b,37-28a,1).

18-20) Dee is to look for a letter over an 8.

19) vnder neth]
'underneath'.

22) This first name is 'El'.

24-25) The number 8 occurs under the letter 'l' in the 17th place of the outer circle of the seal, but also under 'o' in the 24th place.

27) See Commentary to 27b,37.

28) 'The name of the Lord lives for ever'.

34-40) This is the corrected version of the table.

34) Viuit in Caelis]
'He lives in the heavens'. Presumably each of these phrases that follow is intended to reflect upon the supposed meaning of these unpronounceable names.

35-40) Deus...tabula]
'Our God. Our leader. He is here. Light in eternity. He is the end. This table is true'.

41-42) 'This table is true, and is partly known to us and partly unknown to all. Look further'.

43) in the second place]

'In the second line'.

44) The name of the Second Daughter of Light is 'Me', but the 3° represents '1' in the derivation of the name of Hagonel from the table. The transliteration of the numbers is based upon the letters with which they occur in the outer circle of the Sigillum Dei. The position of the dot indicates that the letter is to be found above the number and the first example in the seal is to be found in the 15th place of the outer circle.

MN25) 'El' and '1' are argued as being one and the same (see Comm ntary to 19a,16 & 19-22 and Monas hieroglyphica, edited by C. H. Josten, p. 171).

fol. 29a.

1) The $\dot{2}6$ by I is the beginning of the fifth unknown name of God in the table. The point above the number indicates that it is to be found above a letter and 26 occurs over '1' in the 14th space of the outer circle of the seal. The transliteration is not used in obtaining the name of the fourth second generation Daughter of Light (Ekiei), but is used in extracting the name of Zedekieil from the table.

3) The only time the number 21 occurs in the outer circle of the seal is in the 25th place, under the letter 'e'.

6-7) '[God's] virtue is with you. Pray'.

10-11) 'Our God's angels of light. And he placed his angels in their midst'.

18) The table actually reads 'Sabathiel'.

19) The name of this angel is more normally found as 'Zedekiel'.

26-27) The names are written inside the inner heptagon, Zabathiel having a letter placed on each side of the figure and the remaining names being written in a circle around the inner pent cle.

45) This cross measures 8mm high by 6mm across, the arm being 5mm from the base.

47) The dimensions of this cross are the same as those of the cross at line 45 above. The final 'e' and 'l' of Levanael are written one over the other.

MN10) 'Angels of Light'.

MN24) Corabiel is one of the angels of the first heaven who rules in the west and who may be invocated on Mondays according to Abano's tables (Agrippa, Opera, p. 580).

fol. 29b.

1-3) 'God saw that his work was good and he ceased from his labours. It was done' (see Genesis I, 31).

5-10) This is an expanded form of the liturgical blessing (see Queen Elizabeth's Prayer Book 1559, p. 105)

11) These Angels]
Sabathiel, Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel and Levanael.

12) the Lightes of the .7. Circles]
The seven planets on their spheres. The angels assigned to the planets by Agrippa are those whose names are extracted at 24b,22-24 (Occ. Phil. III, xxiv, p.414), but he also gives them governance over the world (Occ. Phil. II, x, pp. 204-205). At 23a,11-12, Kelly was informed that the angels whose names were extracted at 24b,22-24, governed the earth and here a different septenary is being pronounced as governors of the planets, although there is a divergence from Agrippa.

14-16) Uriel is sometimes included as one of the Angels of the Presence

16) 'I have spoken'.

20-21) 'May the name of the Lord be blessed from this moment and continuously for ever and ever'.

fol. 30a.

The drawing of the seal has a diameter of 195mm (7.7 inches). The inner bands are 7mm wide and the inner pentacle has a

thickness of 2.5mm (0.1 inches).

1-3) 'The Seal of God, called AEMETH or EMETH ['the truth'] of God'. There seems little point in the Hebrew being written twice since the vowel points are the same in both cases, although they are intended to represent the two possible versions of Aemeth and Emeth. The transliteration of the aleph becomes in this case purely a matter of preference.

fol. 31a.

1-6) 'The third book of mysteries. 28 April 1582. The third book. The fourth book'.

3-4) The third book also contains an Action of 29 April and an Action of 4 May (36a and 42a).

5-6) These lines are in Ashmole's hand and arise from the fact that he designates the title page of book four (44a) as beginning the fifth book and assumes that the fourth book begins with the Action of 4 May (see Commentary to 42a, 1).

fol. 32a

2) my Complayntes]

It is evident from lines 10-12 that Dee had been experiencing considerable difficulty in performing the tasks set for him by the angels, such as the construction of the lamine and the ring.

6) one Action, in one person]

The communication of the angels is directed towards one mind, that of Dee and Kelly together (see line 7).

9) This reference to slacknessand Dee's subsequent excuse caused Ashmole to believe that some papers were missing from the end of the second book (see Introduction p. 11).

13) A great hill of gold with serpents]

This vision lends itself to alchemical as well as religious interpretation. The hill may be symbolic of the Philosophers' Stone as well as just divine wisdom and while in religious symbolism the serpent is the devil, in alchemical symbolism it has the same significance as the dragon, representing 'matter in its imperfect unregenerate state' (Taylor, The Alchemists, p. 145). The vision would therefore represent the goal to which Dee aspires (wisdom or the Philosophers' Stone) beset by troubles (the serpents as evil) or by impurities (the serpents as unregenerate matter).

14) a mighty great water]

In alchemical symbolism the dragon or serpent has to be slain 'which means that the metals...have to be reduced to a non-metallic condition' (Taylor, The Alchemists, p. 145). This is achieved by boiling and distillation, various 'waters' being produced. The great water may, however, simply be a symbol for the destruction of the hill and serpents, thereby implying the transience of worldly things and ambition (see line 17).

19) The lamine is probably to be covered by red silk like the seal and the Holy Table (see 10a, 18-21).

19-23) The triangular sketch measures 26mm along the top and 29mm down the vertical side; it is intended to be isoceles but is not completely on the folio.

21) the Ring]

Presumably this is the ring bearing the name PELE (see 12a, 33) although line 23 does suggest some large circle of which no reference is extant in the manuscript.

23) It is inconceivable that the ring bearing the name PELE should be so large as to accommodate this kind of reduction, but it is not easy to see what else might be referred to here.

27) PELE]

See Commentary to 12a,46.

28) Venito Ese]

'Come Ese'. Ese is the third of the Daughters of Light.

29) Fire is an emblem of God's word (see Jeremiah XXIII, 29) and of the baptism of the Holy Ghost (see Matthew III, 11).

30) The 'thing' is a 'figure' which changes into the two Daughters of Light Ese and Iana (see line 37).

31-32) 'Praise the Lord in the heavens. Pray'.

34-35) 'Come hither Ese. Come hither Iana'. Iana is the fourth of the Daughters of Light.

36) 'He gave you a show in your tables'. Dee uses the word 'show' for visions or displays of tables by the angels and spirits and I take demonstratio to be its Latin equivalent.

38) lightened]
'shone'.

41) 'From these come created things and these are their names'. The first 'these' refers to the tables that are to follow and which will be known as the Tables of Creation.

44) 'Number one', the table at fol. 33a.

48) septem...2^{e}.]
'The seven Daughters of Goodness [see 26b,MN32], in book two above' (see 26b, 41-48).

MN19) /simpler/]
This word is not entirely legible and this is the nearest that I can come to making sense of it, unsatisfactory though it is. This might be paraphrased as 'no further details were given of the lamine'. Ashmole's transcript offers no solution as he has just copied the letters as best he could, ending with the same flourish or slip of the pen as the original. The first five letters are

the most certain.

fol. 32b.

1) the first Shew]

This is a vision of part of the first table, given in its complete form on fol. 33a. For ease of reference to parts of these 'tables of creation' I shall adopt a system as if the constituent squares were lettered consecutively across the top and numbered consecutively down the completed table. Thus this 'first Shew' would be A1.

3) The second]

This second square is A2 of the completed table on fol. 33a.

in like wise]

Since there is no cross in this square, this must mean that it was likewise 'wyped oute' by the finger.

4) The third]

Square A3 in the table on fol. 33a.

5) This figure is to be found in square G2 of the first table. It is not clear why the squares between A3 and G2 receive no individual reference.

6) The two Crossed ones]

This probably refers to square H2 where two letters 'B' are separated by a cross, although it could be B2.

7) The next]

This refers to either all those between H2 and H3 (i.e.

all those in the third line down except for the last) or, if 'the two Crossed ones' referred to B2, to all those between C2 and H3. It seems most likely that the specific meaning of 'the next' is 'the next line of squares'.

8) This is square H3.

9) This line refers to square A4.

11) The square with is F4 in the table.

12) that he let stand]
This square was not blotted out.

13) Five]
Presumably five of the Daughters of Light.
burnt]
Either 'destroyed' or 'made appear with fire'.
The diagram is G4 and H4 in the table.

14) This diagram occupies the squares A5, B5 and C5 in the table.

16) The places are very black]
The letters seem to be of a bright colour or gold (see line 5) against a black background, although Ashmole's description of the Holy Table gives the lines of the tables as blue and the letters, numbers and diagrams as red (see Introduction p.137).

17) Finis Tenebrarū]

'The end of darkness', an accompanying phrase suitable to a 'table of creation'.

18) the little woman]

The Daughter of Light who has presented the table (32a,38).

the clowde]

The 'myst' which appeared at 32a,40.

19) mery]

'merry'.

20) comprehended]

This word not only bears the meaning of 'understood' but also of 'included' and 'contained'. In the creative process the first table represents 'the end of darkness' and there seems to be a reference to John I, 5: 'And the light shineth in darkness: and the darkness comprehendeth it not'. See also Genesis I, 4, in which light is divided from darkness.

22) .6. other Tables]

These are shown on fols 33a, 33b, 35a and 35b.

28-29) 'A good beginning in his name and it is', or 'and the beginning is good in his name' if the 'et' is misplaced.

32) 'Come daughters of the Daughters of Light, Ese'. Either Ese or Iana showed the first table. After this summoning six of the second generation Daughters of Light appear.

Ese is one of the first generation daughters, however, and it is strange that her name should be called here.

33) Dee's marginal note to this line indicates that he failed to hear or transcribe something here in his original notes.

34) white apparell]
The second generation Daughters of Light were clothed in 'white silk robes' at their first appearance (27b,3).

38) This figure represents the Trinity, showing three proceeding from one (three words 'vnus' from one 'V') and one contained in three ('vnus' meaning 'one'). The letter 'V' also contributes to this meaning since the Hebrew Vau has a numerical equivalent of 6, which represents unity, the binary and the ternary (1 + 2 + 3). See Commentary to 18b,12 and Reuchlin, De verbo mirifico, sigs e4v-e6r.

39) It is not clear which of the second generation daughters this is.

40) a ball of light]
This must represent Light, created on the first day of God's great work. Much of the symbolism accompanying the showing of the ensuing Tables of Creation may have an alchemical significance and in this field the ball of light would represent fire and divine wisdom (for a comparison of the six days of the Creation and alchemical processes, see Introduction pp. 135-136).

42) Dies primus]

'The first day'.

43) Vbi est Tabula?]

'Where is the table?'

44) Est]

'It is'.

47) Three faces]

Another symbol of the Trinity.

ouer]

'At the top'.

49) three cullours]

The emphasis is again upon a trinitarian state. The mixture of red and white may symbolise the procession of the Holy Ghost from the Father and Son, white representing purity and red representing martyrdom. There may also be an unspecified connection with the red and white stones of the alchemical process.

MN32) 'The daughters of the daughters, Ese, see book two above'.

See 26b,41-48 and 27b,13-19.

fol. 33a.

1) Numerus Primus]
'Number one', in Ashmole's hand. This table measures four inches square and was to be placed at the top of the Holy Table (see Introduction p.134). The significance of the letters and figures remains obscure, if indeed there is any real significance. The frequency of the letter 'B' probably relates to the 49 spirits whose names all begin with that letter (see the table at 40a).

The first square (A1) of the table bears a resemblance to square B4 in the table at fol. 35a, the numbers being half those in the later table and the positions of the letters and numbers being reversed (see Commentary to fol. 35a).

The figure in square F4 of this table is similar to the last line of the table at 24b which ends M G ✝, the letters beginning the names of Michael and Gabriel (see 24b, 28).

3) This second table has a diameter of 3¾ inches and was to be placed in the upper right corner of the pentagram in the Holy Table.

The three interlocked circles in the top left corner of the square represent the eternal state of the Trinity (see 34a, 14). The same may also be represented by the numbers 1, 2 and 3, and by the circle containing those numbers. The letter 'A' probably stands for alpha (see 34, 16) and the 'LV' may somehow refer to ending (see 34a, 16), if only through the last and innermost name in the Sigillum Dei, Lavanael. Alternatively the letters may represent Annael and Uriel, reading 'LV' from right to left in Hebrew fashion.

J. E. Cirlot attributes to the square within a circle the significance of the 'quaternary in the universe: the material principle within totality' (Dictionary of Symbols, p. 119) and to the inverted triangle the significance of the 'ternary—involutive' (p. 117). The design is appropriate to a Table of Creation as the material (the quaternary) and the spiritual (the ternary, whose involution may be equated with Agrippa's definition of the soul as self-moving) are seen contained within the universe.

6-7) In the Action of 29 April 1583 the spirit Il declares that 'the 7 Tables of Creation...apperteyn to the 7 kings and Princis' (96b, 1-2) and that the '7 Characters...are propre to euery king and Prince according to theyr order' (96b, 7-10). The kings and princes referred to are the 49 spirits listed on fol. 40a.

8) Conciliation]

A bringing together into harmony, presumably of man and God and his angels. The tables are defined as such instruments at 96b, 6-7.

9) wher my Character is fashioned]

The character given to Dee at fol. 9b is declared as false at 96b, 23. No new one is fashioned but he is informed that the Table of Dignification (97a) contains his character △ in every corner (102a, 42).

fol. 33b.

Each table measures 4 inches square. I cannot reach any remotely

satisfactory conclusions about any interpretation of these tables, except to point out two possible references to alpha and omega: firstly the A——O in square B2 of the first table, and secondly , the opposite of the shown at 18b, 25 (see Commentary), in square B1 of the lower table.

fol. 34a.

1) a strong sownding]

'a loud noise'.

3) a sterre]

The centre of the second table contains a three pointed figure like a small star.

6) O honor...eris]

'O honour, praise and glory be to you who are and will be'.

8) seuen priks]

There are six points, above the ' 1', the '2' and the '3', below the and , and beside the '7' in the second table. The seventh is either that making the circle on the left into the astrological figure of the sun (⊙) or in the centre of the three pointed star, although the latter is probably just a point left by the compasses in the drawing of the circle. These 'priks' are not related to those which indicated letters from numbers in the outer circle of the Sigillum Dei.

14-16) Vnus...Origo]

'He is one, he is three; he is in each angle and comprehends all things. He was, is and shall be to you. He is the end and the beginning'. 'Vobiscum' would perhaps make more sense

than 'vobis' ('and shall be with you'). The three interlocking circles in the table represent the unitarian and trinitarian states and the 'A' probably represents alpha, the beginning. How the 'LV' or anything else in the table might represent 'the end' is not clear (see Commentary to 33a, 3).

17) 'I was: I am what I was not', reading 'fui' for the second 'sum' (see MN17).

18) 'There was not light and now there is'. See Genesis I, 3.

21-22) This signifies chaos and the turmoil of the waters over which the spirit of God moved (Genesis I, 2) before separating the light from the darkness and on the second day creating the firmament.

27) a woman]
Another of the second generation Daughters of Light, the second of these to appear.
a ball like glass]
At 32b, 40, a 'ball of light' was shown. The creation of the sun and moon is not noted until 34b, 21, however, and so perhaps these two balls are not meant to signify those planets. In the order of the Creation the second day saw the division of the waters above and below the firmament of heaven, which is essentially the creation of a universe into which the earth is to be placed. The limits of the universe may be symbolised by the 'great white Globe' at line 32 (see 34b, 20-24), in which case the 'ball like glass' may be the firmament. If the symbolism is

alchemical, the ball and globe probably represent vessels in which matter is to be heated and distilled. Alchemical vessels took a variety of shapes, but the essential parts were a furnace or heat-source, a receptacle for the boiling liquid, a condenser, and a receptacle for the product. Sometimes the condenser and the first receptacle were all of one piece (for sketches of equipment see Taylor, The Alchemists, pp. 38-43, 48 and 140). The evidence for such an interpretation is slender, however, being merely the vision at line 36.

32) a Table]

The third table first shown at fol. 33b.

35) Ecce signū Incomprehensibilitatis]

'Behold the sign (or seal) of incomprehensibility'. The last word may rather mean 'that which is not able to be co prehended by man'.

36) The division of the waters occurred on the second day of the Creation. The vision also seems to represent distillation.

37) The erasure occurs because the words should precede rather than follow a vision; hence the flourish before the repetition.

39) See 32b, 44.

40) This is the third of the second generation Daughters of Light.

41) a little rownd ball]

This becomes the earth (line 42). The earth is created on the third day and the land separated from the waters (Genesis I, 9-10). In alchemy the third stage is separation which is repeated until 'Erth remaym benethe' (see Wayne Shumaker, The Occult Sciences in the Renaissance (Los Angeles & London 1972), p.171).

44) Fiat]

'Let it be done', a word frequently attributed to God in the Creation.

45) This is the fourth table, the lower one on fol. 33b.

47) 'Write. It is the truth'.

48-50) In Genesis man is not created until the sixth day and woman not until after the seventh day. In alchemical symbolism, however, the marriage of male and female is very common. Sometimes these are gold and silver, sometimes mercury and sulphur (Taylor, The Alchemists p. 148; Shumaker, Occult Sciences, p. 172). This marriage occurs during the fourth stage of the process, 'conjunction', after the 'earth' has been obtained by separation. The splitting of the woman into male and female seems to represent this marriage in reverse.

fol. 34b.

2) Venito Vasedg]

'Come Vasedg'. There is no such name amongst any of the spirits of light. 'Vasedg' looks like a word in the Enochian

language, but if so, it is one whose meaning has not been left to us. The next woman to appear is the fourth of the six second generation Daughters of Light who first appeared to show the tables at 32b, 32-34, and is therefore either Ekiei or Madimi. 'Vasedg' seems to bear no relation to either of these names.

4) 'The life of these is from my hand'.

6) a rownd]
'a circle'.

7) O Lux Deus $\overline{\text{nr}}$]
'O light, our God' or more probably 'O our light is God'.

8) Hamuthz Gethog]
'Gethog' is one of the names derived from the outer circle of the Sigillum Dei (see 22a, 39). 'Hamuthz' again seems to be an Enochian word of whose meaning there is no record; it may however be a compound word partly derived from the Enochian 'ham', 'creature'.

7-10) The circle of the figure has a diameter of $1\frac{1}{2}$ inches and the inner square has sides measuring 1 inch.

9) This woman is the fifth of the second generation Daughters of Light to appear.

13) two vnaequall partes]
The creation of the sun and moon (see MN21).

13-14) 'The other part' is made into the stars. The creation of the sun, moon and stars took place on the sixth day according to Genesis.

16) the other woman]

The woman who appeared at 34b, 3, who is to show the sixth table (the lower on 35a). The woman who steps in front of her is to show the fifth table (the first on 35a).

18) Lumina...tuae]

'These are the lights of your understanding'.

19) Fere...numerus]

'This number is scarcely to be believed by anyone'. Presumably this means the number of the stars (see lines 21-22).

25) The cross measures 43mm. It indicates a return to the sequence of events which began this folio, the showing of the sixth table.

28) The birds were created on the fifth day according to Genesis. In the fifth stage of the alchemical process, putrefaction, the matter turns to a liquid pitch. This is frequently symbolised by a corpse, and according to biblical imagery man is but dust or clay and shall return to that state. The 'corpse' loses vapours but will be revived by 'celestial virtue', this process being symbolised by ascending and descending birds (Taylor, The Alchemists, p. 149).

29) the bosse]

The centre of the table.

31) fatch]

'fetch'.

32) 'They are multiplied for your use'.

fol. 35a.

The first table measures 4 inches square and the second has a diameter of 4 inches with an inner square of 3·8 inches. Square B4 in the first table on this folio is probably related to square A1 in the very first Table of Creation shown (see Commentary to 33a) and is also to be found written at the right hand side of a table from which divine names of 91 parts of the earth are obtained in tabula bonorum angelorum (Sloane MS 3191 fol. 54a). This table of divine names was revealed to Kelly on 25 June 1584 at Cracow and expounded in later Actions but the precise significance of $\frac{6}{4}\frac{6}{5}$, which is crossreferred back to this fifth Table of Creation, is never made clear (see TFR, pp. 172-173). The table in tabula bonorum angelorum also has at the top left corner the figure $\overset{''''}{T}$ (Sloane MS 3191, fol. 53a), which Dee here relates in the marginal note to the $\overset{4}{\mathfrak{C}}$ of the Sigillum Dei (see Commentary to 18a, 7). The marginal note cannot have been written before the Action of 25 June 1584. The erased drawing of a table is a repetition of square B1 of the second table on this folio.

fol. 35b.

The table is 3.3 inches square and the circle has a diameter of 0.9 inches. The significance of the letters and numbers remains obscure.

fol. 36a.

2) 'All rejoice at the end'. The last of the Tables of Creation is to be shown.

3) a woman]

The sixth second generation Daughter of Light to appear.

4) h rbes, and plants]

In Genesis the trees and plants were created on the third day, but the creation of Eden is not assigned to any specific day (see Genesis II, 8). See also Commentary to line 10.

6) 'It is the work', or perhaps 'the work is'.

7) This table is the seventh, that on fol. 35b.

7) one, all in white]

The seventh second generation Daughter of Light perhaps, since they first appeared clothed in white (27b,3).

10) A tree is a symbol of the whole alchemical process since it 'grows out of the earth, the mineral, and bears fruit, which is spiritual, having the power to become wine, which yields

a spirit' (Taylor, The Alchemists, p. 150). If this interpretation is followed, the darkness which is cast up into the globe (line 9) may be seen as representing the mystery at the heart of the matter.

13) 'He will overshadow your footsteps with the light of truth'.

14) The Actor]

i.e. he who does, in the sense of 'creator and architect of the universe'.

15) Disposer]

God is here seen as creator of order, who looks after the needs of the world (see 'disposition' at 7a, 23).

16-17) Create you new vessels]

This is not a biblical quotation, although man is frequently likened to a vessel in the Bible (e.g. Psalm II, 9; Acts IX, 15).

18) out of the stone]

The sword appears to come out of the stone, but unlike other later visions there is no certainty that the vision is indeed outside the stone. The phrase 'in manner' declares that this is only what appears to happen.

21) the yard square Table]

The Holy Table.

21) the Wax]

The 'clean purified wax' for the Sigillum Dei. See 10a, 6.

22) the Character]

Thelamine (see 9b, 1 amd Commentary to 32a, 19).

ar motioned]

'are moved or commanded' ('ar' for 'art').

23) Gloria...amen]

The initials stand for 'gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper, et in saecula saeculorum' (see 8b, 18-19).

27) the Tables following]

Those on fols 37b, 38a and 41a (see 39a, 26-28).

31-32) 'And he placed them in his ministry. What do you lack?'

33-34) 'The wisdom and knowledge necessary for us to be able to serve God to his glory'.

35) 'To have wisdom is a gift from God. To have knowledge comes from the Creation and created things'.

36) 'Come Daughters' [of Light].

43) ꝑforme]

'perform'. Concerning the keeping of this vow, see 39b, 40-47.

47) the lower world]

The spirits that govern the resources of the earth are now to be shown. These spirits may be used for practical benefits, being of the lower order and with due rites subject to man's command (see 36b, 1-2).

fol. 36b.

5) see 36a, 36.

6) these Tables]

These are shown on fols 37b-38a.

8) The Whole Gouernment]

The whole government of the lower world, not of the heavens.

) Powre, Strength, Mercy, and Justice]

These are signified by the in the Sigillum Dei and the T of the marginal note to fol. 35a, being 'the four powers of God princpial in earth'(TFR, p. 173, 'princpial' sic).

12) the first knowledge]

See 36a, 35, where wisdom is defined as coming from God alone whereas knowledge may be gained from studying God's creations. This 'first knowledge' is wisdom from divine revelation.

18) All the 7]

The seven Daughters of Light (see line 5 above).

24) a bright Circle]

This probably signifies God surrounding the macrocosm.

27) The outer circle has a diameter of 3 inches (75.5 mm) and the penultimate circle a diameter of 2.9 inches (73 mm). The inner circle is 2.6 inches (66 mm) in diameter and the centre cross measures 0.7 inches (18 mm) square on each arm.

f l. 37b-38a.

Part of this t ble i not extant. Even when the manuscript ca into Ashmole's nands th se folios had suffered, for in th l ft m rgin of his tr nscript he wrote: 'the spaces **not filed vp were** decaied and broken away in the Originall' (Slo ne MS 3677, fol. 57b). The table in Dee's MS has an **inner** i meter of 10.3 inches (260 mm) and an outer diameter of 11.1 inches (281 mm), although these measurements are not consistent at all points of the circles. Each arm is intend to be three inches square, although the sid s vary fr m 2.9 inche (73mm) to 3.3 inches (83 mm). I have noted in red those letters and numbers which ap ear in Ashmole's co y (3677, 57b-58a) but have since been destroyed in Dee's manuscript.

The Table provides the n mes of the 49 governors. Each name begins with the letter 'B' and the remaining letters are discovered by finding the appropriate letters in tables 2-7. Each letter of the first name is preceded by the nu eral 1, each letter of the second by the numeral 2, and so on up to 49, the order of letters being that of

the tables 1-7.

It is possible to an extent to reconstruct the missing parts of the table, but since there is no rule for individual placings within each small square in tables 2-7, the correct positions of the missing letters in the original cannot be ascertained. The letters missing from the numbers in the second table are 'A' to go with 15 (Babalel), 'L' to go with 23 (Blisdon) and 'A' to go with 17 (Bazpama). The letter 'N' with no number was preceded by 36 (Bnapsen). '43R' is incorrect since the forty-third spirit is named Blumaza. A correction is made in the marginal note where '12R' (Branglo) is changed to '13R' (Brisfli) and '43R' to '30R' (Brorges). Allo ing '43R' to be a plain error, the missing letters a numbers are '13R' (Brisfli), '30R' (Brorges) and '41A' (Bartiro). If the marginal corrections ere made the mis in letters and numbers vould be '12R' (Branglo), '41A' still an '43L' (Blumaza). See also Commentary to 39a, 29.

In the third t ble there is also a number of partially filled sq ares th t can be rec nstructed. The 'A' should be '6A' (B amgal), '19A' (Bragiop) or '37A' (Bralges), although the l tt r may be discounted since '7A' should clearly be '37A'. The '8' is part of '38R' (Bormila) and the 'V' should be '5V' (Blvmaza). The other missing letters and numbers are '4S' (Besgeme)? '44G' (Bagenol) and '48R' (Barfort). '35R' is incorrect and should be '35L' (Baldago).

The right hand marginal note to the fourth table seems superfluous since '1I' is already in the table. The erasures on the bottom line are a result of Dee's having originally omitted to write in '340'. The remaining tables are all correct if the co ections in the seventh are observed.

fol. 39a.

1-20) In these lines each of the subdivisions of the table on fols 37b-38a is given a particular significance. The first table represents wisdom; the second, government; the third, nobility; the fourth, trade; the fifth, the quality of the earth and the seas; the sixth, aerial motions and the seventh, wisdom of a divine nature. For later corrections to this exposition and the relation of the seven tables to the seven kings and princes among the 49 spirits, see Introduction pp. 124-126.

7) The significance of the fourth table is extended to include the waters at line 49, the seas being the principal vehicle for England's trade.

12) Qualitie]
'Essential intrinsic nature'. The significance of the fifth table is reduced simply to that of earth at line 50 (see also MN12).

18) The wisdom of God is likened to fire in the Bible (e.g. Matthew III, 11).

21-22) the State of the whole earth is known]
Wisdom, government, nobility, the four elements and their associated users and inhabitants are represented in the tables.

23) Composed for euer]

'Created eternally'.

26-28) See 36a, 25-27.

29) These letters and numbers are the first two in the fourth row down of the second table. Evidently only six figures and letters were given at first, the last space being left vacant, although on correction the sixth number and letter were moved to the seventh place and the new letter and number (30N) were placed in the sixth space (see lines 34-41).

33) 'You may not see this without reason'.

34-41) The marginal note explains that Dee later d cided to insert this account here while making his notes into the fair copy that comprises this manuscript.

38) ∴]

The dots refer to the marginal note which explains the omission here.

41) 30.N]

This should be '36N' (Bnapsen). The 30th name is Brorges.

44) [her] his]

'Her' is written under 'his'. At 36a, 36 the showers of these tables were defined as the Daughters of Light.

46-52) The symbols of the books, crown, robes, water and animal, herbs, fan,and fire represent respectively wisdom, government, nobility and th four elements (see lines 1-20).

49) Aq̄]

Aqu , 'water'.

aial...coloru]

'A living four-footed animal of all colours' (animal quadrupes vivu omnium colorum).

50-52) T rra...Aer...Ignis]

'L rth...air...fire'.

fol. 39b.

1) 'Go forth in his name, who sent you here'. This is not a d'r ct biblic l quotation, but r calls Christ sending f rth th i cipl s to preach the word (Luke IX, 1-6).

3) Fontayn]

'Fountain'.

19-20) Th superscription by Ashmole is a result of 'teacheth' b ing lost in binding. The repetition of 'he teacheth' is probably deliberate.

21) the Excellency]

i.e. of the instruction.

26) perseth]

'pierces'.

30) vppon 7 equall numbers]

There are 7 tables containing an equall number of spaces, seven rows by seven.

34) The number '29' in its first occurrence is corrected to 49, since 'generall names ' embraces all the spirits. No reason is given why the first 29 should be more important than the rest, and it is a number that does not bear any traditional ignificance.

35) quantitie]

This refers to the number before each letter, since letters preceded by the same number are put together to make the names of the 49 spirits.

36) ithout addition]

By collecting together each letter preceded by the same number.

38) Amnol 's subscription is again caused by the tight binding. The name is Baligon.

39) the]

Kelly (see MN39).

43-44) Kelly must take himself to the world in that he must apply himself to worldly matters, but also forsake the world in that he must marry and cleave solely to his wife.

46) contrary to my vow and profession]

This suggests that Kelly, like Barnabas Saul before him, was a preacher, although there is no further evidence of his ordination.

50-51) 'To God in the highest [be] all honour, praise and glory for ever and ever'.

MN31) 'See the particular table of these forty-nine collected names on the following page' (40a).

fol. 40a.

1) 'Collect d table: containing the names of 49 good angels, by Dee'. See Introduction pp. 124-129.

fol. 41a.

1-2) 'A coordination of the 49 good angels thus set out by John Dee'.

The table has a total diameter of 7.7 inches (197mm) and each ring is 0.2 inches (4mm) wide. The 49 angels are divided into groups of seven and each group is allotted a planetary sign. These are from the top: venus, the sun, mars, jupiter, mercury, saturn and the moon. The governing angels of these planets are traditionally Haniel (or Annael), Michael (or Raphael), Camael, Zedekiel (or Zadkiel), Raphael (or Michael), Zaphkiel and Gabriel. The corresponding metals are res ectively copper, gold, iron, tin, mercury, lead and silver (see 27a, 16-22). The numbers written on the outside of the circles refer to the angels in the order in

which their names have been obtained, as does the inner circle of numbers from 1 to 49. Baligon is therefore the first in this order.

The dotted lines with 'iste est caeteris' ('and so on') indicate that the prince of each group (the second named) belongs to the king of the next group (the first named). Thus Bornogo is prince to Bobogel, Befafes is prince to Babalel, and so on round the circle (see Introduction pp. 124-126 and Sloane MS 3191, 46b-50a).

fol. 42a.

1) Liber < 4. >]

See Introduction pp.14-15 and Commentary to fol. 44a.

14) 7 Bundells]

See the seven baskets at 22a, 23.

faggots]

The term could be used for a bundle in a general sense (OED). They are wrapped in silk of various colours (line 33).

15) superaltare]

A portable consecrated stone for use on an unconsecrated altar or table (OED).

16) Senser]

'Censer'.

21) plightes]

'pleats'.

26-27) This man is Christ, the 'one eye, and somtyme Three' having trinitarian significance.

32) sweating]
See line 13.

35) The bundles contain specimens of all living creatures, as did the ark, although there seems to be no precise significance in this.

37) The 'little hill of flaming fyre' may represent a source of divine wisdom, particularly in relation to the significance attached to the vision of the two birds following.

38) taketh of]
'takes out'.
a little byrd]
The 7 baskets at 22a, 23, all contained birds of some sort.

39) hoouerth]
Sic for 'hovereth'.

41) to be open before]
'to have his garment open in front'.

42) spotted with blud]
This represents Christ's wounds.

49) The small bird undergoes a transformation, increasing in size and beauty through the blessing of Christ. This vision is to be interpreted in terms of what gifts God will bestow upon Dee and Kelly (43a).

51) 'Thus, thus, thus our God'.

52) Multiplicabit...sua]
'He will increase all things by his blessing' (see 34b, 32).

MN49) in sequentibus libris]

'In the following books'.

MN53) This symbol is a version of the chi-ro, a monogram for the name of Christ.

fol. 42b.

3-4) The birds represent Dee and Kelly who are joined together as one (see also 32a, 6-7).

5-6) See Commentary to 42a, 49.

10-11) There is no change in the quality or nature of the bird, only a change in its size. This could be taken to mean that the transformation that Dee and Kelly will undergo through and for Christ will not be any drastic change of state, such as to a spirit form, either through death or in a Faustian way.

12) a voyce]

The voice is like that of Michael (MN12).

15) I, AM]

This is the name by which God identified himself from out of the burning bush to Moses (Exodus III, 14) and is the Tetragrammaton (יהוה , 'he is') in the first person singular (אהיה). See Martin North, Exodus, a Commentary (London 1962), p. 43.

19) It is in vayne to stryve]

This does not mean that man's efforts are of no consequence, but rather that man's power is nothing in comparison with God's and that it is vain to strive against the will of God.

21) 'Progress and advance in virtue and truth to the honour and glory of God'.

22) our Cauillations]

'Our' should be 'your' (MN22).

24) i.e. what Dee has written here is the answer.

25) to the Infirmitie]

'To the infirm'. The noun is used generatively in the sense of those who may be classed under the condition of infirmity.

31) The taking of the stars and giving of them to the other bird who replaces them signifies celestial knowledge passing through Dee and Kelly.

35-37) Dee and Kelly are to purify the world through their celestial knowledge.

38-43) braue]

'finely dressed' (see 20a, 12-15). Dee and Kelly are to overcome the corrupt rulers and overthrow them, but the pure and needy will not suffer.

41) Seely]

'Spiritually blessed, deserving of pity, poor' (OED).

45-46) I cannot satisfactorily interpret this vision of four resurrected kings except as the four cardinal virtues (justice, fortitude, prudence and temperance) or the four principal powers of God that Dee recorded at 36b, 9.

fol. 43a.

1) qui< ck>]

'alive'.

2) in good liking]

'friendly'.

3) If the four resurrected kings represent the four virtues or the four principal powers of God, we see them here spreading through the world to the four 'corners' of the earth.

6) gryped]

'gripped'.

7) /caret/]

A word, perhaps 'other', appears to be missing before 'Fowle', but the margin is torn and the word is not extant. The rejection of the metals signifies the rejection of worldly wealth, although it may be a rejection of ordinary metals in the search for the Philosophers' Stone.

9) am old mans head]

If the stone at line 12 is the Philosophers' Stone, then the head signifies the storehouse of knowledge and wisdom that must be penetrated before the stone may be found.

11) im steede]

'instead'.

12) Tennez ball]

'tennis ball'.

13) These colours all form part of the alchemical process. The white stone is produced from the black matter obtained during the process of 'putrefaction' and the red stone is obtained from the white. The corrosive acid used to dissolve gold was often symbolised by a green lion, green 'no doubt because of the color imparted to it by the copper compounds always present as impurity in the mixture of gold and silver' (Taylor, The Alchemists, p. 151). Whether such reference is intended by the vision is not clear.

16) The achievement of the Philosophers' Stone corresponded to the achievement of a high degree of wisdom and purity, alchemy being as much a spiritual quest as a physical science. The eating of the stone is similar to the eating of the name Na at 11b, 41-42.

19) The emphasis on gold signifies that the achieving of the Philosophers' Stone is accompanied by spiritual worthiness, gold being a symbol of purity and wisdom.

22) 26 Crownes of Gold]

The significance of this eludes me.

24) Sachels]

'Satchels'.

palmers bags]

Palmers were pilgrims who had made the journey to the Holy Land and as a sign thereof carried a palm leaf or branch. The term did become debased to mean any pilgrim, however. Palmers wandered through the country begging food and shelter, having adopted poverty as a way of life, and their entire possessions would be contained in a bag.

25-26) The gold signifying wisdom is to be sown in the world. The image of the seed is very powerful in alchemy, since 'the alchemist who melted up gold with silver and copper [need not have] necessarily regarded himself as in any way falsifying gold; for he probably believed that the gold acted as a seed which, nourished by the copper and silver, grew at their expense until the whole mass became gold' (Taylor, The Alchemists, pp. 34-35). This is also the essential principle of 'projection', the turning of base metals into gold through the Philosophers' Stone; the seed of gold in the base metal, all matter being different only

in form, was encouraged to grow.

32) Open strong locks]

Do not turn back even if the way ahead appears to be barred.

38) See the two birds coupled at 42b, 3-4, and also 32a, 6-7.

39) By whome]

By the glorious man, Christ (see 42a, 26-27).

40) To achieve wisdom and/or the Philosophers' Stone.

41-43) The two small birds have been transformed into large beautiful birds and then into crowned men.

44) Secrecy is commanded.

45) This is spoken to Kelly (MN45) and presumably refers to his oath to perform what Michael commanded, that is to take a wife.

fol. 43b.

1) Ashmole's addition is written on a piece of paper attached to the folio as a repair.

8) $\underline{\overset{m}{y}}$.]

A contraction for 'them'.

9) May not a n o..]

In his transcript Ashmole writes 'May not an o.....' presumably for 'an other' (Sloane MS 3677, fol. 65b).

11) hoonest]

After binding the MS Ashmole could presumably only see the 'h' of this word. In his transcript he writes 'any honest...' since part of the sentence was missing, this presumably being the word 'man' (Sloane MS 3677, fol. 65b).

15-16) Benedictus...eius]

'Blessed is the Lord in his gifts and holy in all his works'. This is not a direct biblical reference.

fol. 44a.

2) 'The fourth book of mysteries', 'the third' being erased. Ashmole designates this as the fifth book (line 8), having decided that book four is that which contains the Action of 4 May 1582 (fols 42a-43b).

5) 'After the reconciliation with Kelly' (see Introduction pp.12-15).

6-7) 'Be merciful unto us, O God, and forgive us as we forgive'. See the Lord's Prayer, Matthew VI, 12 (Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris).

fol. 45a.

Ashmole writes that 'the first leafe in the Originall is wanting which takes vp two leaves of my writing, & therefore I have left so much space for it' in his transcript (Sloane MS 3677, fol. 67a). See also Commentary to 46a.

1) Hagonel]

Hagonel is the sixth of the second generation Sons of Light (see 27b, 47). Baligon, whose alternative name is Carmara, is the first of the 49 spirits listed on fols 40a and 41a. The identity of this Hagonel and the equation of Carmara with Baligon are however a little confused for in Sloane MS 3191 (De heptarchia mystica, ch. 7) King Carmara and Prince Hagonel are to be invoked on Monday (fol. 47a) while King Baligon is to be invoked on Friday (fol. 49b). Carmara governs the understanding of all sciences while Baligon governs all aerial actions and particularly Dee's show-stone later given by the angels (see 59b, 33-46). Hagonel governs the first and second g neration Sons of Light (see lines 6-7 and Sloane MS 31 1, 47a) and all the operations of the earth, and is clearly th refore not the same as that Hagonel who is the sixth of th second generation Sons of Light. The issue is partially resolved at 45b, 23-26.

4-5) Evidently there are 6 spirits standing beside Carmara who is facing Hagonel, but Hagonel is one of their number, thus forming 'the 7'.

5-9) The drawing stands 40 mm high and the spear or flagstaff is 3 mm wide at the base. The flag measures 14 mm high and

17mm across. The flag to the right measures the same across and is 12mm high.

6-7) 'Your power reigns in the sons [of light]. Behold the sign of [your] works'.

6-7) The inverted 'C' and 'B' in the flag stand for Carmara and Baligon.

8) euersed]
'upside down'.

9) aversed]
'back to front'.

10) The woman is depicted on the flag at 47a, 12.

12) the armes of England]
From the time of Richard I to Edward III the arms of England were gule three lions passant guardant in pale gold. Edward III quartered the arms of France in token of his claim to the French throne. Thus the arms showed two quarters with the gold lions on red, and two quarters with the gold fleur-de-lis on blue, and these remained the royal arms until the end of Elizabeth I's reign (see Boutell's Heraldry, edited by C.W. Scott-Giles and J.P. Brooke Little, revised edition (London and New York 1966) pp. 20-21 and Plate V). These arms are roughly represented in the right hand flag at lines 6-7.

The confusion at the end of this line of text results

from Dee having originally written 'old' above 'semed', using a double stroke to indicate that they belonged to the same line of text. Ashmole then erased 'semed' and wrote 'seemed old' above the line after binding the manuscript.

13) Adhuc...est]

'There are yet two, and it is not time'. Hagonel ('the man') means that there are two more parts of the work to be delivered (see 49a, 18) which are the Second Book of Creation and the appendix to that book (see 46a, 19-25).

14) avaunced]

'advanced'.

18) The Sonnes of men]

The Sons of Light and their sons are being referred to here, since in De heptarchia mystica Dee follows a transcript of line 18 and part of line 19 with a table of the names of the two generations of the Sons of Light, and further writes the word 'light' above 'men' (Sloane MS 3191, 40a).

21) My tyme is yet to come]

The line which joins this sentence to the vision at line 43 indicates that the time to come concerns an era of wisdom under the aegis of philosophers (see also the line connecting line 6 with MN42).

22) the first of the twelve]

This definition is not explained later and the key may be in the missing folio. The reference is not to the apostles.

24) The symbol of the seal Barees is the astrological sign of the sun and the alchemical symbol of gold.

26) onely Kings]

individual kings.

30) The kings who carry the evenly balanced scales represent the just rulers of the **earth.**

cownterpeysed]

'counterpoised'.

31) hong]

'hung'.

The kings carrying the uneven balances represent the unjust rulers.

33) sowre and hevy cowntynance]

'sour and heavy countenance'.

37) Vera...Impuria]

'True...impure'. According to the dots there are 21 in each company.

41) 'The true are with those that are true, and the impure with those that are impure'.

42) Princes of Nature]

Those that follow are like scholars, being dressed in black gowns and carrying books and measuring sticks. They are 'princes of Nature' in that they hold and enquire after the secrets of Nature.

48) Lucem]

'Light'.

49) Mundi tenebras]

'The darkness of the world'. The two companies of scholars represent those who have received divine revelation and have achieved understanding of God's creation,and those who have not and remain in intellectual and spiritual darkness.

MN18) 'The Sons [of Light] and the Sons of the Sons [of Light], in book 2 above' (see 27a, 26-33, and 27b, 37-28a, 2).

MN44) Geometrae]

'Geometers, land-measurers'.

Note at the foot of the page) See Introduction pp. 124-126, fol. 46a, 1-8, and Sloane MS 3191, 46b and 47b.

fol. 45b.

1) After 'Lucem' there is a repair to the folio by Ashmole, but whatever was written upon it is no longer legible, In his transcript Ashmole puts a marginal note of Hagonel (see MN1) and line 2 is clearly spoken by this spirit.

4) 'I am the first and fourth Hagonel' (see Commentary to line 24).

5) Pri: Quar,]
for Primus et Quartus.

7) The first]
The kings at 45a, 26.

8) tell the priks of the last]
The figure is presumably a number 8, but in order to comprehend the reference I suspect the missing folio at the beginning of this Action would be required.

9) science]
'knowledge'.

12)]
This sign represents Carmara.

13) I am his Minister]
The marginal note explains that 'minister' should read 'prince'. Hagonel is speaking here. In Sloane MS 3191 Carmara is the king whose prince is Hagonel and they are to be invoked on Mondays. The note in the right hand margin states that Carmara is the king to be invoked 'in generall', although more particularly the king is Blumaza, whose office is undefined but related to Mondays (Sloane MS 3191, 47a-47b; see also Sloane MS 3188, 46a, 1-8).

14) ue augme...]

Part of 'haue augmented', but the rest is missing. In De heptarchia mystica we find 'augmented' but Dee has underlined it with points and written 'subiected' over it (Sloane MS 3191, fol. 33a).

16) Despite Hagonel's stating that he will show Dee what these weapons are, they are not in fact clarified.

18) The three, of eche side]

There were six spirits accompanying Hagonel at 45a, 4.

24-25) There are evidently three other Hagonels, governed by this Hagonel who is placed before the other three because he rules them, but is also additional to the other three. He is therefore the first and fourth Hagonel.

34) The second assembly consisted of nobles (45a, 35).

37) The third assembly consisted of scholars or philosophers (45a, 42-43).

39-40) vbi...est]

'Where there is not glory, neither is there goodness nor any good thing'. The glory is presumably of God.

41) seuen of the seuen]

The seven second generation sons of the seven Sons of Light (see MN42).

44) E.[T]K.]

A 'T' is written under the 'K' of 'E.K.' Dee was more used to writing 'E.T.' for Edward Talbot.

45-47) Vox...Mundi]

'A voice which it is not fit for men to hear; but they with their sons have praised God. Blessed is he who is the only begotten son and the glory of the world' (see John I, 14).

48) The black cloth signifies that the Action is ended.

MN3) Hagonel is standing forth from Carmara and the six other spirits and evidently his appearance has been described to an extent in the missing folio. According to 48a, 29, Hagonel is wearing a coat shorter than that of his fellows.

MN12) 'Hadonel' is an error for 'Hagonel'.

MN25) ali]

'aliter', otherwise.

MN42) See 27b, 37-28a, 2.

great Circle following]

This is a table which Dee received from Kelly (see 49a, 19) but there is no copy extant, although Dee must have intended to keep it with the Actions.

fol. 46a.

This is in Ashmole's hand and is written on a piece of paper

measuring 252mm across and 77mm high which is bound into the MS. The writing is in two columns, the right-hand column beginning at line 12.

1-8) Ashmole conjectures from the note at the bottom of 45a that the functions of Blumaza and Bobogel were described in the missing folio at the beginning of this book. Bobogel is the king to be invoked on sundays and governs wisdom; his prince Bornogo governs the knowledge of metals (Sloane MS 3191, 46b). Blumaza is the particular king to be invoked on mondays (as opposed to the general king Carmara), but no description follows his name in Sloane MS 3191 (fol. 47b). Blumaza's prince is Bralges,who governs invisible subjects.

4) 5: May 1583]

See 102a, 27-32 and 103a, 1-2.

9)]

This diagram probably represents Carmara's 'triple crown' (see note at foot of fol. 45b).

10) apps from sev all]

'appears from several'.

11) fol. 2.a. & b.]

Fols 45a and 45b were foliated by Dee as '2'.

12-15) 'Note, as Michael and Vriel, at the begynning of these revealed mysteries, were present, and gaue Authority to

Carmara to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke of this particular Reuelation Heptarchicall, with these words following [m rginal note: Michael. Noūeb. 19.] Merciful is our God, and Glorious is his name'(Sloane MS 3191, 33a). See 57b, 11.

13) p͛sent]
'present'.

15) Revelacoū]
'Revelation'.

17-18) This book is designated the fourth book (44a), although Ashmole gives it the title of the fifth book due to the heading of 'Liber 4' on fol. 42a. In De heptarchia mystica it is called the second book as it forms the second chapter of that work, though in a condensed form.

19-25) The Action of 16 November 1582 (47a-48b) is the first book of the Book of Creation (see 48b LH marginal note and 54b, MN8). The Action of 15 November (45a-47b) may also be included under this title. In De heptarchia mystica (Sloane MS 3191, 33a) Dee writes: 'lib^{o} Creationis 1°. Principes loquebātur magnalia Dei: in secundo, Reges maxime hoc faciunt' (in the first Book of Creation the princes spoke of the mercies of God: in the second, the kings performed this).

19) m☽ginall]

'marginal'.

22-23) The note concerning the appearance of Michael, Uriel and Raphael has a marginal note in De heptarchia mystica of November 19 (see Commentary to lines 12-15 above). The appearance in fact took place in the Action of 20 November, which begins at 55a (see 57b, 11).

25) See Sloane MS 3191, fol. 33a.

fol. 46b.

This is written and signed by Frederic Madden (see Introduction pp. 3-7).

fol. 47a.

The text continues from 45b.

4) 'Praise and honour be to immortal and almighty God, now and always'.

MN2) The marginal note has been largely destroyed and was so when Ashmole bound the MS. Those parts in pointed brackets are taken from Sloane MS 3677, but the rest is still in Ashmole's hand.

6) Die ♀]

♀ is the astrological sign of venus and also the sign for Friday.

7) He with the triple Crown]

Carmara.

8) the rod]

Evidently in the missing folio Carmara was holding a rod of office, consisting of three parts diversely coloured, two parts being black and one being red (see 58a, 12).

10) Ille...Venite]

'For he is God. Come'. It is uncertain whether the 7 figures here are the same as those at 45a, 4.

12) This is the same flag as that at 45a, 6, except that now the picture of the woman (45a, 10) is also shown.

16) two to come]

See 45a, 13.

20-21) Heptagonum stellare]

'The star-shaped heptagon'.

Copper]

This is the metal appropriate to venus and fridays (see MN20)

21-25) The heptagon has a radius to each outer angle of 18mm. The three sets of numbers follow the same order as those on the table at 41a (see Commentary to 41a).

21) The first Holder]

Hagonel, whose seal is in the first angle of the heptagon.

21) Ille nosti]

'You have got to know him'. I assume that the nominative case of 'ille' is an error. Hagonel has already been introduced.

23) The second holder is Bornogo, who is the minister to Bobogel's government and is to be invoked on sundays. He has the power to perfect nature and possesses knowledge of all metals (see lines 25-28 below and Sloane MS 3191, fol. 46b).

24) doth reverence]

The pirit bows down.

26) my seale]

Bornogo's seal is shown in the heptagon on fol. 48b.

29) Actually]

Here the word carries a sense of 'actively'.

of the first of the twelue]

Hagonel calls himself 'the first of the twelve' (45a, 22) and Bornogo is defining himself as proceeding in some way from Hagonel.

30) Second of the Seuen]

Bornogo is the second of the 7 spirits holding the heptagon. All these spirits are princes (see 48b) and Bornogo is also the second of the first septenary in the table at 41a.

31) The folio is cut very close on the right hand, so there may once have been a drawing of the seal, although there is none in Ashmole's transcript. The seal is shown in the heptagon at 48b.

35) The third spirit is Befafes, who is also called Obelison and who governs the seas (Sloane MS 3191, fol. 48a). His king is Babalel who governs all to do with water and they are both to be invoked on tuesdays.

36) I drowned Pharao]

Befafes is claiming that it was through his agency that Mo es parted the Red Sea and then closed it again over Pharaoh and his host as they pursued the Israelites (Exodus XIV).

39) and it is .8.]

In the marginal note to this line Dee computes that if this means 'th tyme of Gods visitation' will occur in eight years' time, it will fall upon 16 November 1590. He reflects, however, that 88 years may be meant (i.e. 1670). See Introduction Chapter VI.

MN22) Bagenol is the prince of Friday. Although his office is not defined, his king Baligon governs all aerial actions. Since Carmara is also Baligon (45a, 1), Dee is attempting to equate Hagonel and Bagenol (see also 58b, MN44 and MN46).

fol. 47b.

2) enstruct]

'instruct'.

5) Christ walked upon the waters of Lake Galilee (Matthew XIV, 25 and Mark VI, 48).

5-6) sealed me w<ith>his name]

See 2 Corinthians I, 22, and Ephesians I, 13 & IV, 30.

6) Thow hast written me]

Befafes has not declared his name here, although Dee has written concerning him in the tables at 40a and 41a.

9) skur d]

'Scourged'. This probably refers to the Flood.

10) pr<int .....>]

Possibly this should be 'printed', referring obliquely to the rainbow as God's sign that the Flood would not happen again.

12) feathers]

These are strongly inappropriate to a prince of the seas, but M$_i$chael also appeared with feathers at 11a, 16.

15) See 45b, 48.

17) 'To God alone be all honour and glory'.

20) Carmara has his own chair, different to that of Michael.
one and the other]
This should read 'one on the other' (MN21).

22-23) Dee and Kelly are facing each other across the table on which the stone rests.

24) The fourth spirit is Butmono. He is here given government of the earth, but in Sloane MS 3191 he is given charge over the life of living creatures (fol. 49a), which office is given to Blisdon at 48a, 10 below. In Sloane MS 3191 Blis on is given government of the earth and his king is Bnaspol, while Butmono's king is Bynepor (Sloane MS 3191, 48b-49a). See however 48a, MN17 below. The order given in Sloane MS 3191 is the result of later changes (see 55b, 46-48 and 56b, 24 ff. below).

28) members]
'limbs'.
29) bis]
'twice', noting the repetition of 'all things'.
30) there]
Sic, for 'their'.

32-34) In Revelation John sees the bottomless pit and 'there arose a smoke out of the pit, as the smoke of a great furnace' (IX, 2). The beast also arises from this pit (XI, 7), but is

finally bound and cast back in as Sathan (XX, 3). There may be some play on Satan's name of Lucifer. Since Butmono here governs earth, the bottomless pit is part of his charge.

36-38) Dee's constant need was for money, He is promised access to buried treasure and later this search took a great part in the content of the Actions (see Introduction pp.157-60).

38) Wordling]

Sic, for 'worldling'.

45) It seems that most spirits of earth are bound there against their wills.

46) the myddest of my self]

See the marginal note to this line.

47) The seal is d scribed as having power to bend spirits of earth to Dee's will (48a, 1-2). Presumably the seal would have to be engraved upon a talisman.

fol. 48a.

vnlok]

1) 'Unlock hidden places or secrets' (see 43a, 32).

3) This is the first appearance to my knowledge of the names of any of the 49 spirits in any document.

4) Being a good spirit, Butmono finds it distasteful that he should have charge of the bones of the wicked, as well as the just.

8) This spirit is prince Blisdon, whose king is Bnaspol and who is to be invoked on Wednesday (Sloane MS 3191, 48b). Concerning his office see Commentary to 47b, 24.

9-10) See Commentary to 47b, 24.

11) The Image of One excepted]
Blisdon is here given power over all living creatures except man, who is in God's image.

17) Blisdon's seal is shown in the heptagon on fol. 48b.

20) my Violl]
The vial of oil (see MN21) appears to indicate an appointed span of time; presumably there is no connection with oil as prayer (see 10a, 30).

23) What Dee asked or spoke of here is not recorded.

27) The sixth spirit is Brorges, prince to king Bnapsen, and is to be invoked on Saturday. Bnapsen has the power to cast out wicked spirits, but the office of Brorges is not recorded in Sloane MS 3191 (50a). The fire that issues from Brorges is probably related to such an office of exorcism.

29) This refers to Hagonel (see 45b, MN3).

30) owgly, grisely]

'ugly, grisly'.

33-34) Noui Januam Mortis]

'I have known the gate of death'.

35-36) Et...Dixi]

'And the glory of God pierced the walls of the wicked. I have spoken'. This would be a suitable saying for a spirit that has power to cast out wicked spirits.

40) ey sight]

'eyesight'.

41) Mysteria...imprimite]

'Impress these mysteries on your minds (or souls)'.

MN10) 'In living prayers'. Each life is seen as a prayer to God, or as a prayer from Blisdon to God (see line 17).

MN17) See Commentary to 47b, 24.

MN18) 'The virtue of his office'.

MN37) Prince Bo=]

Sic for 'Prince Bro='.

fol. 48b.

1) all Blew]

This symbolises the office of the next spirit, described at line 8, blue representing the air and sky.

1) beholdeth]

'Holds on to', obsolete form (OED).

4) This last spirit is Bralges, who is the prince to K'ng Blumaza and is to be invoked on Monday, as are Carmara and Hagonel. Bralges governs invisible spirits and all powers that cannot be seen (see line 8 below and Sloane MS 3191, fol. 47b).

5-6) Dee and Kelly are on opposite sides of the table on which the stone is laced (see 47b, 22-23).

10) like little smokes]

These are or represent the invisible spirits under Bralges' power.

11) the seale]

Bralges' seal may be seen in the seventh angle of the heptagon on this folio.

12) the]

'thee'.

14) Blot out suspition of us]

It would se m from this command that Dee was not particularly happy with the offers of daemonic help. He may have expressed some private doubts to Kelly.

20) reseruing]

'Keeping from the knowledge of others', obsolete form (OED).

24) Highest to the Lowest]

The marginal note refers to the tabula collecta, indicating that 'from the highest to the lowest' may mean all of the 49 spirits.

29) 'Holy, holy, holy is the L$_o$rd our God' (see Isaiah VI, 3, and R velation IV, 8).

30-32) 'Blumaza is king over the kings of the earth and they are his first prince and his ministers, as I conjecture'. The kings of the earth act collectively as a prince to Blumaza's kingship. This probably refers to a comment in the missing folio.

33) The heptagon has a radius of 42mm to its outer points.

MN6) See 57a, 30-38.

MN7) 'Dominion' should read 'in the air'.

MN14) Exchue]

'Eschew'.

MN20) 'The secrets of God are not to be revealed to men'.

MNLH) 'Carmara calls this first part one book in the fifth page following, with this sign ' (see 51a, 33 & MN33).

fol. 49a.

2) The Cloth]

The black cloth drawn across the stone signifying the end of an Action.

4) The M n with the Crowne]

Carmara (see 47a,7). The identity of the figure is also signified by the crown over 'man' at line 6.

5) Diaph nitie]

Transparency.

8) like a seame]

The 'narrov path' at first looks like a line showing where two rt of the globe might be joined together.

9) superficies]

'surface area'.

9-10) The path goes from the lower point of the globe equivalent to th south rn hemisphere up to the topmost point, where on a gl be of the world the north pole would be.

11) The chair appears to be on the globe, about on eighth of the vhole height own from top or north polar region (see line 13).

12) eigth]

Sic, for 'eighth'.

14-15) Unless there was some specific reference in the missing first folio to this book, Carmara must mean the introduction of the seven princes who held the heptagon (the vision of the kings, nobles and philosophers was interpreted by Hagonel).

16-17) Nam...nr̄o]

'For he is one and indivisible. Glory, glory, glory be to our Creator' (nr̄o for 'nostro').

18) Two partes are yet to come]

See 45a, 13 and 47a, 16.

19) th rownd able]

See 45b, M142. The tabl is not extant.

21) 'Come, let us step by step repeat the works of God' (see lines 55-56).

22) Th first of th .7.]

Hagonel.

24) 'These are your lessons, which you do not yet understand' (see MN24).

26) 'God is one and our work is one' (nr̄m for 'nostrum').

28) 'We are ready to serve our God'.

30) In Sloane MS 3191 Prince Blisdon, who governs the earth (an office given to Butmono at 47b, 24), is said to govern 42 ministers (Sloane MS 3191, fol. 48b). In fact each prince here is accompanied by 42 spirits.

this order]

Seven rows of six, as shown between lines 32 and 35, but see 49b, 38.

33) The figure with the cape (the short coat) is 25mm high and represents Hagonel. In Sloane MS 3677 Ashmole wrote in a marginal note that 'Carmara, Crowned was placed on his head, but scraped out' (fol. 74a).

33-36) Et...sunt]

'And my name is my whole number, nor is there reproach in our number. Mos s named us. Just as the power of these men is, so is that of these women, and while their power is not one, yet they exist in unity'. The men and women are the Sons and Daughters of Light (see MN36).

37) Dee thinks the sentence should begin with 'tam' to form a comparison in conjunction with 'quam'.

39) Quatenus...vestrorū]

'How great is this vanity of yours?'

40-42) 'You knew [nosti for 'novisti'] these numbers to be in God, in the world and in the lesser world. In God, that is

with us: in the lesser world is to say with you'.

43-49) 'Your mind is joined with knowledge [see 42b, 3-4, and 43a, 38]. It is sown in the presence of philosophers [Phōs for 'philosophos'], and that greatly, concerning Nature, which is not with you but with us and it is by our power. You will see God. You have seen our works, the works (I say) of his hands. We will be moved by the finger of God. He came from God. He was a man among men: for he is yet with them. And his power gives force, virtue and being not only to us, but to our works'. This speech recalls the unity ascribed to Dee and Kelly through the knowledge of God's secrets and proclaims the unity of all things that proceed from God.

50) Inhu ta... ua rit?]

'What is it that your unburied (incorporeal?) soul seeks?'

51) Ab ... st]

'By earth, by man; it is said by man'. This would seem to refer to man's creation from the dust of the earth (see in particular John III, 31 and I Corinthians XV, 47).

55-56) This note is joined by a line to line 21. Carmara is repeating the exposition of the spirits of the heptagon to some extent, although this time using the round table that Kelly had 'sent' to Dee (see 45b,MN42). The confusion is over the offices of the fourth and fifth princes (see Commentary to 47b, 24).

MN6) ā l]

'alias' or 'aliter'.

MN18) 'This...twice, on the right(?)...Two are yet to come an it is not time'.

MN29) See 3 a, 47-48 (the spirits holding cro ns and robes).

MN31) ē racing]

'embracing'.

MN 40-41 48) 'l u b rs'. 'Natur '. 'The po ver of God'.

fol. 49b.

1) to s d]

'Tr ted roughly, haken, teased' (OED).

2) skap d]

' sc '.

5 6 S e 3 a, 47- 8. The crowns signify wisdo , the three-qu rter crowns tcmporal rule, and th robes nobility.

7) ꝑfect]

'perfect'.

9-10) balls of gold]

These may signify orbs of state.

18) Our workmanship is all one]

See 49a, 26 and 36.

19) Each day is divided into periods of four hours related to the seven groups of six, or more properly six groups of seven (see lines 38-41 below).

19-20) Euery part occupyeth a part]

Each of the six groups is responsible for a four hour period (but see Co mentary to line 23 below).

21) with Kings]

This may r fer either those spirits who are kings or to temporal kings (see 51a, 18).

23) the first place]

The first roup at ine 32 below number seven and there is some confusion as to whether the table is composed by six groups of seven each showing a line which is to be read horizontally, or whether the first of the first group of six shows the first letter in that line, the first of the second group shows the second letter and so on, so that the letters delivered by each group of six are those which are read v rtically. If the latter is the case then responsibility for each four hour period of the day is divided among members of each group of six. This doubt as to how the table is composed means that 'the first place' could mean either the first line of letters read horizontally or the first line of letters read vertically, though from subsequent tables the former is more likely.

24) Depriuation]

'Change'. The second six are to be used when it is desired that something be removed or changed.

25) residue]

The remaining groups of six (or seven?).

30-31) and so of the second six]

Either the second six all showed their letters or this refers to the first of the second six.

31- 2) The source of these letters is explained at 59a, 10-20. Th error of OFSNGLL instead of OESNGLE was discovered when th source was explained and the correction was then s perscribed here.

3 -41) The dispo ition of the spirits could be seen as either sev n grou s of six or six groups of seven depending on wh ther the columns were arranged vertically or horizontally. An unmarked change has taken place however, as can be seen by comparing the rows of dots at 49a, 32-35, with the table of letters on this folio, and by 50b, 28, what was here called 'the first six' is being called 'the first 7'.

44) the ..... hand]

There is no indication as to whether this should be 'left' or 'right' hand.

50) See 49a, 26 and 36, and line 18 above.

52) The 'O' is the second letter of Bobogel.

53) 'Thow' is the catchword for the next folio. Bobogel is the first name of the second septenary in the table at 41a, which gives rise to Dee's question. The numbering of each sept nary on the inside of that table, whereby Bobogel belongs to the first septenary, may date from this time.

MN18) 'So he said on the previous page, our work is one' (see 4 a, 26).

MN40) 'In six and seven are all things' (see 54a, 32).

MN52) See the table at fols 37b-38a.

fol. 50a.

2) Th table at fols 37b-38a is to be compared with the missing table. Although Ashmole's diagram seems to represent the table at 41a, the latter table does not contain a man with a sword (see line 5 and MN9). The missing table must have resembled that at fol. 41a, however; indeed the latter may partly be a copy of the missing table.

3) for er Tables]

See 37b-38a, 40a and 41a.

4) that of 7 tymes 7]

The table at 41a with its seven septenaries.

the rownd Table]

The missing table 'sent' to Dee by Kelly (see MN5).

5) the point of his sword]

See Commentary to line 2 above.

6) the Bees]

The letters 'B'.

7) B.1. B.2. B.3. B.4. etc]

See the table at fols 37b-38a.

8-9) The names of the 49 spirits all begin with the letter 'B'.

10-17) Unfortunately this description of the missing table does not give enough information to provide a reconstruction. Lines 10-11 indicate a similarity with the table at 41a.

21) my instructions]

See 39b, 29-38, though the instructor there is Uriel.

MN17) In the table at 41a the name Bobogel is the eighth name and 'O' is the second letter of that name. In the missing table 'O' is evidently the ninth letter in a circle which also contains numbers.

MN22) See 45a, 1-3 and 19. Dee had received instruction but from Uriel (39b, 29-38).

27) ♄ is the astrological symbol of **saturn** and the sign for Saturday.

29-30) The confusion over who gave Dee instruction is now resolved by Carm ra pointing **to** the unity of God's angels and spirits (see lines 38-39).

37) The Strength of God]
This is to be understood literally and not as an appellation of the angel Michael.

45) See 8b, 14.

46) rayng]
'reign'.

47) euidēt]
'evi nt'.

MN32) There is no reference on fol. 45 to Carmara's rule being till the end of time, although Hagonel, his prince, states that his time is yet to come (45a, 21). There must have been a more exact reference in th missing folio at the beginning of this book.

fol. 50**b**.

1-2) See 49a, 30-32.

5) See 49b, 31-42.

7) The first]

Hago el who presented the 42 spirits.

8) Th 7 next him]

The pirits who spelt the name OESNGLE. They are responsible for God's ifts to those that rule according to God's laws (see lines 9-10 below and 49b, 20-23).

12-13)'It rei ı , it r igns, it reigns, Oh iniquity reigns on the f ce of the ı hole earth. The heart of man is filled ith vil nd v nitie '.

14) 'It oegin , f r t ir n w pover b gins, not witnout it being giv n to th , n r...'

15) Vid qua s]

'S e, I g ⌜you]'.

16) b tch]

'A swelling or boil' (OED). Corruption of the soul is represented by corruption of the body.

17) the residue]

The remaining 35 spirits of the 42. This slightly contradicts the definition given at 49b, 24-25.

19-20) The first seven spirits work in unity, but the remainder work individually.

23-24) See 49a, 29, although they were there numbered as six (see MN19).

29) AVZNILN constitutes the second seven.

30) There are 6 names under the subjection of Hagonel, each name containing 7 letters (49b, 31-42).

31) The seal of Hagonel, called Barees (45a, 23).

33) The seal stands for seven, which with the 42 makes a total of 49. It is not clear who this seven are.

36) See Commentary to lines 23-24 above.

40) wn re his fote stode]
The tables shown by the 42 spirits wherein a letter was displayed were mad 'vpppon the place of theyr standing' (49b, 28). The first was 'O'.

42-43) Prince Hagonel ('presupposed') with six names (49b, 31-42).

44) s̄ome]
'sum'.

49) they]
A manuscript error for 'theyr'.

MN11) 'Theyr new power begins'.

N47) Praxis]

'Action' (Greek).

fol. 51a.

1) or one of them]

One of the 42 may be used, since all 42 have in general the same office.

4) The prince referred to is temporal.

5-6) See 46a, 1-4 and 48b, 30-32. 'Yesterday' indicates that it is not Hagonel's government over kings that is being referred to since that information was delivered on the same day as this evening Action.

10) the Princis of Creation]

The princes in the table at 41a.

17) Dee is elevated in being chosen to receive such knowledge.

18) Philip II was King of Spain from 1556 to 1598. What Dee's purpose is remains unknown, but it is probably connected with geographical discovery. In 1580 Dee had obtained 'the royalties of discovery all to the North above the parallel of the 50th degree of latitude' and it was in the autumn of 1582 that plans for Adrian Gilbert and John Davis to make a voyage in search of a North-West Passage to Cathay (China) were being formulated by Dee , definite arrangements being made and Walsingham being informed in January 1583. Since the Pope had divided all the world's

discoveries between Spain and Portugal, Philip II would undoubtedly figure in the early planning, both as a political obstacle (Dee presented to Elizabeth two parchment roles detailing her Titles to Foreign Lands on 3 October 1580) an as a possible ally. See E.G.R. Taylor, Tudor Geography, 1485-1583 (London 1930), Chapter 7, especially pp. 134-139.

20) Generall prince, Gouernor or Angel]

De at first takes this to be Baligon, the presiding king of the 49 spirits, but in the arginal note thinks it may rather be Annael, who is 'chief governor generall of this gr at perı d' (see 8b, 25).

23) my name]

Carmara or Baligon (see MN23).

24) him, vhich was shewed the yesterday]

Hagonel.

26) his six perfect Ministers]

OESNGLE, AVZNILN etc (49b, 31-42) or possibly the other princes who held the heptagon (see 48b).

30) those tables]

Those at 49b, 31-42. Dee is receiving instructions for ceremonial daemonic magic.

32) the first Character]

The seal called Barees (see 45a, 23). The marginal note still includes the cross with it (see 48b, marginal note RH of heptagon).

34) the Table]

The Holy Table.

36) the Ring]

The ring bearing the name PELE (see 12a, 34).

37) The lamin co prehends Dee's name by being in the form of th le t r lta.

38) as is affore sayd]

See 9b, 3.

45) these T bl s]

Th se at 41b, 31-42.

49-50) This is a note at the bottom of the page and not part of the ain text.

MN23) See 57a, 37.

MN33) See Commentary to line 32 above.

MN34) See fol. 10a.

MN38) The stone to be used for scrying in this particular c remony is not mentioned by Carmara here, but is brought by an angel at 59b, 17-46.

fol. 51b.

1) advancem^{t}:]

'advanc ment'.

2) The adv ncement of God's glory with Philip II is undoubtedly connected with the proposed expedition to find a North-West Passage and that Adrian Gilbert should use the voyage in part to spread the word of God to the heathen (see 65a, 35-37). In 15 1 Dee had written a great v lume in Latin on the prop gati n of the Christian faith among the infidels of Atlantis (De m do Evangelii Jesu Christi publicandi, propagandi, t biliendi inter Infideles Antlanticos). The work was in four books, the first address d to Elizabeth, the second to the Privy Council, the third to Philip II and the last to th Pope (CR, p. 26, item 17).

5-6) See 32a, 10-12, where Dee complained of lack of 'habilitie' to make the table, ring and lamine. It se ms that during Kelly's abs nce between May and November the work did not progr ss any furtl er.

7) wth s$\bar{y}$]

'with this'.

9) Chargis]

'Charges'. See Dee's customary form of 'princis' for 'princes'.

11-12) See Dee's earlier noting of the tripartite nature of so e of the angelic revelation at 48a, 18-19.

17) ıhe im g of God as a shield to the righteous is com on in th Bible (ee for instance Psalm XXXIII, 20 and Proverbs XXX, 5).

19-20) Kelly i here confirmed in his position as Dee's scryer and partn r in c l ti l knowledge.

21) th Prince]

Qu n lizabeth. D 's situation was made difficult by his l ck f m ney and t continual disappoint ı nts of not being p ointed t the livings he r quested (ee Introduction **p. 26**).

33- 4) 'Prai , honour, glory, virtue and rule to God in the highe t'.

39) This Action began at 7 pm (see 50a, 27).

41- 2) 'Come Bobogel, king and princ of nobility. Come with [your] ministers. C e (I ay), come fortified with your ·tellites'.

43) thumming]

A roaring noise. This is the first time that Dee confesses to being in any way affected by the appearance of a spiritual creature.

MN3) 'The great mercy of God conceded to Dee himself' (ipi for ipsi).

MN11) 'Observe these three things'.

fol. 52a.

1) heade]

'heed'.

2) Both thy ey and hand]

This suggests that Dee may actually see the 'contrarie powers', which he never does, although it may be understood as meaning just that he will see the effects of such evil spirits.

4) ioly]

'jolly'.

4-5) See the spirits at 20a, 12-16 and 42b, 38-40.

5) rapers]

'rapiers'.

6-7) rownd hose of veluet vpperstoks]

Bobogel is wearing trunk hose with canions. The canions were

a tight-fitting extension of the trunk hose covering the thigh, separate nether-stocks being worn. The canions were often decorated with lace trimmings (see Iris Brooke, A History of English Costume (London 1937) p. 90. Her sketch of costume of 1585 (p. 85), which I have simulated below, is very close to the description of Bobogel's dress.)

9) put vnder his gyrdel]

Put under his belt for greater security.

pantofells]

A type of slipper. The word could be applied to every sort of undershoe and was in common use from c1570 to 1650/1660 (OED).

pynsons]

A thin shoe of somekind, of which there is no existing description. The word became obsolete after 1600 (OED). In

Bobogel's case it seems that they are in addition to the pantofles, so they may be soft shoes worn inside pantofles which are for outdoor use.

11) ruffyn like]
'ruffian-like'.

18-19) 'Let us act according to the will of God. He, our Go , is truly noble and eternal'.

20) Once again 42 letters are to be delivered.

27) I cannot d uce any particular significance in the way each grou of pirits disappears.

53-56) The circl has a diameter of 49mm and an inner diameter of 43mm (2 inches and 1.8 inches). The origin of the letters is explain d at 59a, 21-25.

MN1) Cave]
'Beware'.

MN38) dictata]
'Instruction' or 'dictation': Dee's first notes to the Action of which this MS is a fair copy.

fol. 52b.

12) 'To God alone[be]all honour and glory!.

18) Ho is not here a speech-heading, but an identification of 'he'.

19) the standing furniture]

The chair and possibly the table and globe.

21) one]

Bobog 1 (see line 49 below).

26-31) The sketch is 47mm long and 10mm wide at its broadest point. There are 49 dots upon it, representing the 7 pipers and the company of 42.

28) bobbed]

'mocked, scoffed at, made a fool of' (OED).

30) table]

This is evidently that shown at 52a, 53-56 .

35) fardingales]

A hooped contraption to spread the skirt around the waist.

wemen]

'women'.

39-40) 'Just as the evil praise you, God, God, our God, so do the good'.

43) Dee received these letters at 52a, 20-26.

45) Bobogel is the eighth name in the table at fol. 41a.

46) The 'great Circle' is the missing table and must have provided the character for Bobogel which is recorded in Sloane MS 3191 as (fol. 41a). The reference to the heptagon ('the Table with 7 angles') is erased because it is an error, the heptagon showing the characters of the princes and not the kings.

47-48) See 48b.

49) Nomen eū est Bobogel]

'My name is B bogel'.

51-52) 'Bobogel —— king; Bornogo ——prince'. They are to be invoked on sundays (Sloane MS 3191, fol. 46b).

fol. 53a.

2) Prince]

Thi is used figuratively since he is a king.

4) Science]

'knowledge'.

7) frustrate]

'frustrated'.

9) praters]

'Talkers of idle and foolish things, boasters.' It is significant

that th instru ents they play are ıind instrum nts.

10-12) These praters app ar to make the same sound (i.e. that of truth) ∧nich only Bobogel and some of his ministers can truly ke (see 52b, 39).

16) h t I sure]

'Wh t I nc ı ss nd rule', or else 'ıh t I weigh' in the n ⌣ th t there is no d ception in Bobogel.

17) Ordi atı nem... leu t]

'Rais tne order of infinite power'.

19) th th fi st l tter]

LEE f ⊔ ∧AR .

20) O...Deo]

'O unit in Nature nd in God'.

21-22) O...s]

'O e u lity f God and Natıre. Go in God, Nature from God an its lf'.

23-24) Conc tu ...Naturae]

'His h r y i ıith ut nuıo r. Yet ith us he is at one a d t sa tı tne fou tain and h ad of Nature'.

25) nd become, all One ∧an]

Se 19a, 19, another symbol of trinitarian unity.

25-29) This figure would seem once again to represent Christ (see the 'glorious man', 42a, 26 ff.), who as God made flesh unites earth and heaven.

30) Veritas...est]

'The truth which is sought is ours'.

32-34) A knowledge of organic and inorganic matter was essential in alchemy and it is perhaps significant in alchemical terms that one foot should seem to be of lead, this being the customary base metal on which the alchemists tried to project. The figure has a foot of lead and presumably a crown of gold (line 28) and his apparel is composed of both the organic and the inorganic. Alternatively (or perhaps in addition) the foot of lead may signify base wisdom (lead is the metal of Saturn) in contrast to the divine wisdom represented by fire at line 28.

34) Aposiopesis]

A rhetorical artifice in which the speaker comes to a sudden halt as if unable or unwilling to proceed.

The sketch to the left is 15mm high.

35) 'Blessed is he who [is?] the light of my head'. The 'etc' implies that the remainder of the sentence is well known but I can find no biblical parallel.

37) 'One in head, one in breast, one in the feet'. This must

refer to the constitution of this one man from the three spirits.

38) stept out 9]

These are the other three ternaries, who with that of LEE, ake up the four ternaries at 54a, 17-20.

40) Jentlemā]

'Gentleman'.

2) not to l te]

Bo ogel paused, but not overlong, before repeating Dee's nam .

44) th fir t Ternarie]

This is the first ternary of the nine, but the second ov rall, representing the letters NAR of LEENARB.

46-48) 'We ıill. We can. What not?'

49) Faciamus...societate]

'Let us do what they have done, for w are three; we are Adam by society' i.e. they are en.

50-53) This ternary is rejected by Bobogel (see 54a, 18). Although they try to emulate the ternary LEE, they can in no ıay do so. Although the body of the compound man that they form see s like gold (53b, 1), there is no strength or substance in the figure.

MN34) The astrological symbol for saturn and the alchemical symbol of lead.

fol. 53b.

5) BLN]

The 'B' of LEENARB and the 'LN' of LNANAEB (52a, 30-31).

6-8)'From him. Throu h him. With him'.

9 &12) Qui...Vanum]

'Whoever is without these three...will work in the church f God in vain'.

lea<ni...>] 'leaning'.

10) Apo iop is]

See 53a, 34. B b gel pauses in the sentence which begins at line 9 and ends at line 12.

13) <b....>]

'bodi s'?

17-18) th place becam fayre]

Th peo le in the globe are cleansed through penitence (see MN17).

19) a triangular stone]

A pyramid (see marginal sketch).

20) A mill powered by a horse walking in a circle around the two millstones fixed to a central axle.

23-26) What the white ball, the flaming sword and the fine linen hat-band should signify is not clear. The flaming word recalls the angel (usually thought to be Michael) who guards the gate of Eden (Genesis III, 24) and is customarily a symbol of purification (Cirlot, A Diction ry of Symbols, p. 324), but this sheds no light upon the other two objects.

28) to him ward]

'towards him'.

34) Clyft]

'Cleft'.

36) 'They are always, and their food is one'.

3) vicissim]

'In turn'. The r sulting combination of letters is LBELEN, those of the first ternary being here underlined.

43) ANA]

From LNANAEB (52a, 30-36).

44) Ab illo sed]

'From him, but' (see line 6 above).

45) Cum illo sed]

'With him, but' (see line 8 above).

48) brauer]

More ostentatious.

49-50) Aliqui...Digni]

'Some [have] such things [i.e. fashionable clothes] on account of worthiness, [but] others [have] such things because they are not worthy'.

51) Per illu]

'Through him' (see line 7 above).

||rayle]

This bel ngs to line 50 ('appa=rayle').

53) See lines 13-14 above.

fol. 54a.

1) This tern ry tri s to emulate the third, but fails to do so, just as the s cond failed in its emulation of the first.

2) Cahos]

'Chaos'.

3-4) See 53b, 23-24.

6) The hole must h ve opened again after closing (53b, 34).

9) Et...ignis]

'And because they were lacking in ardent fire'. The fourth

ternary has tried to attract the attention of the people in t e same way as the third, b t they have nothing substantial to offer.

11) apparaill]
'apparel'.

12) See 53b, 46-48.

15) Fawt]
'Fault'. Probably in his first notes the first and second t rnari s were linked together and the third with the f urth.

21) Omnes...illo]
'All belo g to Nature, but not in him' (contrast with 53a, 20-22). N t all the t rnaries are divinely inspired.

22) The O ren yning]
12 pi its have shown tne four ternaries and there are th r for 30 spirits remaining of the original 42.

23) the reiected Cumpany]
The sec nd nd fourth ternaries (see lines 18 and 20 above).

26) S e 52a, 49.

27) This company is n ither intrinsically good nor intrinsically evil, but only according to how th y are used (see MN27).

28) 'We are the seven gates of Nature, and of he who knew God' (i.e. Adam). The last phrase explains their neutrality.

30-31) th r st of tne 30]
23 spirits are left in this company after the disappearance of sev n in white smoke. The disappearance of these 23 in bl ck smoke indicates t at they also are rejected by B b g l.

32) In se to... nia]
'In ix and ev n ar all things' (see 49b, MN40).

33) The ix]
The fir t tnir t rnari s.

5) th n]
'tn un'.
r le]
'rolled'.

36) th sm ll rrow r ce]
Th up er par f th ath traced on the gl be described at 4 a, 7-13.

40) 'The n who form d thes [i.e. the six] is the second in th h ptagon', i.e. Bornogo, prince to Bobogel (see fol. 48b).

41) See 49b, 31-42.

41-45) The spirits LEENARB—AOIDIAB each govern a four hour part of Sunday as the spirits OESNGLE—LABDGRE did of Monday. Their use is similar (see 51a, 30-35).

45-48) There is considerable confusion over the division of parts of the day among the 42 ministers of each prince. At 49b, 31-42, each of the six groups of seven of Hagonel's ministers were allotted a period of 4 hours, while Hagonel's seal represented a further seven spirits including himself (see 50b, 31-34). In the case of the 42 ministers of Babalel and Befafes, each group of seven also governs a four hour part of the day while the king and prince are responsible for the whole day (see 55b, 25-26). A similar division is made with the ministers under Bynepor and Butmono (56b, 14) and Bnaspol and Blisdon (56b, 44-45). The division here of the spirits under Bobogel and Bornogo does not make sense. Even allowing for the fact that each group of seven letters was earlier referred to as groups of 'six' (see 49b, 30) the division cannot be made 'as before' if 'the first six of the six orders' (line 45) refers to LEENARB or if the 42 ministers are to be divided into seven groups of six rather than six groups of seven. It seems most likely that the intention is that six groups of seven (LEENARB—AOIDIAB) are each given a four hour period of the day (as at 49b, 31-42) and that 'the first six' (line 45) should refer to spirits represented by the seal of Bornogo other than Bornogo himself, as was the case with Hagonel (50b, 31-34).

49) See 50b, 40.

MN52) vide ante 3 folia]

'See three folios before' (see Commentary to lines 41-45 above).

fol. 54b.

4-6) These spirits know God ('one in heuen') and all things to do with man and the world.

7) These few spirits reflect the nature of heaven.

9) See marginal note.

10) vse of the...]

It seems from what follows that Dee is asking a general question about the instructions he has been given for commanding the spirits.

14-15) See the first ternary LEE at 53a, 25-29. This ternary transformed itself into 'One Man' composed of herbs and metals.

18-20) The 'purpose and intent' is yet to be revealed.

21) 'I have spoken'.

24-27) 'Come, come (I say), approach. Come, king. O king, king, king of the waters, come, I say come. Great is

your power, though mine is greater. Our God remains, rules as, and is that which he was and just as he was'.

28) Then cam one]
Babalel.

29-31) 'We are ready to praise the name of him our creator. The name (I say) of one [who is] now and living. These things are obscure to clouded minds [but] true and manifest to true and perfect [minds]'.

32) Ecce adsunt]
'Behold, they are here'.

35-36) left arme...righ<t>arme]
This refers to the sleeves of his garment.

41) Babalel governs the waters and with his prince, Befafes, is to be invoked on tuesdays (Sloane MS 3191, 48a).

43-48) The origin of these letters is explained at 59a, 26-33.

47-48) 'Let all (omne) that lives praise God, one and three in all eternity (aeternum)'.

47) The 'A' of AOONMAN should be 'N', this correction being made later.

MN25) 'The king of the waters'.

fol. 55a.

7) at an ynche]

'close at hand', obsolete (OED).

8) Ha Sir ha]

There seems no reason for the hyphens joining the words.

9) Multin]

The name does not occur again.

10) skipiak]

'skipjack, a pert shallow-brained fellow' (OED).

12-14) Babalel is dressed as before (see 54b, 34-36). It is appropriate to his office that he should seem to stand upon water.

16-18) 'Come prince of the seven princes who are princes of the waters. I am a powerful and wonderful king in [respect of] water, whose power is in the depths of the waters'.

19-21) Princeps...Heptagonon]

'This prince is the third prince in the heptagon' (see 48b). The prince's name is Befafes.

21) 'Heptagono' is the correct Latin form.

22) Heptagonωρ]

'Heptagonom'. 'Heptagonon' would be 'heptagonων '.

22) verè...dixi]

'Truly, plainly and clearly have I spoken'.

23) 'You have measured the waters?'...'It is done'.

24) The doubt is not specified.

25) See Commentary to lines 34-35 below.

26) Phers]

'Philosophers'.

28) I was with Salomon]

Michael also claimed to have been with Solomon (see 13b, 17).

Scotus]

While Joannes Duns Scotus (1265?-1308?) would tend to be a more familiar name to Kelly, this most probably refers to John Scotus (fl. 850), author of De divisione Naturae, who argued the unity of nature proceeding from God through the creative ideas to the sensible universe and being resolved into its first Cause.

29) 'I was [known] in respect of my powr'.

30) Mares]

'The Seas'.

Since]

'Since then'.

34-35) Unless there are some unrecorded incidents of **Kelly's** scrying, these lines must refer to Actions with Barnabas Saul or one of the other possible scryers.

38) the fifth of the Seuenth]

In the Action of 5 May 1583 Dee asks Uriel about this statement of Befafes and receives the following reply: 'He speaketh so of him self, in respect that he shall be the fifth that shall be Vsed. In consideration of Nature he is the fifth, althowgh not consequently in the Order of Operation' (103a, 5-7). The 'Order of Operation' refers to the use of the Holy Table.

39) Obelison the wicked]

This spirit is presumably the direct antithesis of the Befafes Obelison. He is not mentioned again.

40-41) Redemption is here offered to evil spirits and angels as well as to man. See also 57a, 17-19.

43) The AEgyptians called me...Obelison]

I have not been able to trace any source for this statement.

45) A pleasant deliverer]

What language should produce this etymology is not apparent but the word appears as 'obelisong', translated as 'as pleasant deliverers' in the Fourth Call or Key of 48 Claves Angelicae (Sloane MS 3191, fol. 4b; see also TFR, p. 109). 48 Claves is in Enochian with an interlineated translation.

46) The former 7]

Those who came in with Babalel (see 54b, 42).

49) They are spirits of the waters.

52) becōmethh]

Sic for 'becōmeth'.

54) Maij <.1 .>]

This should read 'Maij 5' (see Commentary to line 38 above). There is no Action of 1 May 1583 and Ashmole must have misread Dee's manuscript.

MN46) Circlets are more proper to princes.

fol. 55b.

1-2) Clouds, hail and snow are water in the atmosphere and come under the governance of these spirits.

9) vprore]

'uproar'.

25-26) See 54a, 45-47.

29) Dee wishes to know the hour at which the day might be said to begin. It could be at midnight, 9 am , first light or some other significant time.

32-36) 'God gave life to all creatures. Come, come fire, come life of mortal things (I say) come. Approach. God reigns. O come. For he reigns alone and is the life of the living',

37) These are Bynepor and Butmono who govern the general condition of the world and the life of all living creatures. They are to be invoked on thursdays (Sloane MS 3191, 49a).

38-40) This king and prince govern the life and breath of living creatures and the 'smokes' of their 42 ministers may represent the breath of life (pneuma) and the sparks the inner 'fire' or energy in living creatures.

41) red, as blud]

This has a clear significance to the life of mortal creatures.

46-48) See Commentary to 47b, 24. There is no Action of 5 May 1582 and Dee is referring to the Action of 5 May 1583 where he received instructions for a new Character (101b, 20-22 & 102a, 38-43). These new instructions confirmed that the Character given to him at 9b was the work of an evil spirit and here he puts the confusion between Butmono and Blisdon down to another illuding spirit (see MN46).

fol. 56a.

5) Verè beatus]

'Truly blessed'.

7) yor]

'your'.

B B A L P A E]

The 'P' is written over an erasure and there is a 'p' in the right-hand margin. The source of the letters is given at 59a, 34-42.

8-9) This king Bynepor begins the fourth septenary but is the twenty-second of the collected 49 spirits in the table at 41a.

20) 'To the giver of all good things [be] unceasing and immense praise'.

25) The only explanation I can give for the vision of running water is that it is one of the essentials for life.

29-30) Bynepor governs the general state of things in the three levels of vita suprema, superior, and infirma (Sloane MS 3191, 49a).

32) He that Measureth]

God (see MN32).

36) 'Generally' should be erased in favour of the superscription 'generaltye'.

41-43) 'The highest, "middle" and lesser planes of existence are measured by my hands' (see Introduction pp. 66-73).

44) Despite Bynepor's great office and power, he is not self-created, but of God and his power is given by God alone.

45) I dubble life from One]
He is responsible for procreation and the multiplication of life beginning from Adam. 'One' may however signify God.

MN32) 'God spoke'. 'Ipse' is used as a Latin equivalent of the Tetragrammaton. See also John I, 1-3.

fol. 56b.

5) the second last world]
This time is regarded as the penultimate era in world history (see Introduction pp.162-170).

8-10) 'He entrusted life and gave power of being to me, to live and be glorified(?) eternally by all things everywhere'.

11) m<or....>]
'mortals'?

14) the rest as befo<re.>]
The manner of using Bynepor and the division of the 42 spirits (presumably with 7 contained in his seal) over the parts of the day follows the pattern that has been established with the earlier kings and princes.

16) See marginal note.

19-20) Bynepor governs the state of the world and the breath of life and so brightens the world and is welcomed by the people.

24) This king and prince are Bnaspol and Blisdon, who govern the earth and are to be invoked on wednesdays (Sloane MS 3191, 48b). At 47b, 24 the office of governing the earth was given to Prince Butmono.

29) Vgly people]
These are 'spirits of perdition' which guard treasure in the earth (see 57a, 1).

33-41) This circle has an outer diameter of 78mm (3.9 inches) and an inner diameter of 66mm (3.5 inches). The source of the letters is explained at 59a, 43-46. OOGOSRS should be OOGOSRB, the correction being made after the explication at 59a, 43-46 although De heptarchia mystica retains OOGOSRS (Sloane MS 3191, 42b).

33-46) See Prince Butmono at 47b, 35-36: 'Behold the bowels of the earth are at my opening'.

38-39) he in whome I am]
God.

47) vide lib^{o} 5: 1583. Martij 26]
On 26 March Dee asked Raphael whether he might use Blisdon

and his ministers to unravel the secrets concerning buried treasure which were contained in a scroll brought back from Northwick Hill in the Cotswolds by Kelly after he had been guided by 'a spirituall creature' (see 61a and 63a, 36-39). Despite the statement here that 'they are and shalbe at thy comaundement', Raphael would not sanction an invocation of the spirits.

47-49) Vide...26]

'Concerning these things see [the Action of] 26 June [1584] in the Cracow Book'. In this Action at Cracow a further table was said to contain four good angels with 'power over Metals, to find them, to gather them together, and to use them' and also 'the Princes of those wicked ones, that stood afar off in the Table of the Creation', this being a reference to the 'Vgly people' at line 29 (see TFR, p. 180).

MN6) 'Behold all new things'.

fol. 57a.

3) Bnaspol is the king of the fifth septenary and the 29th of the 49 spirits in the table at 41a.

4) Prince Blisdon is the fifth name in the heptagon at 48b and the 23rd in the table at 41a.

8) 'Come, where there is no rest but the gnashing of teeth'. They 'which do iniquity' will be cast 'into a furnace of

fire: there shall be wailing and gnashing of teeth' (Matthew XIII, 42). See also Matthew VIII, 12.

9-10) No spirit issuing fire appeared in the Action of 19 November the day before. The only spirit who appeared then who in any way resembles this one was the compound figure formed by the fourth ternary with the 'chaos of faces' (54a, 2). A fiery spirit may have appeared to Kelly in a private vision on the 19th November whose appearance he related to Dee. The description does however fit Prince Brorges who appeared on 16 November (see 48a, 27-28).

14) and the etc]

The appearance of the princes and kings has been described before and they are all pretty much the same. The king here is Bnapsen and the prince is Brorges and they are to be invoked on saturdays (Sloane MS 3191, 50a). While Bnapsen governs practisers of magic and witchcraft and has the power to cast out wicked spirits, no office is assigned to Brorges, although his earlier appearance at 48a suggests that his office should be similar.

15) as I haue sayd before]

It was Hagonel who punished 'lyers, witches, enchanters, Deceyvers, Blasphemers' before (45b, 31-32) and Dee's marginal note here indicates his awareness of the discrepancy.

17-19) Some spirits who were once evil will be redeemed (see 55a, 39).

23) The outer diameter of this circle is 64mm (2.5 inches) and the inner diameter is 54mm (2.1 inches). Within the circle there is an unskilful picture of a demon with his hair like flames (in red ink) and with sharp teeth. The origin of the letters is explained at 59a, 47-54, but according to that explanation the table should read: BANSSZE, BYAPAGE, BNAMGEN, BNVOLOS, BLBAPOO, BOBEPEN.

24) fode]
'food'.

25) A word is missing after 'sempiternall' (see MN25).

26) Bnapsen is the 36th name in the table at 41a, but Brorges is the sixth prince in the heptagon at 48b, Bralges being the seventh and last. Brorges is the last if Bralges is counted as the first (see MN27RH) but this then makes the numeration of the preceding princes incorrect.

30) 'Come you who are under my power'.

35) Carmara governs all aerial actions under the name of Baligon . Why he should interpose here, however, is not entirely clear.

36) of the last Ternarie]

ANA (see 53b, 43). In an Action of 5 May 1583 Dee questioned this phrase of Carmara and received the answer: 'he is the ende of the Three last corruptible times: wherof, this is the last' (103a, 18-20). The last ternary wore 'brave' apparel and were rejected by Bobogel (see 53b, 48 & 54a, 20).

38) Carmara is to be invoked on mondays but on fridays in his alias of Baligon.

39) the last before]

Bnapsen and Brorges.

40) the Fifth]

Bnaspol and Blisdon.

MN27) If Bralges is the first, then his king Blumaza must also be first; therefore the sixth division of the table at 41a and the seventh point of the heptagon at 47a are both numbered as 1 in addition to their correct numbers. Since Baligon represents the last table of 42 ministers he is also both first (as Carmara) and seventh in the table at 41a. In the Action of 5 May 1583 Dee was told that 'Blumaza is the first, in respect (And so all the rest, are the first in respect) of theyr own being' (102a, 29-30).

MN30) See 48b, 8.

fol. 57b.

1) This circle has an outer diameter of 76mm (3 inches) and an inner diameter of 63mm (2.5 inches). The letters are explained at 59b, 1-5.

6) For, so I call it]
The angels and spirits are not bound by human concepts of time.

11-13) See 46a, 12-15.

15-16) This triple division corresponds to the vita infirma, vita superior and vita suprema (see 56a, 41-43 and Introduction pp. 66-73).

17) This line seems to refer to God rather than Annael as Dee suggests (MN18), although Annael is the angel governing this period of world history (see 6a).

21-23) 'Glory, praise, honour and eternal jubilation be to our God [who is] omnipotent, the best and the greatest'.

26-29) All the other kings and princes governing each septenary have appeared except for this pair.

MN14) Prima pars Artis Triplicis.]
'The first part of the threefold art'. See 58a, 37-41.
in Esse]
'in being'.

fol. 58a.

2) the first table]

The Holy Table.

3) red and grene]

It is difficult to extract any precise significance from the colours of the cloth, but green customarily represents fertility and red usually denotes majesty, violence or the life-giving principle. In alchemical terms green can represent solution and red is the colour of the achieved Philosophers' Stone. (See Cirlot, A Dictionary of Symbols and Taylor, The Alchemists).

10) See 57b, 5.

12) See 47a, 8-9.

14-20) 'O how great is the infirmity and corruption of man, who scarcely has faith in [God's] angels, his good angels at that, or even in God? The corrupt of the world have in them all worldly things, the dregs. O our God, our God, (I say) our true God with his true angels and those who serve him is always true. Ask what you will. I have spoken, and what I have spoken is overshadowed by truth, justice and perfection'.

21) Ecce]

'Behold'.

22-23) Hîc...Per hoc]

'Here...Through this'.

24-25)'And by the end of the measure, you will measure us and our power. Do [it], I say. What do you want?'. The drawing of the rod or measure is 27mm (1.1 inches) hign.

26-27) parabolically]
'In the manner of a parable'. Dee here presumably resolves some of his doubts (see line 10 above).

33) negligēt]
'negligent'.

35-36) 'In the shadow of death there is no equality. For nothing is obscure which you have received through him. Perform'. This statement refers to Kelly, through whom the angels have communicated. Dee and Kelly are the elect of God and therefore not equal with other men.

37) See 57b, 14-16.

38) There are seven septenaries of spirits.

39-40) Again the universe is divided threefold into different planes of existence.

42-43) The seven kings are the first of each septenary in the table at 41a.

46) The characters of the kings were in the missing table but are to be found in <u>De heptarchia mystica</u> (see Introduction pp.125-126). The names of the second generation Sons of

Light are here taken by Dee to be the characters of the kings (MN48, central) and they are to be found in the more complicated characters assigned to each king in De heptarchia mystica (Sloane MS 3191, 46b-50a).

fol. 58b.

1) See 27b, 37-28a, 2: the second generation Sons of Light.

5-6) of my self being the First]

Carmara (Ho) is also Baligon who is the first of the 49 spirits (see table at 41a).

8) and lawfull]

This should read 'and unlawful' (see MN8)

9-10) The first point of the heptagon at 48b contains only the seal of Hagonel and no accompanying name.

10) S..]

'Six on'?

11) the Globe]

The missing table which Dee received from Kelly (see also 59a, 1-2).

18) wart]

An error for 'wast'.

the most perfect forme]

A reference to the table at 37b-38a perhaps.

22) There are seven seals but only six names in the heptagon at 48b.

23) The names are to be found in the tables at 40a and 41a.

24-25) See MN25.

27-30) Unless the name of Marmara occurred in the missing folio at the beginning of this book, Dee has not noted it, only Carmara.

35) See 55a, 20, although the distinction may first have been made in the missing folio at the beginning of this book.

39) to weete]
'to wit'.

40-46) The kings and princes, signified by the crown and circlet are here related according to their numbers in the table at 41a.

44-45) modo retrogrado quasi]
'As if by a retrograde step'. See the dotted line that connects the king Bobogel to the prince Bornogo in the table at 41a.

53) Novēb. 23.]
This is the date of the note being made.

MN8) myshard]
'misheard'.

MN25) impfect]
'imperfect'.

MN40) 'This sequence is made by adding 7. Thus adding 7 to the number 43 gives 50, a number greater than 49 by one, which may signify the first king, Baligon' ($\overline{pt}$ for 'potest' or its subjunctive mood). Having proceeded around the circle of the table at 41a, Baligon, who occupies the first place occurs again as the 50th.

MN41) 'This sequence is made by adding 7. Therefore if 7 is added to the number 37, we find 44 to be the next prince' (g^{o} for 'ergo'). The 44th spirit is Bagenol. Both this marginal note and the one above separately link all the kings together and all the princes together, but neither succeeds in showing the relationship in the table between the kings and their princes.

MN46) See MN44. The statement 'My Prince is in myself: which is a mysterie' was not in fact spoken at all, unless in the missing folio at the beginning of this book. Nevertheless the memory of such a statement led Dee to think of Baligon's prince as the anagrammatical Baginol instead of the correct Bagenol. At the existing beginning of this book however, Hagonel said:'the Sonnes of men, and theyr sonnes are subiect vnto my cōmaundemēt. This is a mystery'

(45a, 18-19) and there is an attendant marginal note to the speaker of 'Bagenol' (MN16). If Carmara is also Baligon, then Hagonel is also Bagenol. It is unusual for Dee to be inaccurate in his cross-references, but the admission 'as far as I remember' suggests that he was unable to find the statement 'my Prince is in myself' when he looked for it himself.

MN46 RH) This correctly links Bagenol (the 44th spirit) with Baligon (the first).

MN41 RH) See Commentary to MN46 above.

MN44) See Commentary to MN46 above.

fol. 59a.

1-2) Nalvage first appeared in an Action of 11 February 1584 and was responsible for delivering the calls of 48 Claues angelicae which take up much of A True and Faithful Relation and are also to be found in Sloane MS 3191 (see TFR, p. 63).

5-6) i.e. from 58b, 26 to 59a, 4.

9) his peculier Table]

Each prince has his own table consisting of the letters delivered by the 42 spirits accompanying each prince between fols 49b and 57b.

10) the First Table]

See 49b, 31-42.

12) The two numbers in the margin reflect respectively the order in which the tables were given and their order if Baligon is regarded as the first of the 49 spirits

13) OESNGLE is obtained from the second letters of Bobogel and Befafes, the third of Basmelo, the fourth of Bernole, the fifth of Branglo, the sixth of Brisfli and the seventh of Bnagole, who form together the second septenary in the table at 41a.

17) AVZNILN is obtained in a like manner to OESNGLE, but from the third septenary. The system is continued to the last septenary.

20) LEENARB is derived from the second septenary by working inwards from the last letter of the king (Bobogel) to the first letter of the seventh spirit (Bnagole).

24-25) The subsequent names in the second table are derived from the remaining five septenaries using the same process as that for LEENARB, Bamnode being the 49th spirit.

25) trauersi, quasi retrograde]
'Across as if backwards'.

26) Both 'lower' and 'latter' should read 'last' (see MN26).

27) 'Right' should read 'left' (see MN27).

26-33) As with OESNGLE etc, the first two letters of each name in the third table are derived from the same circle in each septenary of the table at 41a.

28) the last word is of second seven]
A manuscript error for 'the last word of the second seven',

34-42) This is a mirror image of the progression used to obtain the names for the third table.

41) // ble]
The superscribed end of 'Table'.

43-46) This progression is the mirror image of that used to obtain the names for the second table.

47) the Infernall Table]
See 57a, 15-22.

47-54) The progression uses the stated letters of the king of each septenary save for the first (Baligon, who is self-sufficient), the 49th spirit being used in his stead. The rule for each name is to use consecutive letters of each king and then the last letter of the seventh spirit in the septenary of the king who contributed the sixth letter. The first septenary under Bobogel is never used. The result of using this rule, however, gives BANSSZE, BYAPEE, BNAMGEN, BNVOLOS, BLBAPOO, BOBEPEN, as opposed to BANSSZE, BYAPARE, BNAMGEN, BNVAGES, BLBOPOO, BABEPEN, shown in the table at 57a, 23.

MN12) This note is rather confused but I think the sense of it is this. Baligon and his septenary have not so far been used in obtaining the tables of names of the 42 spirits and therefore may be seen in this respect as being the last septenary in the table at 41a (note the figure 7 inside the circles at 41a). Blumaza is designated as 'the first' in the Action of 5 May 1583, but he holds this position 'secretly' (see 102a, 27-30 and MN30). As a result of this 'secret of preeminence' his name is accompanied by the numeral 1 in the table at 41a (the innermost numeral). This results in a sequence of septenaries from Blumaza to Bnapsen which is numerated a little irregularly: 1,7, 2, 3, 4, 5, 6. I feel that the 'necessity' does not lie in the system of septenaries but rather in the need to overcome discrepancies in the system.

fol. 59b.

1-5) This table uses the first septenary under Baligon, which may also be regarded as the last since it produces the seventh table. The whole of this septenary is not used, however, but only letters contained in the names of each of the seven kings.

4-5) 7.tenaries]

'Septenaries'.

6) made all of Kingly substance]

All the letters are derived from the names of kings.

8-9) the great Circular table]

The missing table 'sent' to Dee by Kelly.

18) Dee is of course using a stone, but the angels now give him one appropriate for the commandment of the 49 spirits.

20) the Roman Possession]

The Roman Empire.

24) it]

The new stone.

27) See MN27.

29-31) The new stone is governed by Baligon (see Sloane MS 3191, 49b).

32) The angel who brings the stone is unspecified save for the description at lines 36-38 below,

35) matts]

'mats'.

36) heyth]

An obsolete form of 'height' (OED).

48) 'Truth in truth: God in God; he is one in one'.

51-52) 'To him who is to come to judge eternity with fire be all honour, praise and glory for ever and ever'.

MN49) 'Beware'.

fol. 60a.

1) 'The fifth book of mysteries'.

3) Kelly left for London on 22 November 1582 and then set off the next day for the village of Blockley in Gloucestershire. He was supposed to return within ten days (see Diary), but the next diary entry is for 7 May 1583. Dee was very busy with conferences concerning the proposed expedition to discover a North-West Passage during these intervening months, which also saw the birth and baptism of his son Rowland. There is no record of disgreement between Dee and Kelly, facts which Dee usually noted, and so while it is possible that some Actions may have taken place between 22 November 1582 and 23 March 1583 and been lost through the attentions of Mrs Jones's maid, it seems more likely that Kelly was absent with Dee's consent. On 23 March 1583 Kelly returned with John Husy from Blockley (61a, 2) with a scroll that he was supposed to have found at the nearby Northwick Hill on 12 March (66b, 14).

5-6) Ashmole denotes this fifth book as containing the sixth book and the Appendix to the fifth book as being the seventh.

fol. 61a.

3) Mr John Husey]

There is no reference in Dee's Diary to this person.

Blokley]

The village of Blockley is situated on the edge of the Cotswolds in Gloucestershire, 6 miles from Broadway, 7 miles from Stow-on-the-Wold and 87 miles from London.

6) moniment]

'Monument': a written document or record.

7) Northwick Hill is just to the north-west of the village of Blockley.

7-8) It seems that Kelly and Mr. Husey may have been conducting their own scrying experiments which led to the discovery of the book and scroll. A red powder was also discovered (see Introduction pp.160-161).

9-11) Neither Dee nor Kelly was able to decipher the scroll and so the angels are to be asked to enlighten the company, although in fact no information is forthcoming in this Action.

12) a foles cote]

The motley.

15) hery]

'hairy'.

16) 'You have penetrated [penetravisti] the nature of my injustice'.

17) Feci, nam decedo]
'I have done, for I depart'.

19) wexed]
'waxed'.

20) the Table...the Chayre]
The angelic Holy Table and the chair normally associated with Michael.

22) The spirit who stays is Raphael, signified by Me at line 38 (for Medicina Dei), so the other two are probably Michael and Gabriel. The probably signifies that Raphael is wearing a crown (see 64a, 50).

23-24) Auete...incredibile]
'Hail. It is true and incredible'.

26-34) 'The way, truth and virtue are one: and his greatness is admirable and takes many forms. And the breath comes from your [God's] mouth (and has life), by which all things live by your assent and illumination. Hail the word, hail the creator and measure of things, which were, are and shall be. You have enlightened the eyes of [your] creatures by intelligible monuments [see line 6 above] and warnings. Life to the good, but death to the wicked and to those who

are cast aside from your consideration. How great and innumerable are your gifts (O [God of] Justice)? O remiges varpax. Lord have mercy'.

33) O remiges varpax]
This is a phrase in the Enochian language for which there is no translation available.

36-37) 'O blessed Trinity, send your light and truth that they may lead me to the holy mountain and your tabernacles'. See 7a, 48 and Psalm XLIII, 3.

38) 'Where unbelievers [may] not [go]'.

39-40) 'We are not unbelievers: but our hope lives eternal and [his] truth, the fountain of life, is omnipotent'. Aeterna may refer to veritas rather than to spes, or even to both.

41-45) Adduxi...videbitis]
'I have brought water from that river for you [i.e. the fountain of life]. It is truly a medicine for your imperfections and needs. Understand now both who I am and with what I am provided. Drink and receive fulness into your bones. For many are the imperfections of mortals. I have, and you will have: I have brought [the water] and you will see'.

MN15) 'Covered with hair'.

fol. 61b.

61a,45-61b,4) Verbum...eius]

'The word is that light by which every imperfection is destroyed. Those who believe will enter [introibunt] into his holiness, where [lies] the potion and eternal medecine. You have truly considered [see MN3]. I am just as you believe. For by truth and justice his words and teaching are true and perfect'. The whole of Raphael's speech effectively promises divine inspiration and the help of the Holy Spirit.

6) Recte sapere]

See 5a, 12.

Thow hast it]

i.e. knowledge and understanding.

9) botom]

'bottom'.

12-13) The water which causes the tree (i.e. Dee) to swell and bring forth fruit is the teaching of Raphael (see 61a, 41), but more specifically the angelic language (see 63, 34-37).

16-17) 'Behold the servant of the Lord. May his will (like his mercy) pronounced concerning me be performed in me'. This is not dissimilar from Mary's reply after the Annunciation (Luke II, 38).

21-22) This refers to the contents of the fourth book.

26) Oute of Seuen]

The heptarchical revelations of the fourth book.

28-31) See Commentary to 12-13 above.

31) marble stone]

Marble signifies constancy and permanency.

32) the blud of a dragon]

Dragon's blood was the name given by the alchemists to the resin obtained from certain plants, but it is more likely that it is used here only to symbolise fierceness.

Northen]

Sic for 'Northern'.

34-35) The figure's face is composed of all substances within the primordial Chaos.

35-37) This passage owes its origin to the Platonic concept of ideal Forms and the perfect and eternal model used by the Creator in fashioning the Universe. In his Preface Dee's description of the threefold nature of the universe (supernatural, natural and mathematical) is accompanied by the statement that 'the generall Formes, notwithstanding, are constant, unchaungeable, untransformable, and incorruptible' and are neither of man's perception nor his conception. (Preface, second page).

37) his two eyes]

The sun amd the moon. The figure reaches from earth to the heavens.

38-40) This figure is a representation of the 'liquor' which Raphael brings: the word of God, perfect in itself, and the language of the angels.

40) nature Intellectuall]

The highest kind of nature, that of the mind and its apprehensions.

MN3) 'He speaks of my thinking it might be Raphael'.

MN23) 'Unbelievers'.

fol. 62a.

1) The image of nature is continued but refers to growth in the world of the intellect.

8) I respect the time]

Perhaps the black cloth appeared signifying the end of the Action and Dee is giving his assent to leaving off.

13) a slepe]

'asleep'.

14) At 63a, MN30, Dee remarks that 'a lambs hed, may be a token

of our humilitie required'. The lamb is of course representative of Christ in his sacrificial role.

16-25) 'These are signs to you of humility and penitence: all that I do is yours and not mine [i.e. his actions are significant]. Let his name be praised in heaven, and also on earth. Seek power in the humility of his words and you will see the glory of his face. For the glory of his virtue is merciful and omnipotent. What is vain is on account of corruptions of his works: what is necessary is truly according to your needs. For he made all things towards his praise and (behold) the works of his hands together praise the light of his countenance. Praise [him] in turn. Live in humility. My medicine (which is his) will in truth heal all things'. The final sentence suggests that the angelic language will reunite the world (see Introduction pp.169-71).

26) feldes]

'fields'.

29) Nature and Reason]

Raphael's medicine is the language of Adam and the angels (see 63b, 34-37), which is intelligible to all created things, whether imbued with life and animated or not (see 63b, 46-48).

34-37) These are the steps of celestial learning.

41) deapest]

Sic for 'deepest'.

42) he]

It is not clear to whom this refers. Solomon asked God for wisdom, but did not forsake the world (62b,1). The next reference is to Adam (62b,7), but the description here does not fit him either.

fol. 62b.

2) subiect or obiect]

Subject is that part of a thing in which its essential attributes reside and object is the thing as it is perceived.

3) from him, that proceedeth]

God.

5) the first]

Adam, who was in tha image of God, but not like God in power and glory.

5-6) A reference to the Fall, but see Commentary to line 7 below.

7) Dee's marginal note declares that 'Adam, before his fall, knew all things' and we seem to have some confusion in lines 5-8. Either the reference to Adam's Fall in lines 5-6 and his subsequent revival is to be understood as separate from the reference to Adam's prelapsarian knowledge, the revival being the coming of Christ, or there is an intimation of

Adam's existence before his receiving the breath of life from God. The double reference to the creation of man in Genesis (I,27 and II,7) may go some way towards explaining this: Adam's 'slombring' is his existence before God 'breathed into his nostrils the breath of life; and man became a living soul' (Genesis II, 7).

10) a meane be adiected]

'a purpose be added'. All that Dee has been taught has yet to be put to use and only in use does it have value.

14) ende]

'purpose'.

15-17) A new golden age is promised, although it is as yet but a dream.

22) This book is the Book of Enoch which Dee will copy out under instruction.

26) make the clere]

'make your understanding clear'.

28) Et finis est]

'And it is the end'.

28-29) One...known]

One leaf of the book is so secret that it shall never be known. Dee's marginal note records that the addition of this leaf makes the total 49.

30-31) Presumably the mysteries are those concerning the 49 spirits of the 4th book, but set out in tables in the Enochian (angelic) language.

32-33) The book seems to be divided into three parts.

36-37) This defines the relationship that Dee and Kelly are to hold towards each other.

38) Grutch]

'Grouch, complain' (OED).

42) A third person is to be admitted to the conduct of the Actions. At first it was Adrian Gilbert, but then Lasky became a fairly frequent attendant (see Introduction pp.175-6).

47) Adrian Gilbert]

See Introduction pp.165-6 and Commentary to fol. 65a.

fol. 63a.

1-3) See the pictures at 86b

8) supercaelestiall]

See Introduction p. 66.

10) tre]

'tree' (see 61b, 9-13).

11) Act]

'Visible results, deeds'.

12-13) King Bnaspol and Prince Blisdon.

13) whose]

This word should be deleted. Raphael says that questions concerning buried treasure are not his concern, but are to be dealt with by Bnaspol and Blisdon.

15) See 56b, 33-41 for Bnaspol's 42 ministers.

17) dew]

'due'.

19) lymms]

'limbs'.

24) Gloria p̄ri. etc.]

See 8b, 18-19.

MN11) 'Power/Deed'.

MN15) See 56b, 33-42.

Circa...&c.]

'Around May 1587 a certain Ben (a spiritual creature) said to E.K. himself that he had guarded that powder and book of Dunstan'. In fact this information was delivered to Kelly in a private vision as he laboured over a still on 18 April 1587 (TFR, p. *12).

27-29) See 61a, 19-22.

30) See 62a, 14-15.

31) Magna...dixisti]

'Great are the things of which I have spoken, O God', assuming Alla to be God.

32) hard before]

'immediately in front of'.

36) See 86b.

40) The buylder of the Temple]

Solomon. Raphael says that both worldly riches and wisdom may be bestowed by God according to his pleasure. This would be pleasant to Dee's ears, for much as he desired wisdom, he was in constant need of money to finance his library and laboratories.

43) one...other]

God and man.

45) those trifles]

Buried treasure.

feetest]

'fittest'.

fol. 63b.

1) existinction]

'Existence' and 'extinction' have been confused together, but it is plain that 'existence' is meant. The Creation contains all manner of things, and while some may be worthless or even wicked, in terms of the overall scheme they are nonetheless necessary.

2-7) Raphael admits that there might be some good arising from worldly wealth, but he refuses to disclose any information about such a vain subject.

8) Sterne]

This is a possible spelling of 'star' but not one that Dee generally uses and as such the sense would be obscure. It is most likely that 'sterne' is an adjective, so that the line could be read as 'stern director to thee'. Alternatively 'the Sterne' may mean 'the strict', i.e. those who lead ascetic lives.

9) All those]

All the spirits in book four.

11) This vessell]

The 'liquor' or medicine which Raphael brings, the language of the angels.

11-24) The spirits have their times and if they are called upon at the wrong time, they will not answer. Peter de Abano's

Heptameron concentrates upon the times of various angels (see Agrippa, Opera, pp. 589-93).

14) The 49 spirits will answer Dee's questions purely from friendship, but they may not be used at the incorrect time (see lines 21-22).

16) 'The Ende' refers to using the spirits, while 'the Begynning' simply refers to calling them.

17) El]
See Introduction pp.132-4.It seems from line 18 that the rod may be a kind of magician's wand which Dee is to use.

18) to an ende]
To a purpose, as well as to a conclusion.

19) the seven]
The seven septenaries.

25) 'Former' should be 'furder'.

27 & 30) Dee's words, if indeed he spoke, are not recorded .

31-32) Dee may receive information from the spirits at any time, if not practical help (see line 14).

33) farder]
This form is unusual, since Dee customarily writes 'furder'.

36-39) Dee is to be taught the language of the angels. Raphael declares that man's languages after Babel are poor imitations of that language which truthfully relates to the objects described.

46-48) The language of the angels encompasses the whole of the Creation and is understood by all that has been created.

MN35) 'Truth'.

MN37) 'The language and speech of the angels'.

MN46) primitiue]

The sense is 'ancient' and 'original'.

fol. 64a.

1) The first]

Adam.

3-4) See Introduction pp. 144-145.

6) Three]

Enoch, Elijah and John the Evangelist. Enoch and Elijah (Elias in MN10) were both translated to be with God before they could actually die (see Genesis V, 24, Hebrews XI, 5, and 2 Kings II). John the Evangelist, the best loved disciple of Christ, was to 'tarry till [Christ should] come again', so that a legend arose that he should not die (John XXI, 21-23).

7) the three laws to destroy that Monstre]

I do not understand this reference, but I think that the monster must be death, rather than Satan, and that the destruction of death at the Last Judgement, when death and hell are thrown into the lake of fire, forms the basis of the reference (see Revelation XX, 14). Christ delivered man from death, but that is to be understood as a mystical victory following the crucifixion, and I am sure that if the reference were to Christ there would be some mention here of the resurrection.

10) els wold I not]

'Otherwise I would not reveal it'.

12) 'Perceth' should be 'presseth' (MN13).

16) iote]

'jot'.

18) sheuered]

'shivered, shattered'.

21-23) The angelic language is here seen as the word which created the world (see John I, i-3).

24) he sheweth a boke]

See 62b, 22-23.

30-40) The diagram measures 101mm square (4 inches) and contains 50 X 50 squares, which should in fact be 49 X 49 (see line 33).

32) See 62b, 22-23.

37) certayn Characters]
The letters of the Enochian alphabet.

45) These letters are from right to left those transliterated at 64b, 2-22. The forms are more clearly defined in a later Action (see 104a, 30-31).

49) Like Hebrew, the Enochian language is to be written from right to left.

51) The rod is clearly the rod El again.

MN5) 'The conversations of angels'.

MN6) 'Three taken from men into the heavens and turned into angels'.

MN47) Dee later asks Uriel whether such a shelf is to be made under the Holy Table and receives a negative answer (see (102a, 44-102b, 3).

fol. 64b.

2-22) A clearer form of the letters is shown at 104a, 30-31. What is given here is the first form of each letter, its name and a transliteration. The form given to tal (line 9) and that given to van (line 20) appear to have changed places in the later version and the later form of gisg (line 22) is significantly different.

5-7) Vnus...es]

'You are one, one, one, [and] great, great, great'. A Trinitarian state is here emphasised.

22-23) Magna...eius]

'Great is his glory'.

27-28) Numerus...tibi]

'O most perfect number, one and three. Glory be to thee'. (See Commentary to

34) The letter 'y' is another form of the letter 'i', but with a point to denote the consonantal office.

MN32) It would seem that Dee was not given any transliteration in this first exposition and so the transliterations at lines 2-22 must have been added later as well. This may well account for the confusion over the Enochian letters for van and tal (see Commentary to lines 2-22 above).

37) noyce]

'noise'.

38-46) The meaning of this prophetic vision is not clear, except that it may probably be assumed that virtue defeats wickedness.

42) putto]

'put to' (see 105a, 7).

50) i.e. in two years (see MN50).

fol. 65a.

1) Up until now the cloth has been black (see 59b, 15).

3-6) There is no reference to a visit by Gilbert on 27 March 1583 in Dee's Diary, but evidently Dee began to broach the subject of instruction from and possible participation in the Actions (see 62b, 42-47). The presence of Kelly and the absence of any others concerned with the expedition to find a North-West Passage indicates that no serious planning of that voyage could have formed the subject of the visit. Whether the fireball was seen by Kelly alone or by Gilbert as well is not clear, and only custom would suggest that Dee himself did not see anything. In either case the experience seems designed rather to frighten off Gilbert than to encourage him to participate in the Actions.

7-10) There is some possible ambiguity over the identities of each person here: the fire of God's judgement will quicken

Gilbert's deadness to the advancement of Christ's name. Gilbert's voyage to discover a North-West Passage is also to be evangelical (see lines 35-37 below).

11) A reference to the coming of the Holy Spirit to the twelve Apostles (Acts II, 1-4).

13) Whether Dee remained silent or this is simply a misplaced delta is not clear.

19-20) See 58a, 37 & 45.

22-23) See 62b, 42-47.

26) 'I am the medicine'.

27) Medicina or Medicus Dei]
'The medicine or physician of God'. This definition is respo^sible for the symbol Me, which Dee evidently added as preface to Raphael's earlier speeches when transcribing the fair copy from his original notes.

28) his hands]
Through Gilbert.

42) Dee was already well acquainted with much of the area that Gilbert was going to visit in the course of the expedition, since he had mapped a great deal of the region and written

several treatises pertaining to 'Atlantis' (see CR, pp. 25-26 and Introduction pp. 164-5).

50) See 64b, 30.

52) At 62b, 37-38 Dee and Kelly were described as hand and finger. This image here also refers to Kelly's subservient but necessary role to Dee, for Kelly is to tell Dee what he sees while Dee must interpret the significance of the visions.

MN44) 'Darkness behind the back'.

fol. 65b.

1-4) During early March Dee had met with Adrian Gilbert and John Davis and others concerned with the North-West Passage expedition, and on the 18th he had been visited by a Mr. North from Poland, who brought 'salutation from Alaski, Palatine in Poland' to the Queen and to Dee (Diary). Dee was to meet Lasky on 13 May and leave for the Continent with him, Kelly and their families on 21 September. Some plans might already have been under way in March concerning the possibilities of going abroad, perhaps instigated by Lasky's salutation. See also line 25 below.

6) let]

'hinder'.

7) The warnings that a new age is soon to dawn may have had some influence on Dee's Continental journey (see Introduction pp.173-175).

10) 'O book, book, book, life to the good, [but] in truth death itself to the wicked'.

11-12) 'Great are his wonders contained in you [i.e. the book]: and great is the name of your seal. The light of my medicine [be] with you'.

14) 'Glory, praise and honour be to God the Father, and Son, and Holy Ghost'.

MN10) 'The book'.

17-18) 'May they all perish who work against the virtue of my name: and who have hidden the light of my justice' (reading justitia mea as an error for justitiae meae).

21) Multa...ipe]
'We [suffer] many things, because he [God] suffers many things'.

23) See lines 25-31 below.

25) Dee probably went to London for further discussions concerning the North-West Passage expedition.

28) apon]
'upon'.

30-31) See the spirit at 61a, 12-15, who is also covered with hair beneath his apparel.

31-32) Once again Kelly was prepared to leave Dee's household. The 'k' of his initials is miniscule.

36-37) See Luke XI, 11-12.

38-40) Dee instigated the Action to question Raphael concerning Kelly's experience.

42) Camikas zure]
The meaning of these Enochian words is not known.

44) The white fire probably signifies the Holy Ghost inspiring Raphael's words.

46) By 'the works of thy hands' Raphael here means man and/or spirits of darkness.

50) His]
Satan's.

MN17) 'Plotters'.

MN30) 'Hairy'.

fol. 66a.

1) ponishment]

'punishment' (see also line 45 below).

2) Satan is not one of those for whom redemption was offered as a possibility (see 55a, 40-41).

10) greif]

'grief'.

13-14) tentations]

'temptations'.

20) kindenes]

Also in the sense of 'kinship' with God's Creation.

23) See 65a, 28-32.

24-25) The greater is the steadfast application of Dee and Kelly to the work, the greater the work shall be.

26) 'Truth' is ommitted from this line (see MN26).

27) they]

Evil spirits assuming the shape of good spirits.

36-37) See 65a, 7.

39) sow]

'sew'.

39-40) Evil spirits are permitted to bring troubles upon man for his sin in this world as well as in the after-world.

42-43) This promise was of great significance to Dee (and has to some extent proved true, albeit some Actions were lost and the memory of the extant Actions has not always been sympathetic).

46) See the two birds whose wings were joined together at 42b, 3-6.

49) immediate]
'direct, without an intermediary'.

51) apon]
See 65b, 28.

51) those that are present]
The disciples of Christ.

MN22) 'Raphael's office'.

MN46) The vision of the two birds occurred during the Action of 4 May 1582 (42b, 3-6).

fol. 66b.

1-3) A reference to the coming of the Holy Spirit at Pentecost (Acts II, 1-4) and possibly in line 3 to the witnessing of

the Transfiguration (Matthew XVII, 1-10).

5)'Let the vengeance of God come and the lying tongue be afflicted'.

10) sknorked]

'To snork' is a dialect form meaning 'to snort or grunt' (OED).

12) 'Let him speak, for he is not ours'.

14) See 61a, 3-10.

16) our good frende]

Raphael.

17-18) The spirit is only permitted to speak through God's grace.

21) Gargat]

No further reference exists to this name in Dee's writings and I have not been able to trace any other origin.

22) sentence]

'meaning'.

26-29) Dee does not shy away from trying to convert the spirit to the ways of God.

36) Sic soleo iniustis]

'Thus I am accustomed [to deal] with the unjust'.

38-39) 'O Lord, purify your holy place and destroy the iniquity of your enemies'.

43) 'The true vision is truly noted. Let it still be noted to the glory of God'.

45) ye]

'Yea'.

46) 'I have spoken and it is done'.

47-48) common externall Judgmēt]

The judgement of the world.

48) the appertenances]

I think Dee is doubting Gilbert's aptitude for the evangelical aspect of the voyage rather than his suitability as a leader of the expedition.

50) See Psalm VIII, 2, Matthew XXI, 16, and Isaiah XXXV, 6.

51) the sonne]

'the sun'.

MN25) See 86b-87a (pp. 152-153 in Ashmole's pagination).

fol. 67a.

1) or man, so brittle a substance?]

See Genesis II, 7.

2) ientle]

'gentle'.

3) in a palpable imagination]

Animals clearly have minds, though incapable of rational discourse. Nature is here seen as residing in all created things, but in different ways: in trees and plants as a quality merely of life and growth; in animals as a discernible though elementary mind; in man as her true self and in her full glory.

4) the quantities]

In particular the elements, but presumably Nature mixes in man all that may in man be called Nature (i.e. not divine) according to the correct ratio.

6) norrished]

'Nourished'. Nature nourishes all in their kind, binding all differences together.

8-9) body...leadeth him]

These are body, soul and spirit (see MN8). Man is divided into three parts according to Agrippa: 'the naturall spirit ...is the middle by the which the soul is united with the flesh and the body, by the which the body liveth...which yet

in some sense is also corporeall, notwithstanding it hath not a grosse body, tangible and visible, but a most subtile body and easie to be united with the mind viz. that superiour and Divine one which is in us' (Occ. Phil. III, 36, p. 461, misnumbered as 445). This 'naturall spirit' is the Animus Mundi. The third quality in Raphael's description could be equated with the Animus Mundi in that the strength of God could be seen as the binding element of the Creation, but I think the sense of Raphael's remarks is rather that man is composed of the corporeal, the spiritual and the divine. The divine part of man is not God, but rather the strength of God, and some correlation can be made with the concept of Νοῦς (Mind) in the Hermetic treatise Pimander. The supreme god is sometimes Νοῦς , but it is also man's intellect (working in a state free of the senses) and it is only through Νοῦς that God himself is knowable.

10) earth...fire]

According to Plato the elements differed in form rather than in substance and should therefore be spoken of not as 'being a thing' but rather as 'having a quality' (Timaeus, edited by Desmond Lee (Harmondsworth 1971), 17, p.67). In this he was followed by Aristotle, who added the theory of exhalations from which the alchemists derived much of their theory of transmutation of metals (see Taylor, The Alchemists, pp. 12-17). Plato, however, wrote that when earth met fire,

it would be dissolved, but finally become earth again, for its parts 'can never be transformed into another figure' (Timaeus, 24, p. 78). Just how earth may 'in mixture' become fire in any permanent sense is therefore not clear, but Raphael's words may have a symbolic meaning: earth-(man) may, by the addition of an external fire (the Holy Spirit) and a comingling with it, become fire (divine).

12) the dogged harted people]

Israel in captivity.

13) the twelue Lamps]

The apostles.

20) him]

Adrian Gilbert.

23) John Davis]

See Introduction pp. 87-88. Davis was also involved in the expedition to find a North-West Passage.

ax]

'ask'.

24) Kalendar]

'list, register'.

25) the things before prescribed]

The angelic language.

28) 'To God alone be all honour and glory'.

34) Dee had been requested to prepare details concerning the reformation of the Julian Calendar and give his opinion concerning the scheme propounded by Pope Gregory XIII. He had delivered his treatise to the Lord Treasurer on 26 February 1583 (Diary) to whom it was also dedicated. The work caused much controversy, although Dee's calculations were generally approved by contemporary mathematicians. Pope Gregory's scheme (which was finally adopted by Chesterfield's Act of 1751) advocated that eleven days should be dropped from the Julian Calendar, whereas Dee proposed that ten days should be omitted. The Queen, advised by the bishops, did not accept either scheme. Dee's treatise is now Ashmole MS 1789, arts 1 & 3.

36-37) Concerning the voyage to discover a North-West Passage Dee had noted on 16 July 1582 that Sir George Peckham 'promysed me of his gift and of his patient [sic for 'patent'] ...of the new conquest' (Diary), while he had already been granted 'the royaltyes of discovery all to the North above the parallell of the 50 degree of latitude' by Humphrey Gilbert on 10 September 1580 (Diary). Dee is officially named in the request of 1582 that a patent be given for the North-West voyage.

39) behofe]
'advantage'.

42) partition]

'difference'.

43-44) These lines may be paraphrased as: 'all things have a share in an overall quality, but taken separately many different qualities are seen to make up this unity'.

49) in speculation]

'looking forward to the effects'.

ol. 67b.

5) intermedled]

'intermingled'.

8) Instigators]

These instigators or causes might be temporal or spiritual.

9-13) See 67a, 38-39. There is a difference between worldly advantage and spiritual advantage. Raphael offers no worldly help concerning Dee's setbacks, but offers comfort in the form of spiritual advancement, though with an accompanying disappointment in worldly affairs.

12) choseth]

Sic for 'chooseth'.

14) David was annointed as a future king by Samuel while he still tended his father's sheep (I Samuel XVI, 13), Samuel having been instructed by God (I Samuel XVI, 1-7).

22) It seems from the sense and the following line that the question should be in the negative.

23) yej]
This could be 'yes', the form of 'yej' arising from an accidental dot above the final 's' ('yeȷ'), and this is how Ashmole read it (see Sloane MS 3677, 109b). Greater sense is made, however, if 'yej' is regarded as an error for 'yet'.

24) ame]
Sic for 'am'.

28) the two former points]
See 67a, 34-37.

30) God, being all powerful, has rule over the acts and judgments of princes, but exercises that power according to his own judgment.

32) 'A twofold secret'?

37) shote]
'shoot'.

35-44) Dee is promised a future role of power as one of God's elect.

MN2) 'Proper angels'.

MN36)'Deceitful speech'.

MN47) 'Prevailing'.

'ol. 68a.

1) as thow hast deliuered]

This may mean either 'as you have said' (see 67b, 26-28) or 'as it has been delivered to you' (i.e. as Raphael has indicated at 67b, 35-50).

3) all Offices]

The 49 spirits who govern the world.

6) As things be planted here]

Either Dee has collected the various items for making the magical instruments or he is merely referring to the instructions written ('planted') in the manuscript (see line 10).

7) eas]

'ease'.

10) compendious]

'Abridged'. Dee thinks that a form of operation more suitable for travelling is required, which operation will not use the large Holy Table. Dee may already have been contemplating his Continental voyage.

16) the other]

Adrian Gilbert (see MN14).

19) The Erth and the tree]
Kelly and Dee (see MN17). Gilbert as the planter is not absolutely necessary to the Actions (see MN19).

21) God is invoked as a witness.

25) God shall performe the, thy Philosophicall Harmonie]
God will answer Dee's prayer for help and angelic visitation (see MN26)

27) physitien]
'physician'.

30-33) 'To almighty God, our creator, redeemer and sanctifier, be all honour, praise and act of thanks'.

MN26) 'Deus,in adiutorium meum intende: Domine ad adiuuandum me festina: Gloria [Deo], Patri, et Filio et spiritui [Sancto]' (see 5a, 7-10).

37) good friday]
29 March 1583.

38) savor]
The term is used in the general sense of 'sensation'.

40) This occurs again at 69, 8.

46) the paper of the letters]

A paper containing the letters of the Enochian alphabet, either fol. 64b or a transcription thereof.

ol. 68b.

4) This should properly read: 'the first side of the first leaffe of the boke'.

7) od]

'Odd' in the sense of 'extra'. 49 X 49 totals 2401.

10) Each side of the book in fact contains 2401 words, rather than 2401 letters (see 69a, 40-42).

11-15) The drawing of the rod El measures 36mm by 1mm.

14) The rod has previously been described as being two parts black and one part red (58a, 12-13).

16-20) The diagram on the right measures 40mm (1.6 inches) square.

16) Keph van]

The Enochian for the letters 'Z' and 'U'/'V'.

17) The Enochian for RESCH.

21) Med gal]
OD.

23) ADAPH

24) 14 letters have so far been shown occupying 3 squares.

25) MAL. At 64b, 12, the last letter is spelt 'vr', but the sound is like 'ourh' (64b, 17).

26-51) SES GENO AU MARLAN O MUSPA AGIOD PAN GA SES GAMPEDAZ CAPCNEH GO OD SEMELABUGEN DOMNA PHIAM GA VANCRAN VREPRES ADEPD AZE DRUZ TARDEMAH (such words as are translatable are dealt with in the Commentary to 69a, 27-33).

29) δρυξ is the Greek transliteration of 'druz'.

MN6) Dee's working out of 49 X 49.

MN44) 100 letters have been shown by the end of this line.

ɔl. 69a.

1-21) VA CESTS GRAPAD SED UNBAR DOMIOL ADEPOAD CHEVACH / MAH / OSSHE / DAPH ONIZDAR PANGEPHI ODAMH GEMEDSAL A DINOZA HOXPOR ADPUN DAR GARMES.

25-26) See Jeremiah XIX, 3-4 and John X, 2-4.

27-33) Dee evidently wrote these words of Enochian as he heard

them spoken by Kelly. He then at a later time transliterated the words given between 68b, 16 and 69a, 21, making the appropriate corrections. Some words, however, he failed to correct properly. The true text should read: Zuresch od adaph mal ses geno au marlan o muspa agiod pan ga ses gampedaz capcneh go od semelabugen domna phiam ga vancran vrepres adepd aze druz tardemah va cests grapad sed unbar domiol adepoad chevach mah osshe daph onizdar pangephi odamh gemedsal a dinoza hoxpor adpun dar garmes. The letter van may represent either 'u' or 'v' and veh either 'c' or 'k'. The only words which are translatable (i.e. appear in the Calls in Sloane MS 3191 which bear an interlineated English translation) are:

od....'and / are / and are'.

a....'on / the'.

mal may have some connection with fire from malpurg, 'fiery darts'; malprg, 'a through thrusting fire'; malpirg, 'the fires of life and increase'.

o can stand for the number 5, but in conjunction with other words can mean 'that' or 'but'.

38) sely]

'holy, blessed, or poor' (see 42b, 41).

MN14) 100 letters are written between the end of 68b, 44 and the beginning of 69a, 14. A further 235 letters are then shown.

MN27) There is no indication as to where Dee obtained the word 'veresk', unless that is how he heard 'zuresk' at some stage.

fol. 69b.

8) See 68a, 40-43.

10) 'Eternity in heaven'.

13) Mensuratur]
'It is measured'.

14) Sint...intelligant]
'May their eyes be opened that they may understand'.

18) 'The second from the first' (i.e. the second line).

19-48) IHEHUSCH GRONHADOZ ARDEN O NA GEMPALO OICASMAN VANDRES ORDA VEVEIAH NOS PLIGNAPHE ZAMPONON ANEPH OPHE[C]D A MEDO[Z]X MARUNE GENA PRES NO DASMAT VORTS MANGET A DEUNE DAMPH NAXT OS VANDEMHNAXAT (A DEUNE is a hyphenated word: see 70a, 25).

fol. 70a.

1-20) OROPHAS VOR MINODAL AMUDAS GER PA O DAXZUM BANCES ORDAN PA PRES UMBLOSDA VORX NADON PATROPHES UNDES ADON GANEBNS IHEHUDZ.

11) Incomprehensibilis...tua]
'You are incomprehensible in your eternity'.

22) While making the corrections Dee at first thought that there was an error in 'Ihehusch', but then discovered that there was not and so put a line through the dots he had placed under that word.

22-27) The corrections made by Dee are true, with the exceptions of 'plignase' (23) which should be 'plignaphe' and 'ma' (26) which should be 'pa'. There is also some doubt about 'ganebus' (27) as opposed to 'ganebns' (see line 19 and MN19). The words for which a translation exists are as follows:

o.....'five' or 'that' or 'but'.

a.....'on' or 'the'.

os.....'twelve'.

There may be some connection between vorts (line 24), vor (25) and the two words vors, 'over' and vorsg, 'over you'. Adon (27) may be related to adoian, 'the face'.

Ihehusch sounds like Jesus and many words in Enochian beginning with 'I', 'Iad' and 'Ieh' concern attributes of God (e.g. Iad, 'God'; Iadnah, 'the ark of knowledge'; Iehusoz, 'his mercies'). On the grounds that Ihehusch signifies Jesus, it is possible to conjecture that vandemhnaxat (25) means 'disciples / apostles / followers' since it is preceded by os, 'twelve'.

32) Gehudz]

This is presumably how Dee first heard Ihehudz (28), but he corrected it when making the fair copy which forms this manuscript (see line 36).

36) soluted]

'solved'.

38) cōteyne]

'contain'.

42) The visions disappear on account of Dee's presumption in requesting a faster method of delivery.

MN19) van]

The letter 'u' in Enochian.

fol. 70b.

2) Line 2 is completed to the right hand of line 3.

6) See Isaiah V, 21.

10) There is perhaps the word 'are' missing before '49 voyces'. There are 49 leaves in the book, each with a square of 49 X 49 spaces.

19) God in his role as a God of vengeance to the wicked is frequently likened to a whirlwind (see for instance Isaiah LVI, 15, Jeremiah XXIII, 19, Nahum I, 3 and Zechariah IX, 14).

20) 'We are far from the perversity of destruction'.

26) here]
'hear'.

29) Whether 'element' means letter, word or syllable is not clear and the 49 ways of understanding are never explained.

31) The implication is that when the single language of man was confounded at the Tower of Babel, it was split into separate languages which it already contained. Perhaps these languages were 49 in number (see line 29).

35) 'There is nothing here which is not perfect'.

37) See 65a, 7-8.

38) here]
i.e. into the stone.

40) Dee is to receive instruction directly from God.

MN11) See 62b, 27-30 and 62b, MN29.

MN40) Theodidacti]
'persons taught by God'.

fol. 71a.

1) choseth]
'chooseth'.

2) This prophecy is frequently repeated in connection with the Book of Enoch.

3) Powre must distinguish]
I presume that this refers to the election of Dee and Kelly by God for the furtherance of God's purposes.

4) by thy finger]
Kelly was described as the finger to Dee's hand at 62b, 37-38.

9) There are two senses to the word 'see'. Dee and Kelly may see that God's 'might is great'. God's sight is 'the light of his own powre' and 'till he see' is to be understood in the sense of God's looking and sending forth his light, rather than receiving it.

12) workmanship]
'Work', an early usage according to OED.

15) Ne Ne Ne na Iabes]
Enochian for 'holy, holy, holy, Lord God of Hosts' (ne, 'holy'; na, 'Lord of Hosts'; Iabes, 'God, Lord, Supreme Life').
See Isaiah VI, 3.

16-18) 'Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of the glory of his majesty, to whom be alone be all honour, praise and glory' (the Sanctus).

MN1) 'Power'.

22) A voyce like a Thunder]

God's voice (see Job XXXVII, 4; XL, 9, and Psalm XVIII, 13).

25) Aqua vita is alcohol achieved through distillation; it burns with a blue flame.

26) Sum]

'I am' (see Exodus III, 14).

29) Impleta...tuo]

'All things are fulfilled to your glory and honour'.

35) The fire enables Kelly to read and understand the words (see 71b, 7) and when the fire leaves him he can no longer understand the language. See Acts II, 3-4: 'and there appeared unto them cloven tongues like as of fire, and it sat upon ach of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance'.

44) 'Thus I am accustomed to purify the errors of men'.

MN33) This sketch measures 5mm square and represents the book.

fol. 71b.

2) mowght]

'might'.

4) See Commentary to 71a, 35.

11-14) The translatable words are:

ge.....'our / not'.

da.....'there'.

o.....'but / that / five'.

a.....'on / the'.

16) Ergo...Sum]

'I am he who is in you. Therefore to myself who is'. The second sentence is rather like a reply to line 17. Concerning the relation of 'Sum' to the Tetragrammaton see Commentary to 42b, 15.

17) 'Not to ourselves, O Lord, not to ourselves, but to your name do we give glory' (see Psalm CXV, 1).

19-24) Apart from 'o' (see Commentary to lines 11-14 above), the translatable words are as follows:

ar.....'winnow / that / so that'.

la.....'one / the first'.

de.....' of / to'.

ca.....'therefore'.

ol.....'I / myself'.

Whether 'ŏl' is the same as 'ol' is uncertain.

27) Orate]

'Pray'.

32-34) The translatable words are:

ar.....'winnow / that / so that'.

a.....'on / the'.

fol. 72a.

1-12) The translatable words are:

a .....See Commentary to 71b, 32-34 above.

es.....'four'.

da.....'there'.

iads is probably related to Iad, 'God'.

Concerning Ihehusch (line 2) see Commentary to 70a, 22.

17) Locus est hic sanctus]

'This place is holy' (see 71a, 46).

18) Sacer est a te Domine]

'It is [made] holy by you, O Lord'.

21-30) The translatable words are:

gah.....'spirit(s)'.

da.....'there'.

ar.....'winnow / that / so that'.

a.....'on / the'.

ors.....'darkness'.

adma may be related to adna, 'obedience'.

NA must be the name of God (see Commentary to 11b, 34, and also fol. 74a, MN26).

MN3) It is unlikely that this is a translation of adipr, but rather that Dee is noting a significance between spelling and pronunciation.

ol. 72b.

1-5) The translatable words are:

las.....'rich'.

a.....'on / the'.

o.....'but / the / five'.

Concerning Na see 11b, 34 and 74a, MN26.

10-12) This is not a direct biblical quotation, but see I Chronicles XVI, 9 and Psalm CV, 2.

22) Magnus]

'Great'.

23) Locer...Deo]

'A holy place acceptable to God' (see 72a, 18).

26) This reads vlla doh in Enochian script, or more properly doh vlla since Enochian is written from right to left (allv hod). A transposition of the words takes place in the next line.

27-32) The translatable words are:

par.....'they / (in) them'.

olna may be related to oln, 'made'.

Concerning NA see 11b, 34 and 74a, MN26.

MN23) 'A holy place'.

MN26) The letter 'v' should be ℸ in Enochian whereas here it looks more like veh, ℶ , 'c'.

Col. 73a.

1-5) The translatable words are:

dax.....'loins'.

o.....'but / that / five'.

ar.....'that'.

a.....'on / the'.

da.....'there'.

gohed.....See MN3.

cruscanse...See MN5.

nap may be related to napta, 'sword(s)'.

7-18) The translatable words are:

a.....'on / the'.

pola.....See MN11.

par.....'they / (in) them'.

iad.....'God'.

dax (line 10) may mean 'loins' but its presence as part of a compound word raises some uncertainty.

ALLA may be a borrowing of the Moslem name of God.

21-26) The translatable words are:

a.....'on / the'.

la.....'first'.

ALLA.....See Commentary to lines 7-18.

MN17) Dee originally miscalculated by not regarding the underlined words as compound words.

MN21) Dee miscounted and thought that there were only 48 words shown, A possible underlining of 'sama' (line 15) to make the compound word 'no tempa ro sama' shows in the manuscript, but I am not convinced enough of its existence to put it in this transcript; it may be just a mark or the end of the pen stroke since it does not underline the whole word. Whatever the reason for Dee's miscalculation, if his marginal note is correct, one would expect the next group of words to be 50 in number. They are however only 49 as usual. See also 79b, 13.

Fol. 73b.

5) a peces]

'in pieces'.

7-12) The translatable words are:

a.....'on / the'.

o.....'but / that / five'.

ne.....'holy'.

asch (line 9) may be related to Ascha, 'God' (73a,MN3).

14-20) The only translatable word is a, 'on / the'.

22) Orate]

'Pray'.

23-29) The translatable words are:

crus.....'more'.

a.....'on / the'.

la.....'first'.

par.....'they / (in) them'.

Mica may mean 'power', since all compounds of mica concern power and might.

MN9) See 64b, 34.

MN14) See 72a, MN23.

MN24) Cruse]

'A pot, jar, bottle or drinking vessel' (OED)

ol. 74a.

1-8) The translatable words are:

iaisg.....See MN2.

a.....'on / the'.

os.....'twelve'

de.....'of / to'.

Peleh (line 8) may be a name of God (see Pele at 12a,46).

chramsa.....SeeMN4.

iaialphzudph may be compounded partly from iaial, 'include / conclude'.

12) Orate]

'Pray'.

15-21) The translatable words are:

galsagen.....See MN14RH.

ar.....'winnow / (so) that'.

a.....'on / the'.

23-28) The translatable words are:

a..... 'on / the'.

la.....'first'.

ar.....'winnow / (so) that'.

da.....'there'.

ne.....'holy'.

Concerning life see MN24.

MN7) 'Iently' (gently) refers to the 'ch' sound which should be soft rather than hard. Dee often notes the hard sound by writing a 'k' above the 'ch' (see line 2).

MN16) This refers to the word 'alpan'.

MN24) Quite what the words mean is not clear, though their implication is explained.

MN24RH) There is no evidence as to when Dee first heard the phrase.

MN26) See 71a, 15.

fol. 74b.

3-8) The translatable words are:

a.....'on / the'.

os.....'twelve'.

om.....'know / understand'.

dax.....'loin(s)'.

Sem (line 8) appears to mean 'in his place' (see MN8).

10-15) The translatable words are:

a.....'on / the'.

ag.....'none / no / no one'.

There are only 48 words here if the compound word ar pah (line 14) is in one square, but the marginal note suggests that the two parts of the word are in different squares and so might be mistaken as being separate words.

17) See 72b, 7-8.

21-22) 'Glory be to the Father, Son and Holy Ghost, now and always'.

29) Bonus...es]

'It is good, O God, because you are goodness itself'.

30) Et...Magnitudinis]

'And [it is] great, because you [are] the magnitude of greatness itself' (i.e. God is the sum of greatness).

31) Adgmach means 'much glory' (see MN31).

32) Sum...locus]
'I am, and this place is holy'.

33) There is no translation of hucacha, but considering its sound and context it is possible to hazard a guess that it means 'in the highest'.

36) Presumably NA is again the name of God NA.

MN32) 'A holy place'.

fol. 75a.

1-6) The translatable words are:

ar.....'winnow / (so) that'.
vors.....'over'.
gascampho.....'why didst thou so?' (see MN4).
ge.....'not / our'.
Befes argedco..'O Befafes, we summon you with humility and adoration of the Trinity' (see MN5).

9) 'Welcome to you in [the name of] him who is with you'.

12-15) Kelly is reading out the words and Dee is presumably repeating them as he writes them. Raphael warns that this repetition will result in the Enochian being put to use as invocations at the same time as being written down. The troubles that could ensue are shown by Kelly's experience detailed at fol. 88b.

24) axed]

'asked'.

28) 'Vors' customarily means 'over'.

34-35) God will make Dee hear and write the words perfectly.

40-46) The translatable words are:

ors.....'darkness' (though here it is part of a compound word).

arphe.....'descend'.

MN5) Deus sine fine...Deus a Deo]

'God without end...God from God'. The note is erased on account of the fact that orh is defined as a wicked spirit 'contrary to Befafes'. Even here, however, some confusion remains, for the note of the wicked spirit in fact refers to arzulgh (see second MN5).

MN5RH) Orh is underlined and is presumably the word to which this note has reference, although semhaham may be connected with the shemhamphorash, the 72 letter name of God extracted by the kabalists from writing Exodus XIV, 19-21 boustrophedon (see C.D. Ginsburg, The Kabbalah (London 1865) pp. 138-141).

MN5 following) Lumen a Lumine]

'Light from Light'.

MN5) Spiritus...tenebrarū]

'The spirit orh is the second in the scale of the imperfection of darkness'. The source of this information is not clear.

Fol. 75b.

3-9) The translatable words are:

las.....'rich'.

uran.....'see'.

Asch may be derived from ascha, 'God'.

11-16) There are no translatable words in this passage.

18-24) The translatable words are:

lu.....'nor'.

26-31) The translatable words are:

ca.....'therefore'.

Bobagelzod must derive from the spirit Bobogel, despite the slight difference in spelling.

MN3) The 'preface' would therefore be up until the recitation of the 23rd line of the square which is 49 X 49.

Fol. 76a.

4-9) This time Kelly does not lose his understanding of the language and its significance immediately.

10-12) 'To our living, true and omnipotent God be all praise and act of thanks, now and always' ('graz' for 'gratiarum').

16) Quia...infinita]
'Because God, God, our God himself, whose infinite mercy'.
The sentence is unfinished.

21-27) There are no translatable words in this passage.
The words in capitals would seem to be names.

29-35) The translatable words are:

sem.....'in his place' (see 74b, MN8).

dax.....'loin(s)'.

MN31) It is not clear whether this note refers to tohcoth or Labaäh, since both are underlined.

ol. 76b.

1-8) The translatable words are:

geh.....'thou art'.

padgze.....See MN6.

10-17) The only translatable word is Congamphlgh (see MN11).

19-25) Assuming that parts of compound words will not necessarily retain the meaning assigned to them as individual words, the only translatable word is dax, 'loin(s)'. In order for these words to fill 49 squares each part of a compound word must occupy a different square, and one other word must further be split into two squares; lothe (line 22) is the most likely candidate as it is underlined in two sections.

26-28) There are no translatable words in these lines.

MN6) 'Justice from the least divine [power, but] without blemish'.

MNLL) fide]
'by faith'.

Fol. 77a.

1-2) There are no translatable words in this passage.

6-10) There are no translatable words in this passage and taking each part of the compound words to be in different squares, the total comes to fifty and not to forty-nine.

12-17) There are no translatable words in this passage, but the excess number of words in lines 6-10 is compensated for by there being only 48 here.

19) Orate]
'Pray'.

20-25) There are 51 words here (2 in excess, not 3 or 4 as Dee writes in MN23), none of which is translatable.

30-31) See 39b, 50-51.

ol. 77b.

4) Expectas expectaui Dominū]

'I waited patiently for the Lord', Psalm XXXIX, 1 (Vulgate); Psalm XL (Authorised).

8) Charles Sled]

No information is forthcoming on this person.

9-12) Dee takes this as a prophecy that the Jews will be restored to their land. The image of the headless people may simply represent the Jews scattered over the face of the globe, but may also be derived in a circuitous way from I Corinthians XI, 3, where St. Paul writes that 'the head of every man is Christ', whom the Jews rejected.

15-16) A Trinitarian symbol.

21-27) The translatable words are:

iusmach.....'begotten' (see MN22).

amma.....'curse(d)'.

iadsma (26) probably concerns some aspect of God (iad means 'God').

29-36) There are 51 words here, counting Adgzelga and the underlined dox an ga had as each single words, but the hyphenated last word as two. If the corrected version of the first word is taken into account there are 53 words and there is no method of reducing the number down to 49.

The translatable words are:

phama.....'I will give' (see MN30).

od.....'and'.

bethlemcha may well mean 'Bethlehem' in which case iehusa (33) and iehuscoth may refer in some way to Jesus (cf. iehusoz means 'mercy').

ol. 78a.

1-6) There are only 43 words here, even counting the parts of the compound words separately. The reason given for this shortage is that Kelly was not given time to read the line properly (see MN2).

The translatable words are:

Arphe.....'I desire the O God' (see MN1).

apachana.....'the slimy things made of dust' (MN3).

vges (3) may be connected with 'strength' (see vgeg, 'become strong'; vgegi, 'waxeth strong'; vgear, 'strength').

8-15) There are no translatable words in these lines, although Na zuma may be related to the name of God NA.

17-22) Do nasdoga matastos is translated in MN19 and vnchas may be related to vnchi, 'confound'.

24-29) There are no translatable words in these lines.

MN19) This refers to do nasdoga matastos.

Col. 78b.

1-8) The only translatable word in these lines is lu (line 4) which in Sloane MS 3191 customarily means 'nor', but is translated here as 'from one' (see MN4).

12-14) 'To God alone be all praise, honour and glory through all eternity'.

19-20) See 68a, 40-43.

21) SVM]
'I am'.

22) Sum quod sum]
'I am that I am' (see Exodus III, 14). There seems to be no relation of gahoachma with either the Hebrew or the usual Enochian word for 'I am', zir(do).

23-28) There are 52 words here if each interrupted underlineation is treated as a hyphen, but there is no method by which the number may reduced to 49 according to a consistent rule. The only translatable word is lu (see Commentary to lines 1-8 above).

30-32) Counting the interrupted underlineations as hyphens there are 49 words here, but none are translatable.

ol. 79a.

1-4) Only 47 squares would be filled by these words. The translatable words are:

Nostoah.....'it was in the beginning' (see MN1; geuamna may form part of the phrase).

da.....'there'.

iurehoh is partly explained at MN4.

6-9) Only 44 squares would be filled by these words (see MN9). The only w rd that can in any way be translated is NA, the name of God.

13) See 77b, 15-16.

14) Laua zuraah]

See MN14.

15) noyce]

'noise'.

16-23) The translatable words are:

iana (which) may refer to the Daughter of Light (26b, 45).

dax.....'loin(s)'.

oxex.....'vomit'.

lonsas may be connected with lonsa, 'power'.

25-29) The translatable words are:

Amgedpha.....See MN25.

galdamichaël presumably describes some attribute of the angel Michael and iadse some attribute of God (iad, 'God').

MN14) Pray into god]

Sic for 'pray unto God'.

MN21) See 10a, 26.

MN27) See 80b, 38.

ol. 79b.

1-2) Om is the only translatable word, meaning 'know / understand'.

3) sindall]

A thin rich silken material. The colour blue can signify hope, faith, the Virgin Mary, eternity (applied to God) and immortality (applied to man) in ecclesiastical symbolism (Cirlot, Dictionary of Symbols). Blue also forms the outer lines of the Holy Table and Dee notes that his copy of the book is likewise to be covered in blue (MN4).

11) This probably refers to a flash of lightning rather than a growing light. The word in its archaic form can mean either.

12) See 71a, 46 and 77b, 15-16.

13) See Commentary to 73a, MN21.

16) perceyuerance]
It is unlikely that this refers to steadfastness in this context; a meaning of 'perception' would be more appropriate. The OED does not list this form, but does list 'apperceyvrance'.

18-19) 'Let all creatures unceasingly sound the glory and praise of our creator'.

25) thrise]
'thrice'.

33) See Exodus III, 14.

34) 'May his voice come that he may tell the sons of men what is to come'. The speaker is Uriel (see line 36).

36) 'Blessed is he who comes in the name of the Lord'

39-40) These may perhaps represent Kelly and Dee (so often represented by Δ), imbued with God's knowledge.

42-44) The month of misery will therefore be September 1583, and on the 21st day of that month Dee left Mortlake with his wife and children, Kelly and his family, and Albert Lasky, for the Continent (Diary).

'ol. 80a.

5) Uriel holds up the triangle of fire (see MN5) which may represent Dee inspired with heavenly wisdom.

7) The number 49 is significant to the book containing the angelic language.

11) This other]

The ball of fire (see MN11).

11-13) Ashmole writes 'the seveanth part' but Dee certainly wrote 'seventith' (i.e. seventieth) and the cause of Ashmole's transcribal error is unclear. Whereas Dee is to receive the knowledge that will 'renew' him many times, Kelly is given a fraction of the wisdom symbolised by the round ball of fire (see lines 42-43 below). Kelly's proportion is $\frac{1}{5390}$ if 'the first part of seuenty seuen' means $\frac{1}{77}$. Apart from the customary significance attached in magic to the number seven (see Commentary to 18a, 32), I can find no importance in these numbers.

14-15) See John XX, 22: Christ 'breathed on them, and saith unto them, Receive ye the Holy Ghost'.

16-17) See Introduction pp. 143-144.

20) the tyme of God his Abridgmēt]

The writing of the book is to hasten the coming of God's kingdom upon earth.

24-25) See Exodus XXXII, 33; Deuteronomy IX, 14 and XXIX, 20.

27) hable]

'able'.

36) Eache line]

Each line of letters in the angelic language.

40-41) 'Behold the servant and wretched little man of our God; let it be done to me according to the pleasure of his will'. To an extent this resembles Mary's reply to the Annunciation.

42-43) Presumably this is reported by Kelly rather than seen by Dee. The fire comes from the ball and not the triangle.

Col. 80b.

4) Mistres Haward]

Frances Seymour, daughter of William, Lord Howard of Effingham (1510?-1573) by his second wife Margaret (d. 1581), and herself the second wife of Sir Edward Seymour, Earl of Hertford (1539-1621). They were married sometime before 1582 and she died without issue on 14 May 1598 (DNB).

5-6) The Action began at 10.15 in the morning (see 78b) but began again, after an interruption, in the afternoon (see 79b).

9) See 79b, 42-44.

27) in character]
In the angelic script.

30) Kelly must have a book before him in which to write down the words from the visionary book on the table. The description in line 31 fits the first page of the Book of Enoch (Sloane MS 3189, fol. 3a) exactly, and this suggests that the Book of Enoch was written as the words were first delivered, at least up until the section that is composed of squares 49 X 49, and is not a fair copy.

35) second page of the first leafe]
See Sloane MS 3189 fols. 3a-4a. In fact these are two pages, but Ashmole's correction of 'page' to 'row' (MN35) is of no help (as the erasure presumably shows he realised).

37) The Enochian script in fact reads asney vah nol (see MN38). The mistake remains in the Book of Enoch.

38-42) None of these words are translatable. The lines are continued on fol 82a.

›l. 81a.
This inserted leaf measures 200mm high by 142mm across. The letters in the left hand column read NHQBUFXODZLSGAP as do those in the right hand column. The central column reads CETPRIM. The statement that they concern 'letters names, vsed in sense' suggests that these are letters used as numbers.

The parts of the Enochian language for which a translation does exist do not bear this out however, for the numbers are represented by different words: 5 is O, 1 is L and 9 is M, for instance. There are some indecipherable notes at the bottom of the folio, which is not transcribed by Ashmole in Sloane MS 3677.

fol. 81b.

This folio is written sideways.

2) The book in the vision consists of 49 leaves, but Dee needs more than one leaf to write down the contents of the first leaf in the visionary book, thereby exceeding 49 leaves in his copy.

3-6) The last 9 rows of the second series of 49 shown consist only of single letters (see 85b, 11-19). The disparity between the size of square required to contain the words shown before these last 9 rows, a size that cannot fit in Dee's book (see line 2 above), and the size of square required to take the last 9 rows leaves Dee with considerable problems of transcription. This second series of 49 is called 'the first leafe' because it forms the first series in both the visionary and extant versions of the Book of Enoch. The previous series of 49 is not included in that book.

7-11) Dee has transcribed much of the tables by ear and so is uncertain about the true spelling of some words on account of the hard and soft sounds that the letters are capable

of representing.

14-17) As a result of the fact that not all rows consist of 49 words, a perfect table of 49 X 49 squares cannot be constructed. The table would be 'wide' since the squares would be filled with words rather than single letters; the ensuing tables in the Book of Enoch use only single letters or numbers.

MN) The word 'solgars' may give a clue as to the date of these notes. On 3 June 1583 Dee was given instruction to inscribe the word 'solgars' in Enochian script on a 'plate of lead' along with the name of a patient numerically expressed, in order to create a talisman which would act 'as a cure against...infections'. Dee had a certain Isabel Lister and 'another woman, who hath great need' in mind (see TFR, p. 5).

fol. 82a.

1-2) There are no translatable words apart from the name of God NA.

4-10) The only translatable word is os, 'twelve'.

12-18) There are no translatable words in these lines.

20-25) The only translatable word is adna, 'obedience'.

27-29) Apart from the name of God NA, none of these words are translatable.

MN4) This note concerns andsu.

MN10) Whether armad is one word or not, it must come from one square in order to maintain the total of 49 words.

MN17) Ω is the Enochian script for the letter 'P'.

'ol. 82b.

1-3) The only translatable word is nor, 'son(s)'. There are fifty words in this passage.

5-10) The only translatable word is orh, although its precise meaning is a matter of some doubt (see Commentary to 75a, MN5).

12-14) The translatable words are:

goho.....'(he) sayeth'.

vors.....'over'.

16-19) There are 50 words here of which only ol, 'I / myself' is translatable. Aschah may perhaps be related to ascha (see 73a, MN3).

21-25) The only translatable word is nor, 'son(s)'.

27-32) The only translatable word is ar, 'winnow / (so) that'.

MN14) In fact there are only 35 words.

MN32) There are in fact 49 words if the usual practice of regarding a hyphenated word as two words is followed.

fol. 83a.

1-3) None of these words is translatable and furthermore they would occupy 55 squares.

5-7) None of these words is translatable and they would occupy 50 squares.

9-12) The only translatable word is geh, 'thou art'.

14-17) The only translatable word is ar, 'winnow / (so) that'.

19-23) The only translatable word is par, 'they / (in) them'.

25-29) The translatable words are:

vors.....'over'.
las.....'rich'.
a.....'on / the'.

MN3) Dee may have written that there were 54 words, although there are in fact 55.

fol. 83b.

1-5) There are no translatable words, although lefe (line 4) has occurred before in the phrase life lefe Lurfando (see 74a, MN24).

7-10) There are 50 words, none of which is translatable.

12-16) The translatable words are:

ol.....'I / myself'.

ar.....'winnow / (so) that'.

The separation of ol and the name of God NA by the word madan suggests that madan is related to Mad, 'God'.

18-23) The translatable words are:

gah.....'spirit(s)'.

ol.....'I / myself'.

25-31) The translatable words are:

ol.....'I / myself'.

om.....'know / understand'.

There is some doubt over the meaning of gorh (see 75a, MN5).

33-35) The translatable words are:

ar.....'winnow /(so) that'.

geh.....'spirit(s)'.

lu.....'nor / from one'.

om.....'know / understand'.

MN19) This note refers to the first syllable of gunzanquah.

MN28) both these]

i.e. both paragraphs together.

fol. 84a.

1-2) There are no translatable words in these lines.

4-9) The only translatable word is vors, 'over'. Sabaothal is presumably related to Deus Sabaoth, 'Lord God of Hosts' and Iadd with Iad, 'God'.

11-16) The translatable words are:

geh.....'thou art'.

ar.....'winnow / (so) that'.

18-22) The translatable words are:

ol.....'I / myself'.

ne.....'holy'.

vors.....'over'.

24-29) The translatable words are:

ne.....'holy'.

a.....'on / the'.

vors.....'over'.

nor.....'son(s)'.

31-36) The translatable words are:

nor.....'son(s)'.

vors.....'over'.

a.....'on / the'.

ar.....'winnow / (so) that'.

ol. 84b.

1-5) The translatable words are:

ne.....'holy'.

ol.....'I / myself'.

a.....'on / the'.

7-12) There are no translatable words in these lines.

14-19) The translatable words are:

ar.....'winnow / (so) that'.

de.....'of / to'.

vors.....'over'.

geh.....'thou art'.

par.....'they / (in) them'.

goh is the root of words that betoken various parts of the verb 'to say' (e.g. gohe, 'say'; gohol, 'saying'; gohus, 'I say').

21-26) The translatable words are:

ors.....'darkness'.

adnah may be related to adna, 'obedience' and aldah to aldi, 'gathering' and aldon, 'gather / gird up'.

28-32) The translatable words are:

adna.....'obedience'.

nor.....'son(s)'.

34-36) The only translatable words are a, 'on / the' and geh, 'thou art', but they occur together (line 35) and the combined translation does not make sense.

MN26) There are only 48 words between lines 22 and 27.

fol. 85a.

1-2) The only translatable word is adna, 'obedience'.

4-7) The translatable words are:

ors.....'darkness'.

ar.....'winnow / (so) that'.

bah (4) may be related to bahal, 'cry aloud'.

9-11) None of these words is translatable.

14-17) The only translatable word is la, 'first'. There are only 47 words here.

19-22) None of these words is translatable.

24-27) The only translatable word is ar, 'winnow / (so) that'.

29-33) In order to make just 49 words neo must be counted as a single word despite its double underlining. The translatable words are:

geh.....'thou art'.

a.....'on / the'.

os.....'twelve'.

35-36) The translatable words are:

ar.....'winnow / (so) that'.

vors.....'over'.

gohor may be part of the verb 'to say' (see Commentary to 84b, 14-19).

Tal may mean 'as the first' or 'as God', since ta can mean 'as' and l can mean 'the first' or 'God' (El). Such compounding of words does sometimes occur in Enochian: see vors, 'over' and vorsg, 'over you'.

Col. 85b.

1-4) The only translatable word is ol, 'I / myself'.

6-9) None of these words is translatable.

11-19) The commas show the ends of these words which are evidently written from left to right, although the Enochian language is normally written from right to left. The only translatable word is a, 'on / the' (lines 11 and 18). These lines differ from the previous lines in that each square now only holds one letter, rather than a complete word, and this caused Dee to foresee difficulty in drawing up a square of 49 X 49 squares to contain both practices (see 81b, 3-6).

20) later]

'latter'.

21) an other boke]

Sloane MS 3191, The Book of Enoch, where the 49 preceding rows are also written (see Commentary to 80b, 30).

28) fortith]

'fortieth' (see 79a, 25).

34-35) Neither of these persons is identifiable.

34) greciā]

'Greek' (grecian).

38) καϑόλικϑ]

Katastiktos, 'spotted, stained'.

39) maculosus or condemnatus]

'defiled or condemned'.

40) Est]

'He is'.

MN2) ouɣna]

'oumna', for 'amna'.

MN39) 'strong, steadfast'. This is the opposite of what is said at line 39.

fol 86a.

1-6) See 61a, 3-11. This is the scroll found at Northwick Hill

and given to Dee by Kelly on 22 March when he returned with John Husy from Blockley.

fol. 86b.

This folio consists of ten circles showing clues as to the identity of ten places. Earth from each of these places was to be gathered and then used in an undivulged manner to find buried treasure (see Introduction pp. 158-160). The circles measure 67mm in diameter except for the largest which is 83mm in diameter. The script is not Enochian, but probably something made up by Kelly, since there is a strong suggestion of fraud concerning this scroll. On 5 June 1583 Dee noted that Kelly was 'in a marvellous great disquietnesse of minde, fury, and rage' because he had heard of a commission being out to 'apprehend him as a fellon for coyning of money', because his 'wife was gone from Mistresse Freemans house at Blokley', and because 'Mr. Husey had reported him to be a cosener'.

Some letters in the first circle are indecipherable, bearing no relation to the script as shown later (87a), but such as may be deciphered reads 'gilds cros / hic o..... / meridio...a / onali .oton'.

The writing in the second circle (across) reads 'blankes suters croces'.

The writing in the third reads 'marsars got cros'.

The writing in the fourth circle reads 'huteos cros'.

The writing in the fifth circle reads 'fluds grenul'.

The writing in the sixth circle reads 'mons mene'.

The writing in the seventh circle reads 'mountegles arnid'.

The writing in the eighth circle reads 'lan sapant'.

The writing in the ninth circle reads 'corts nulds'.

The writing in the tenth and largest circle reads 'morr merse'.

fol. 87a.

This leaf is bound into the MS and measures 190mm wide by 134mm high. It reads as follows:

> Tabula locorum rerum et thesaurorum absconditorum menadoni mei gordanili militis et danaorum principis expulsi multormque [sic] aliorum clarissimorum [ȝ for z] britanie meridionali parte virorum contra eiusdem inhabitatores militantium quam hic familiarissimorum [ȝ for z] consensu aliquando ad nostratium rediuntium commoditatem et auxillium abscondere et sepelire decrevi qua quidem intellecta facile possunt ad lucem abscondita efferre.

The erasure at line 3 reads 'mil'. It is not certain whether this leaf is in Kelly's hand or whether it is a copy by Dee, his transcription causing the inaccuracies. For the origin of the

'scroll' see 61a, 3-11

fol. 88a.

2) There is no reference in Dee's Diary to this Court visit.

4) cifre]

'cipher' (see 87a).

7) gessing]

Perhaps an error rather than a conscious spelling.

9-12) There is some doubt about 'k' and 'x' (see MN23). From the deciphering of the script between lines 14 and 20 it is plain that the cipher for 'x' is √.

14-20) 'The table of places of hidden things and treasures belonging to Menahan, my Gordanil (?), soldier and prince of the Danes who was driven out, and to many other most famous men (in the southern part of Britain) who fought against the inhabitants of that same place. I have decided to remove and hide this table here, with the agreement of my nearest friends and relations, [so that] sometime [it may be] for the use and help of my countrymen who return. By this table, when it is understood, they can easily bring the hidden things to light'.

At 87a, 2, 'Menahan' is 'Menadon'. 'Gordanil' may be a fabricated word for a title of some kind, or perhaps of a tribe (e.g. 'Menahan, of my Gordanil tribe').

Why a Dane should leave a message for his compatriots written in coded Latin is incomprehensible and furthers the argument that it is a fraud perpetrated by Kelly.

23-33) The squares in which these words are written measure in order 55mm wide by 23mm high, 37mm by 15mm, 52mm by 8mm, 18mm by 10mm, 32mm by 10 mm, 27mm by 6mm, 32mm by 8mm, 22mm by 12mm, and 25mm by 15mm. See Commentary to 86b for the words as they are written in the original document.

The words purport to be the names of places and some are obviously so. Gilds Cross, Blankis Suters Cross, Marsars Got Cross and Huteos Cross (Huet's Cross: see MN5) are either place names or landmarks. Huet's Cross is evidently by Northwick Hill (see MN5). The only place that I have been able to identify, however, is Mons Mene which is almost certainly what is now called Meon Hill, some seven miles NNE of Blockley. It is most likely that all the places are in the Cotswold area.

It may be that some attempt has been made to construct names that might be of Danish origin (e.g. Fleds Grenul), but the mixture with Latin is unsatisfactory. Mowntegles Arnid is presumably not intended to recall Lord Monteagles but the coincidence is telling.

MN5) The book is that which is often referred to as having been written by St. Dunstan, but of which no precise record exists.

MN15) In fact Danes, Saxons and native Britons formed a reasonably united population under Canute and while powerful factions rose in dispute on his death in 1035 it is false to think of the Danes either invading or leaving England's shores.

MN23) Inexplicably Charlotte Fell Smith believed this note to indicate Dee's mistrust of Kelly when it clearly concerns the doubt over the character for the letter 'k' in the coded document (Charlotte Fell Smith, John Dee:1527-1608 (London 1909), p. 91).

fol. 88b.

2) the eightenth leafe]

The first ten leaves of the Book of Enoch contain the second series of 49 rows in this manuscript. There is no indication when the other rows were received, but since the letters appeared in the air (see 88b, 30-31) and the rows were recorded in Sloane MS 3189, there was no need for Dee to record them here as well.

3-26) Dee and Kelly were warned earlier about the dangers of reading the tables after writing them (see 75a, 11-15).

6) Spades are appropriate to spirits of the earth who presumably guard the earth's treasures.

heares]

'hair'.

hanginging]

Sic, an error for 'hanging'.

15) Dee would be ruling squares for the Book of Enoch. In Sloane MS 3189 only the outside lines of the 49 X 49 squares are ruled between fols 10a and 11b, but from fol. 12a all the squares are drawn.

17) wrest]

'wrist'.

19) The circles measure 7mm and 10mm in diameter. Dee evidently sees these marks for himself, but they could be self-inflicted by Kelly, perhaps indeed by pressing groats upon his wrist, although such an action generally only produces an impression of the outer edge of the coin.

20-26) Since Dee could not see the spirits (see line 24), the scene must have afforded Kelly much amusement, unless they were indeed afflictions of his mind.

23) gyrning]

'snarling, baring their teeth' obs. (OED).

26) Baggagis]

'Baggages', an abusive term.

avoyded]

'went away'.

29) The Queen visited Dee this day (Diary).

30-31) See 80b, 15-20.

31) a blak clowde]

This cloud is reminiscent of the heptagon bearing the names and seals of the seven princes (fol. 71a).

32) Dee was no longer using the stone since the letters appeared in the air to Kelly.

37) carful]

'Full of care'. The sentence declares that Dee is not to worry since God has promised to deliver the letters to him.

38-39) Three fingers must therefore be at each corner.

40) assone]

'as soon'.

44) This is a separate note at the foot of the page joined by a line to line 32.

MN29) Good Friday was 29 March.

MN37) αυτος εφα]

A Greek version of 'ipse dixit', meaning 'he himself said'.

dc̄]

An abbreviation for dictum, dictum Deus meaning 'read as God'. Ipse is a Latin equivalent of the Tetragrammaton in its usage.

fol. 89a.

7) severally]

'individually'.

14-15) See 70a, 38-70b, 5.

14-20) While Dee's earlier request for the tables to be delivered more speedily was resolved (70a, 38-70b, 5), Dee is here again reprimanded for complaining that the tables may no longer be seen, as if the judgement of when they should appear were in his hands.

24-25) Dee's work (the 'fardell') will be completed during the time of sorrow, which is perhaps that prophesied for September (see 79b, 42-45).

30-31) Dee may here have raised the points written on fol. 81b.

32) Justification]

A theological usage meaning an 'action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God' (OED).

35) the first begynning]

'the first instructions'.

39-41) The book is here clearly seen as having an important role in the coming of the new age.

44) See 74b, 32.

45) aduertise]

'Instruct'. There is also an obsolete usage meaning 'to warn or admonish' (OED).

46) wrasted]
'unsettled, diverted' (OED).

47-48) See MN47. Later Dee is asked his opinion concerning the human faculty of hearing these spiritual creatures apparently speaking (see 89b, 9-17).

MN32) The ende]
'The purpose'.

fol. 89b.

1) The two fethered fow<l>]
Dee and Kelly (see 42a, 53-42b, 6).

2) the Captayn]
Adrian Gilbert (see 64b, 38-46).

3) The Book of Enoch was to be transcribed in 40 days (see 80a, 16).

5-6) Dee noted in his Diary that on 4 May 1583 'Mr. Adrian Gilbert and Mr. Pepler went by water to Braynford and so to ride into Devonshire'.

10-14) This proposal that the angels communicate with man through the vis imaginitiva indicates that Dee thought his magic to be 'natural' (see Introduction pp. 67-69)

15) ones]
'once'.

15) Dee shall be in contact with the angels no matter where he is and whether they appear visibly or not.

17) more nearer to thy estate]

A lower spirit, closer to man's corporeal nature.

19) Il is the spirit's name.

22) El]

See Commentary to 19a, 16 & 19-22.

24) Concerning the Vice figure see Bernard Spivack, Shakespeare and the Allegory of Evil (New York 1958), chapters 5 & 6,

29) Messager]

'Messenger': Uriel.

34) the Arabik boke]

The so called Book of Soyga, which Dee appears to have mislaid (see 9a, 31-46).

36) It is not possible to guess why Il should say that the book is in Scotland or whether any particular minister is being referred to.

39) The Lord Threasorer]

William Cecil, Lord Burghley (1520-1598).

41) When Kelly might have said this and his source of information are not explained.

42) Agyos]

Greek for 'devoted to the gods' and therefore 'sacred' or 'holy'.

literis transpositis]

'with the letters transposed'.

43) alca miketh]

Enochian language. It is not clear whether lines 44-45 are a literal translation of soyga alca miketh or a comment on the nature of the book, contradicting lines 36-37 above.

46) a language to ght in Paradise]

It is the same language as the angels speak (see 63b, 36-45).

47) by infusion]

God instilled it into Adam's mind (see Introduction pp. 144-5).

48) Chevah]

Eve, from the Hebrew חַוָּה, meaning 'life' or 'life-giving'.

49) the Ayrie Tower]

The Tower of Babel (see Genesis XI, 1-9).

MN14) 'The voice of angels'.

MN19) Dee equates the name Il with that of El, which is the name of the first of the Daughters of Light and of the first of the second generation Sons of Light, and also a name of God.

MN34) 'The Arabic book'.

fol. 90a.

1) your Masterships boke]

The book in which Kelly is transcribing the letters that appear to him.

3) by tradition]

By oral tradition.

4-5) There is no mention of a Book of Enoch in the Bible, but it may be inferred from Enoch's prophesying, since the prophecies of the Old Testament prophets are written down.

6-9) Prophetauit...impij]

'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the L$_o$rd cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him [God]', Jude, 14-15.

12-13) Enoch was translated 'and he was not, for God took him' (see Genesis V, 24 and Hebrews XI, 5).

14) the brass]

This may refer to the treasure, but the colloquialism of 'brass' for 'money' is not current in this period. Il probably means that he cannot bring Dee the strength of Enoch's prophetic spirit, but he can bring the books containing Enoch's prophecies.

15) According to the marginal note '28 dayes' should read '18 days'. The instruction that the Book of Enoch was to be written in 40 days was given in an Action of 6 April 1583 and so 12 days have passed since then. A further 28 days would complete the 40 and so leave no time for the remaining tables to be written. 18 days more would mean that Dee should find the books on 6 May. In fact Dee went to London on 6 May while Kelly completed the transcription of the tables of the Book of Enoch and no mention is made of Dee finding any books under his pillow that night (see 104a, 19-31).

17) Esdras, accompanied by five angels, wrote 204 books under the inspiration of God (see II Esdras XIV, 37-48).

19-20) The Jews are describes as 'a stiff-necked people' in the Old Testament (Exodus XXXII, 9 and XXXIV, 9; Deuteronomy IX, 13 and X, 16).

21) trik]

'trick'.

22) shoo]

'shoe'.

23) skorf]

'scarf'.

fowle skinne]

The skin of a fowl, rather than a foul skin.

24) See MN24 for Dee's interpretation of this vision.

26-28) Washing is in the Bible a sign and symbol of repentance, sanctification, redemption and the receiving of the Holy Spirit (see I Corinthians VI, 11, Titus III, 5, and Revelation I, 5).

29) This identification of Il as a woman suggests that Il is the first of the Daughters of Light (see MN29).

31) syngolla]

Evidently a spirit, though the name is not recorded elsewhere in Dee's writings that have survived the passage of time.

32) synfulla]

The name of this spirit is not recorded elsewhere either.

35-38) See 85b, 34-40.

38) βεβαιθ]

'Firm, steady'. The Macedonian is clearly giving an untrue answer, so it is likely that Dee has explained the circumstances of his coming across the word καʹτάσικʹθ . The Macedonian would hardly be gratified by the reference of καʹτάσικʹθ to himself and so sought to defend his reputation.

39) the common lexicon]

Dee's library list of 1583 records several lexicons of Greek and Latin without authorship, including folios printed at Basle in 1541 and at Lyons in 1550.

40) Φαυορινus his lexicon]

Varinus Phavorinus, Lexicon graecum (Rome 1523), contained in Dee's library list of 1583.

42-43) Misteries of Latine greke and hebrue]

I have not been able to find this title in Dee's library list (Harleian MS 1879), nor in the more legible transcript by Ashmole (Ashmole MS 1142). It ought to be there as the library list is dated 6 September 1583 and, as Dee was soon going abroad, one would expect the record to be accurate and complete. It is possible, however, that the title given here is in fact a sub-title following some other form of identification that is noted in the library list.

46) Gariladrah]

This spirit is not referred to elsewhere in Dee's extant writings.

47) sins]

'since'.

51) set]

This should probably be 'sēt' for 'sent'. Uriel has sent Il.

54) This refers to Kelly who arrived from Blockley on 22 March 1583 (see 86a).

55) Raphael was the instructor in the Action of 23 March 1583 (61a), but Gariladrah makes no appearance there. There is no evidence that there are any papers missing between books four and five while Kelly was away in Gloucestershire (see Introduction p. 15), but it is possible that the spirit Gariladrah may have made some appearance in some Action with another scryer during Kelly's absence. This is mere conjecture, however, as there is no indication of Dee's having employed any scryer or even of Dee's having continued any kind of Action during the months that Kelly was away.

MN51) pag. precedēte]

'On the previous page' (see 89b, 16-17).

fol. 90b.

6) Dee and Kelly are to make use of the tables in the angelic language in August, which is a month before the prophesied time of trouble (see 79b, 42-43).

7) ictu oculi]

'with an eye-beam', i.e. by sight.

18) Some details of Elizabethan mining rights may be found in Georgius Agricola, De re metallica (1556), translated by Herbert Clark Hoover and Lou Henry Hoover (New York 1950) p. 85 (note).

20-23) Daemonic help may be invoked by using pieces of earth collected from the ten places shown on the scroll.

27) I mary]

'Aye, marry'.

your chest]

This may be the same chest in which the manuscript was found. Dee is evidently perturbed that the Macedonian and Mr Sandford, who came to see him on 9 April 1583 (85b, 34-35), knew 'so particularly' about the chest (see lines 31-32 below). The phrase 'so particularly' suggests that the chest is in some way unusual, which may indicate that it is the chest with the secret drawer.

27-30) Il promises to increase the treasure forty-fold and then give Dee half.

33) braynford]

Brentford.

35) grecia]

Greece.

Anglia]

England.

36) The Greek appears to be an occultist and this line suggests that he believes he knows where some treasure is to be found but will be misled.

38) The rings must be magical, but no further information is given.

39) See MN39.

44) This is the first reference to the powder which Kelly claimed to have found with the book and scroll. It was used in attempts at transmutation, Kelly claiming to achieve some success (see Introduction pp. 160-161).

47) Amicorum $\overline{\text{oia}}$ $\overline{\text{coia}}$]

'All things in common between friends' (amicorum omnia comunia).

48-49) 'Whence to God alone be shown praise, honour and glory'.

52-53) See 91a, 1-2.

MN4) 'Hidden treasure'.

MN27) The sketch of the chest measures 15mm wide by 10mm high, the front of the chest being 5mm high.

MN39) a capcase]

A travelling case, bag or wallet, and by transference any receptacle such as a box or chest (OED).

fol. 91a.

1-2) 'Appendix to the Fifth Book of Mysteries'.

4) eger]

eager, 'biting, keen' (OED).

4-8) The cause of Kelly's conviction that the spirits are all devils is the lack of communication from the angels pr saged by the black heptagonal cloud. In this MS no spirit discovered as an illuder has uttered words of truth and so his statement at lines 6-7 must refer to experiences outside those in this MS, either prior to his meeting Dee or during Dee's absences.

10) leese]

'lose', obs. (OED).

11) cumber]

'encumbrance'.

10-12) Kelly's desire to break with Dee and pursue his way alone suggests that much of the argument may be stage-managed.

13) Cotsall playne]

I assume this is the area south-east of the Cotswold Hills. I can find no record of Cotswold being so spelt and only the tiny village of Codsall in Staffordshire resembles this orthography. Kelly was a Worcestershire man, however, and Cotsall is close enough to local pronunciation of Cotswold to indicate that this is the area referred to.

14) sklaunderous]

'sland rous'.

15) Little Ned is not identifiable and neither is the location of The Black Raven (the only record I have traced of an inn called such details a position on the west side of Bishopsgate: see J. Holden MacMichael, 'Bishopsgate Street Without' N&Q (1911) 11th Series III, pp. 2-3).

rayeld]

'railed'.

16) This Lush is not identifiable.

17) Surgoen]

Sic for 'surgeon'. Evidently Kelly has kept Ned to a bargain previously made with Lush and which Ned wished to avoid honouring.

18) overthwartly]

'opposed'.

21) See 89a, 37: 'God shall make clere whan it pleaseth him'.

22) See 89a, 26.

24) See 89a, 2-5.

37) See fols 7a-7b.

39) An echo of the last line of the Te Deum: 'O Lord in thee have I trusted: let me never be confounded'.

40) nether]

Sic for 'neither'.

seely]

'poor'.

40-41) stone...bred]

See Matthew VII, 9 and Luke XI, 11.

41-42) Voluntate...deus]

'He will fulfil the desire of them that feare him' (Psalm CXLV, 19 in both Authorised and Vulgate).

43-44) See Matthew XVI, 26: 'What is a man profited, if he shall gain the whole world, and lose his own soul'.

46) det]

'debt'. Dee's expenditure on his library and alchemical laboratories caused him to be constantly in debt.

a greater charge]

This must refer to the upkeep of his house in Mortlake and provision for his family.

47) my 40 yeres course of study]

Dee entered Cambridge in November 1542 at the age of fifteen.

49) byte]

The sense of 'bite' here is that of a sharp cutting action as in sharpening one's wit.

bowlt]

'Bolt' as in to pass through a sieve, to find by sifting (OED).

50) lifing]

Sic for 'living'.

51) Ēgland]

England.

54) presently]

'immediately'.

MN38) 'Wisdom'.

MN46) ls]

An abbreviation for 'pounds'.

fol. 91b.

4) Dextera Domini]

'by the right hand of God'.

6) See 79b, 42-45.

12) 'Blessed is he who comes in the name of the Lord' (see Psalm CVIII, 26).

17) I go abowt it]

'that I am concerned with it', but see also lines 21-23 below.

18) See 90a, 51-52.

19) this]

Presumably the heptagon which is revolving (see line 22 below).

23-24) See G orgius Agricola, De re metallica (1556) translated by Herbert Clark Hoover and Lou Henry Hoover (New York 1950), pp. 210-211. Two machines using horse power for ventilating mineshafts are described and illustrated.

26) Il is unable to offer such a medicine as that earlier offered by Raphael.

30) poticharie]

'Apothecary'. The form is not recorded in OED.

34) Jovis oĩa plena]

'All things are filled with God' (see 91b, 5).

38) bill]

'list' [of drugs].

41) Iudra galgol astel]

These Enochian words are not translatable.

45) Marcus Heremita]

Saint Mark the Anchorite.

47) 'Furthermore knowledge is not on a few occasions hidden on account of carelessness committed in the operation of any [particular] thing', Sancti Marci Eremitae Exercitatoris sententiae siue duo libelli de lege spirituali graecè & latinè iterum editi (Helmaestadi 1617), p. 60. Dee's edition is clearly earlier.

48) The full text reads: Animus hominis sine corpore bona & mala multa perficit. Ceterum corpus sine mente horum nihil potest perficere. Quapropter lex libertatis ante opus cognoscitur. 'The soul of man achieves many good and bad things without the body. Moreover the body may not achieve any of these without the mind. Wherefore the law of liberty is known before the fact [of liberty]', De lege spirituali (1617), p. 62

49) Mary]

'Marry'.

51) See fol. 30a.

52) Ilemese is the seventh of the second generation Sons of Light (see 28a, 1).

53) See Commentary to 19a, 19-22.

55) See Commentary to 92a, 4.

MN6) 'In the afternoon'.

fol. 92a.

4) the Quaternie of M, the second]
Sig. M2.

6-10) 'A contrite heart). Without contrition in the heart it is impossible to be entirely freed from vice and blemishes. However, I say, the heart eats away at the threefold moderation of sleep, food and bodily freedom. An excess and abundance of these others breeds pleasure; but pleasure promotes improper thoughts and is inconsistent with prayer and proper thought', De lege spirituali (1617), p. 122. The second sentence is rather difficult to understand, but presumably when St. Mark says that the heart eats away at moderation, he means that the desires of the heart are antithetical to a moderation that he sees as inherent in each man by nature. There is a struggle between impulses that tend to moderate behaviour and impulses that tend to licentious behaviour and only a contrite heart can overcome the impulses that lead to licentiousness.

11) and this instant and]

The first 'and' is an error for 'at'.

13) whie]

'why'.

14) 'To God alone be all honour, praise and glory'.

MN3) The instruction that the book should be written in 40 days was given in an Action of 6 April (80a, 16), but the first Enochian table was delivered nine days earlier on 29 March (68b).

19) frowardnes]

'perversity, refractory nature' (OED).

22) See Isaiah LXI, 10: 'he hath clothed me with garments of salvation'. See also Psalm CXXXII, 16.

24) The voice is that of God, identified by the use of 'I AM' (see Commentary to 42b, 15).

41) a word is missing in this line (see MN41).

46) in hemme]

'hem in'.

MN21) 'Us'.

MN26) An abbreviation for 'Uriel'.

fol. 92b.

1) arrise]

Sic for 'arise'.

11-15) There could hardly be a stronger warning against the presumption of trying to hasten God's revelations.

14) those that are of quiet myndes]

Other persons who are more patient than Dee and Kelly.

17) One of you]

There seems little doubt that this is Dee, since in any comparison of Dee and Kelly that the angels make, Dee is declared to be the more steadfast.

18) Cedar]

Cedar is a symbol of Christian incorruptibility and was the wood used in the building of Solomon's temple (see I Kings V, 6).

25) The caret indicates some missing words which are to be found in the marginal note to this line.

the number]

This may refer to Dee and Kelly, being two, or to the 49 leaves in the book or to the length of time appointed.

34) this world decreasing]

The doctrine of the decay of nature is not in accord with

the promise of a new age upon earth, but a general decrease in godliness has been frequently pointed out by the angels.

42-43) See 70b, 23-25.

MN11) The sword is 12mm high and 3mm wide at the guard, which is 3mm from the tip of the handle. The swords at MN27 and MN33 are of the same dimensions.

MN12) 'Note and beware'.

fol. 93a.

2) omitt]

Sic.

3) furdred]

'furthered'.

6) Dy]

'Die'. Dee has not actually tried to hasten the revelation of the book, but his asking what sign might foreshadow further revelation shows a similar presumption. There is some echo of Christ's words to the nobleman: 'Except ye see signs and wonders, ye will not believe' (John IV, 48). Faith does not demand signs.

14-15) I can find no reference to the incident, but evidently the adulterous man found, or thought he found his legs on fire. St. Bride's Church is in Bride Lane near Ludgate Circus.

21) A. G.]

Adrian Gilbert, who apparently has no doubts about the truth of the Actions.

24-25) I can find no information concerning the discord between Kelly and Gilbert.

26-29) 'Not unto us, O Lord, not unto us, but unto thy name do we give all glory, praise and honour and will give [so] for ever' (see Psalm CXV, 1, Authorised and Vulgate).

fol. 94a.

4) Either Kelly left Dee's house after the Action of 20 April in which he declared his intention to leave (see 91a, 9-13), only visiting Dee for the Action of 23 April, or else he left after 23 April even though his doubts were answered (see 93a, 23). Dee's specific reference to his wife's welcome to Kelly suggests that she may have been the cause of the latter's departure, especially since the erased Diary entry of 6 May 1582 suggests that she had no love for the scryer (see Introduction p. 13)...

7) cherfly]

'cheerfully'.

11-14) In Monas hieroglyphica Dee wrote: 'If a continuous multiplication be performed, beginning with the first monad, of all numbers which have been described, from the first to

the last [and] in [their] natural sequence—so that the product of the first and second be multiplied by the third, and the product [of that multiplication] by the fourth, and so on up to the last [number]—then the ultimate product indicates the [number of] permutations possible among the several terms [of the series]. [This rule can be applied] likewise for any number and variety of things' (Monas, ed. Josten, p. 209). Dee is describing the equation $N = n!$, or $N = (n-1) \times (n-2) \times (n-3) \ldots \times 1$, when N is the number of ways of taking n objects from n objects. In 1564, the date of the first printing of Monas hieroglyphica, this was one of the very few works in which the laws of permutation were discussed, although they were by no means unknown at the time (see D.G. Smith, History of Mathematics (London 1925) II, 524-528). In the case of transposition of letters this rule is only applicable if a transposition AB is not the same as a transposition BA. Thus transposing A, B and C we achieve 6 permutations (AB, AC, BA, BC, CA and CB). If however AB and BA amount to the same, the rule is $N = \frac{n^2-n}{2}$. Thus for three letters A, B and C there are three permutations (AB/BA, AC/CA, BC/CB).

18) lerne]

Used transitively in the sense of 'teach', as it still is in some dialects.

20) Adamicall Alphabet]

The letters of the Enochian language.

20-21) Since there is no different form of the script for miniscules and majiscules, the script has an 'vnchangeable proportion'. That the Enochian alphabet begins with the letter 'B' may be taken as mystically significant as it is the first letter of Genesis in Hebrew and it is the letter chosen by God to begin the Creation according to the Zoharic exposition (Zohar, I, 9-13).

25) The Holy Table is to be painted with Enochian letters and the seals given in Book II. Since anyone seeing the design of the Holy Table would instantly understand that it was a magical im lement, it may not have been easy to find a painter willing to perform the task.

26-27) master Lyne]

This individual is not identifiable.

30) aduertise]

'warn'.

33-34) There is no record extant of when Dee received this plan for the Holy Table, which Il no declares to be false (see lines 40-42 below), although evidence of its existence has appeared before (see 79a, MN21). Dee received the basic plan of the table in the first book (see 10a) but he did not receive any Enochian letters until the fourth book (64b). If the plan Dee now shows to Il had Roman letters, then it might have been received any time after 10 March 1582, but if it shows Enochian letters, it could not have been

received until after 26 March 1583. I suspect that Kelly presented Dee with the plan after a private 'vision'.

40) that]

The plan of the Holy Table.

fol. 94b.

2) enhemme]

'hem in'.

I AM]

See Commentary to 42b, 15.

they]

The characters in Dee's present plan of the table.

3) browght the the truth]

'brought thee the truth'.

4-5) Caelestiall demonstration]

This may refer to the knowledge revealed to Dee and Kelly or to the created universe.

7) The inner square of the plan is to be 6 inches square.

9) When Ashmole saw the Holy Table in John Cotton's library, the outer border was indeed one inch wide between the lines which were $\frac{3}{20}$ of an inch broad (Ashmole MS 1790, fol. 55a).

10) This diagram measures 7 inches (180mm) square in the outer square and 6 inches (154mm) square in the inner square. The

innermost square of 12 places is 2 inches (52mm) high and 2⅝ inches (67mm) broad and 1¾ (44mm) from the inner square at the sides. The innermost square is 2 inches from the inner square at top and bottom. The bases of the pentacle are 1 inch (25mm) from the inner square and the central apexes are in the centre of the top and bottom lines of the inner square. On the right hand side of the inverted triangle of the pentacle there are two lines drawn 1/16 inch (1.5mm) apart, the inner line being an error and not shown in this transcript. The diagram is drawn and labelled from the point of view of one standing in front of the bottom edge and so the top edge is labelled 'in the front of the table', the sides 'on the left hand' (a sinistris) and 'on the right hand' (a dextra), and the bottom as 'next to the chest'. For the relation of this plan to the engraving of the finished product as shown in TFR see Introduction pp. 150-151 and Appendix to the text of the manuscript.

10) 'See [two] folio[s] later, and also in the table of the heart, flesh and skin, for in the outer lines you have this table beginning here the same, but at the beginning omitting 'l' and receiving 'o'. See Commentary to 95b, 23-29.

fol. 95a.

4) in fronte Tabulae]

See 94b, 10 and 10a, 33.

6-27) The first column reads osonsslgenoeemofodggn. The 'm'

(tal at line 20) is an error for 'o' in the table at 94b and the plan as shown in TFR (see MN20). The other three columns are correct according to the table at 94b and the plan in TFR, gon 'with a prik' (line 24) signifying 'y' as opposed to 'i' when without 'a prik' (see 64b, 34).

29) Dee's reply that there is nothing in the middle of the table indicates that at the time of receiving the instruction to construct the square and the border (94b, 7), he drew such a plan as that shown at 94b, 10 but without any letters in the centre, which he filled in as he received them. Since the MS is a fair copy of the original notes, Dee was able to draw the diagram completely when writing fol. 94b.

32) 'To almighty God alone be perennial praise'.

35) dowted of the heds of the letters]
Dee was unsure whether the letters ought to be written facing inwards or outwards.

39) There are 21 letters in each side of the border. Dee is to divide the border by 19, so that 19 letters placed there with two in the corners may make a total of 21.

41) the liuely branches]
Dee and Kelly.

46-48) in Numero...operis]
'In the number of the ternary and quaternary: in which the whole origin and foundation of this your most holy work lies'. The number of letters in the table clearly

demonstrate the ternary and the quaternary: there are 12 in the centre (4 X 3) and 21 along each border (3 X (4 + 3)). Removing the 4 'B's at the corners there are 19 letters in each border, which number has been delivered in terms of 12 and 7 at line 39 above (3 X 4 added to 3 + 4). Since the ternary signifies spirit and the quaternary signifies matter and also respectively the active and the passive, they are of fundamental importance in numerological exegesis of the Creation (for fuller discussion of this practice see Christopher Butler, Number Symbolism (London 1970)).

52) skarsly]
'scarcely'.

MN47) 'The ternary and the quaternary'.

fol. 95b.

1) See 18b, 45. This signifies God's inspiration.

2) bak]
'back'.

3) the Bees]
The letters 'B' of the kings and princes of the 49 spirits.

4-5) A table of 84 squares, being twelve across and seven down, to accomodate the letters of the fourteen names, now of 6 letters each without their initial 'B's.

5-6) The names are written from right to left in the table at line 23 below, the kings' names being on the right hand side: thus [B]aligon [B]agenol at line 23.

7-8) In fact the table is read from the bottom right in vertical columns from bottom to top. The first three columns on the right give the letters on the right side of the border of the Holy Table (lnnyaoauaanbblmpseaoi), which is again written from right to left. The next three columns give the letters of the bottom border. The letters in the remaining borders are not obtained from this table but from the similar table at 98a, 11, where the top line has been placed at the bottom. Confusion over the tables bedevils the construction of the Holy Table (see Introduction pp. 149-154).

9) certayn letters]

The letters to be placed in the central 12 squares of the table.

12) that Third and Fowrth member]

The central 12 squares of the table.

19) God transpose your myndes]

Dee and Kelly are to be of one mind.

20) See 94a, 11-14.

22) See 92b, 11-15.

23) This table measures 85mm (3¼ inches) across by 91mm (3½ inches) high.

fol. 96a.

2) boke Soyga]

See Introduction pp. 146-147.

3) Zadzaczadlin]

The Book of Soyga evidently gives an alphabet, much in the manner of the exposition of the Enochian alphabet, in which the name of the letter 'A' is zad, of the letter 'D' is zac and of the letter 'M' is lin. In Enochian a similar use of the names of the letters to create the name Adam would be V galvntal.

5) See 95b, 21.

6) à primo]

'From the first' (see line 7).

7) 'May he who is the first and the last, Alpha and Omega, be merciful unto us'. This is not a direct biblical quotation, but see Revelation I, 7.

9) comprehended]

Both in the sense of 'understood' and in the sense of 'embraced' as at line 8.

12) Il was described as being apparelled like a Vice at 89b, 24, although a pied coat is more the dress of a Fool.

14) wrethe]

'wreath'.

18-20) This refers to a rearrangement of the table at 95b into that at 98a, 11 and then into that at 98a, 7. The letters on the outside of the table at 98a, 11, form the innermost part of the table at 98a, 7 (the skin becoming the centre). Those next in from the 'skin' at 98a, 11, occupy the outer border of the table at 98a, 7, (the flesh becoming the outside), and those at the centre of 98a, 11 are divided and placed in the four inner corners of the table at 98a, 7. See Commentary to table at 98a, 7.

23) The letters of the 'heart' or centre of the table at 98a, 11, are twelve, whereas there are 44 letters forming the'body' or 'flesh'. Only if there were 48 letters in the 'body' could the 'heart' be 'the fowrth part'. The only other explanation is that it is a reference to the fact that the letters of the 'heart' occupy the four corners of what might be called the 'body' of the table at 98a, 7, but it is all very confused.

24) The letters of the outer border or 'skin' of the table at 98a, 11,occupy the centre or 'heart' of the table at 98a, 7.

28) **Marginal note 34** declares that there are 'three manner of works with God his Name'. In Monas hieroglyphica Dee noted three numerical approaches to the Tetragrammaton. YHVH has a numerical value of 26. If considered as a 'Pythagorean

quaternary' of 1, 2, 3 and 4, it may be contemplated in the light of its 24 permutations, its sum of 10 (1+2+3+4) or its complete addition of 30 ((1+2)+(2+3)+(3+4)+(1+3)+(2+4)+(1+4)).If considered as an 'artificial quaternary' the Tetragrammaton may be contemplated in the light of its multiple sum of 12 (1X2X3X2), its sum of 8 (1+2+3+2) or its complete addition of 24 ((1+2)+ (2+3)+(3+2)+(1+3)+(2+2)+(1+2)). See Monas, ed. Josten, pp. 209-211.

29-30) The earth differs from the heavens in the purpose which God has assigned to it.

33) See Commentary to line 28 above.

34-36) These divisions only have an arbitrary relation with the three approaches to the Tetragrammaton outlined in the Commentary to line 28 above, but the same divisions are applied to Dee's magical implements (see 96a, 43-96b, 12).

37) Character]

The seal promised to Dee and first shown at fol. 9b.

38) our]

Dee is referring to himself and Kelly.

39-41) See 9b, 3-4.

47) The square of (3+4) is 49, which is the number of spirits in the table of good angels in Book III. The significance

of the ternary and quaternary has been pointed to at 95a, 46-48 and it is worth noting that the square of 3 and the square of 4 in relation to the right-angled triangle at line 40 are the first two terms in the series demonstrating Pythagoras' Theorem with whole factors ($3^2 + 4^2 = 5^2$). What Il means by 'centrally', however, is not clear, nor does Dee understand, but both the character at 9b and at line 40 above are numbered from 1 to 4. The most probable explanation is that the centre of the table at 98a, 11, consists of 12 squares which, with one exception of one letter caused by a later correction (see 102a, 6-23), form the centre of the Holy Table.

MN18) aenigmaticall]
'enigmatic'.

MN40) 'See the inscription in its place, 10 March 1582, fol. 6' (see 9b, 3-4).

fol. 96b.

1-2) This note refers to line 7.

5) See 96a, 35.

6) The Table]
The Holy Table.

7-10) The seven tables in the second book which adorn the Holy Table at various points. They are likened to coats of

arms for the seven kings and princes.

11) See 96a, 36.

13-14) these bokes]

The Book of Enoch with its tables.

16-17) euery letter...God]

Every letter in each table of the Book of Enoch, which presupposes a vast number of names of God.

18) they are but one name]

God being one, his names do not signify different beings. The Asclepius of the supposed Hermes Trismegistus states that: 'it is impossible that the creator of the majesty of the All, the father and lord of all beings, should be designated by one or even by a multiplicity of names. God has no name, or rather he has all names, since he is at once One and All, so that one must either designate all things by his name, or give him the name of all things' (Corpus Hermeticum, tr. A. J. Festugière with text established by A. D. Nock, 4 vols (Paris 1945-1954), II, p.321, cited and translated by Frances A. Yates, Giordano Bruno and the Hermetic Tradition (London & Chicago 1964), p. 125). The thought is also to be found in The Decades of Henry Bullinger [1587 edition; first ed. 1577], edited by Rev. Thomas Harding, Parker Society, 4 vols (Cambridge 1849-52), IV, p. 210.

18-20) The different names of God signify different aspects of God and his Creation, from beginning to end.

23) See 9b, MN3.

25) The former Diuel]
The spirit who, in the guise of Uriel, gave Dee the character on fol. 9b.
insinuat]
Sic for 'insinuate'.

30) A rather similar idea is voiced at 94a, 28-29.

31) Il is now to show Dee's true character.

32) See MN32.

35) See 96a, 18-20.

42) propre characters]
Enochian script.

46) the vppermost prik]
The top corner of the innermost diamond in the table at 98a, 7.

47) These two letters are in the squares below the 'O' in the table at 98a, 7.

48) See the right and left corners of the diamond in the table at 98a, 7.

MN19-20) 'corruptible [and] incorruptible generation'.

MN23) falls]

Sic for 'false'.

tradition]

That which has been handed down.

MN32) 'Wittily he means my mathematical demonstrations'. Il means 'a show' by 'demonstration' at line 32, whereas Dee would use the word in the sense of 'proof'.

fol. 97a.

This table is drawn on a piece of paper measuring 123mm across by 112mm. The lines are in black and the letters are in red ink. The outer square measures 4 inches (102mm) and the inner square 3 inches (76mm). The squares of the central diamond are $\frac{4}{10}$" square. All other measurements are defined by the nature of the table. For the transliteration in Roman letters see the table at 98a, 7.

fol. 98a.

7) The dimensions of the table are the same as that on fol. 97a. The 'y' in the central diamond is written over an 'i'.

11-17) This table differs from that at 95b, 23, in that the names of [B]aligon and [B]agenol are now on the bottom line. The table measures 3 inches (77mm) square within the lines which are a little over $\frac{1}{32}$ of an inch thick. The letters in the two outer columns (the 'skin') form those in the centre of the table at line 7 above. The middle section (reading 'ogelorno' from right to left on the top line) provides the letters for the outer border of the table at line 7, again from right to left. The centre square provides the letters

which occupy the four corners of the inner square of the table at line 7, each column of three letters being given a triangular arrangement.

18-20) See Commentary to 96a, 18-23.

21) sone]
'soon'.

22) 'To our almighty God be perennial praise and immense glory'.

MN11) The digits in this note are placed to the left of the text of the note, but this may not be accurately represented by virtue of the manner of transcription; hence the apparently curious placings of '2' and '3'.

fol. 98b.

2) ȳ]
Dee rarely uses this form of 'the'.

2-3) This is the first reference to Kelly's wife. Evidently she had not yet moved into Dee's household.

4-5) William Hunnis, Seuen Sobs of a Sorrowful Soule for Sinne; The Psalmes Called Pœnitentiall Reduced into Meeter by W. Hunnis, 3 pts, 12°, H. Denham, 1583, entered 7 November 1581. Other editions were printed in 1587, 1589, 1597, 1600, 1604, 1609, 1615, 1618 and 1629, so it was evidently a popular work of its kind.

8-10) This 'automatic writing' is highly suspicious. Being alone in his bedchamber, Kelly could easily have written this to deceive Dee, presumably to increase Dee's belief in what the angels had delivered during the Action.

10) The character resembles that at 98a, 7, in form and is to be found on fol. 99a.

18) suttle]
'subtle'.

23) sprong]
'sprung'.

31) fayntharted]
'faint-hearted'.

41) suttily]
'subtly'.

48) rehersed]
'repeated aloud'.

53) The text is continued at fol. 100a.

fol. 99a.

This inserted leaf measures 127mm across by 70mm in height and is the blank page from Hunnis's book (see 98b, 20-21). The table on the left measures approximately 18mm across by 28mm in height,

the inner square being approximately 12mm square (the lines are drawn inaccurately). This table does not bear any relation as far as the letters are concerned with that on the right which measures approximately 60mm square, with an inner square of 35mm. This leaf including the marginal note at line 1 are in Kelly's hand

MN11) See 100b, 2.

$\frac{r}{o}$]

'our'.

fol. 10 a.

9) While this refers specifically to mankind, it is worth noting that this division of soul and body was frequently extended to cover the whole universe on an ascending scale of sublimity: 'The Philosophers have maintained...that the Heavens and Stars are Divine Animals, and their souls intellectual, participating of the Divine mind' (Agrippa, Occ. Phil. III, vii, p. 384). The reference to an 'infinite number' of souls precludes any adherence to a theory of transmigration of a limited number of souls.

11) my Temple]

The world.

13) three of you]

Dee, Kelly and Adrian Gilbert.

16) assales]

'assails'.

23) Pugna...victoria]

'There will be a battle [against temptation], but the victory will be yours'.

24) these days to come]

The time of trouble promised for September.

34) yongling]

This refers to K lly, who was now 27 years old, while Dee was 55.

35) yeld thy lymmes]

'yield thy limbs'.

40) Tables]

Presumably those in the second book which are of small account in comparison with the Book of Enoch.

45) this euill]

The false table at fol. 99a.

46) Judgment is not of me]

Uriel is speaking although he has voiced the word of God in the first person earlier.

MN13) 'Strength in God and on account of God'.

MN27) 'A sentence against this wicked spirit who wished to deceive us'.

fol. 100b.

2) BELMAGEL]

I have not been able to discover any references to this spirit beyond that here and at 99a, MN11.

3) thy sowle]

Uriel is still talking to Kelly.

his destruction]

The destruction of Kelly's soul.

5-6) the secrets of mans fingers]

'The works of man's hands'.

6) so much as /[c that]/]

'so much as he that'. Belmagel has governed the wicked works of man's hands.

10-11) See 98b, 39-44.

11) Thow]

Kelly.

12) willdernesse]

Sic for 'wilderness'.

19) See 66a, 43.

22) your profession]
See MN22.

34-35) 'To our almighty God be all praise, honour and act of thanks, now and for ever'.

MN2)'The particular evil angel of Kelly himself'.

MN20) 'From the evil of temptation'.

MN22) 'My profession is true philosophy. See book one' (see 12a, 5-7).

fol. 101a.

2) fryday last]
3 May.

3) Evidently the tables have once again begun to appear to Kelly's vision.
monday next]
6 May, the 39th day since the book was begun on 29 March (but see Commentary to 92a, MN3).

4) to wete]
'to wit',

9) It is not possible to verify which of the questions that follow form part of those that Dee had prepared, for he evidently asks some spontaneous questions as well.

12) Beati...pacem]

'How beautiful are the feet of them that preach the gospel of peace' (Romans, X, 15). See also Isaiah LII, 7, and Nahum I, 15.

17) per te Jesu Christe]

'For the sake of Jesus Christ'.

18) This boke]

The Book of Enoch

25) after the manner of men]

See 89b, 10-13.

27) This preparation will probably include prayer and fasting (see Introduction pp. 92-93).

32) wayed]

'weighed'.

36) The second]

'The second part'.

37-39) See Acts I, 11. The promise of a second coming is definite, stating that Jesus shall come. The distinction here is between the promise of a second coming at an undefined time and the certainty of the second coming in the near future.

fol. 101b.

3) that wicked childe]

The Antichrist. See I John II, 18.

6) Yelde]

'yield'.

10) in his own marks]

In Enochian characters. If the book was ever finished in this manner, it has not survived.

11) =ner]

Only 'ma' of 'marks' at line 10 is easily legible, the final letters being somewhat lost in the binding, and Ashmole must have conjectured that the word was 'manner'. Ashmole's transcript has 'marks', however, which is an unusual divergence (Sloane MS 3677, fol. 161b).

13-14) The 204 books supposedly written by Esdras, for instance.

16) The new age to be heralded by the Book of Enoch will end the schism in the churches and replace it with one true religion. This lies very much at the heart of Dee's hopes for the future and his reasons for going abroad in the September of this year.

19) The end of the world and the Last Judgment.

20) Thy Character]

The character at 97a. On the reverse must be written the names Zedekieil, Madimiel, Semeliel, Nogahel and Corabiel as in the Sigillum Dei (30a).

22) the stone]

The stone brought by the angels (see 59b, 40-46).

23-25) The stone is here granted a use like a 'glass perspective' within which anything desired may be seen (see Introduction pp. 76-7). The powers of such vision appear to be offered to Dee personally, but the use of a scryer may simply be implied.

26-28) If the table were to stand upon the four smaller seals, they would be damaged since they are made of wax. A protective wooden cover for each seal is described.

29) After all the trouble gone to concerning the Holy Table and the other magical implements, this limited use must have seemed rather strange, but the implication is that after the table has been used in August, the new age will quickly be heralded in.

30-31) See 42b, 26-34.

37) The silk for the Holy Table (see 10a, 18-21).

MN35) iornayes]

'journeys'.

fol. 102a.

1) that day]

1 August 1583.

2) ells]

'else'.

4) Mals don mals]

'P R P'. See the table at 94b, where in the centre squares mals don mals is erased in favour of vr don vr.

5) practise Table]

The Holy Table.

6-9) See the tables at 98a, 11, and line 17 below.

15) Tabula, collecta]

See 41a. In the tables at 95b, 23, and 98a, 11, the kings are with their respective princes, but in the table at line 17 below they are with the princes next to whom they stand in the table at 41a.

16) The 12 letters in the centre of this table are those in the centre of the Holy Table.

24) See Commentary to line 15 above.

25) See the table at 98a, 11.

26) See the table at 95b, 23.

27) See the table at line 17 above and 48b, 30-33.

29-31) Each king may be placed first according to laws which the Book of Enoch will reveal. Since each governs a day of the week, each takes precedence upon his own day. See also Commentary to MN30 below.

33) Dee requires a more careful show and transcription of the Enochian characters. This was received by Kelly during Dee's absence (see 104a, 29-31).

38) See 51a, 37. Ashmole's pagination makes 51a page 85 and the superscription at the end of the line is in Ashmole's hand.

39) cōteyne]
'contain'.

40) the true Character]
The table at 97a.

42-43) The form of delta may be seen in the four corners of the inner square and in the corners of the diamond in the table at 97a.

45) stoare howse]
'storehouse'.

46) stole]
'stool'.

MN30) Each of the seven planets and each of the twelve signs of the Zodiac may be considered preeminent, the other planets and houses then being considered in relation to the one taken as being preeminent. Thus while the aspect formed between two planets in an astrological chart is a single aspect, it may be considered from the point of view of each planet: a square aspect of say the sun and mars may be considered firstly from the significance of the aspect on solarian influences and then from the significance of the a pect on martial influences.

fol. 102b.

1) mẽbres]

'members' (the line is equivalent to a marginal note).

3) Principals]

This should be 'principles' (see MN3).

4) the great Circle]

The table brought by Kelly but no longer extant (see 49a, MN24).

6) more o͡u]

'moreover'.

7) aversed]

Back to front.

euersed]

Upside down. See 45a, 8-9.

8-10) See MN9 for example.

14) the boke]

The Book of Enoch.

15) In the centre of this missing table there is a figure holding a sword (see 50a, MN9).

17) the first part]

See line 21, assuming the reversed numeration to be correct.

23) the 7 lamines]

The 7 tables given in book II.

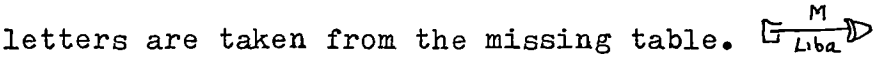
28) Tin is the metal appropriate to Jupiter (Occ. Phil. I, xxvi, p. 57). They were not so made, however (see Commentary to line 36 below).

31) In the diagram of the Holy Table in TFR the tables are shown in Roman letters and Arabic numerals. The marginal note suggests that Uriel's reply which is missing was in the negative.

37) When Ashmole saw Dee's Holy Table in John Cotton's library, these seven tables were painted on the surface,

38-42) The letters around the border of the Sigillum Dei gave the seven names of God at 22b, 7-13.

44-45) See 21b, 9-11, and 44-46. Some letters are the same and Dee is asking how they may be distinguished as separate.

MN9) The outer letters are taken from the missing table.  is the seal of Babalel as given in De heptarchia mystica (Sloane MS 3191, fol. 41b). 6 more similar seals can be made for the other 6 kings, but without Kelly's table it is impossible to conjecture their precise construction.

fol. 103a.

3-4) See 55a, 38.

7) the Order of Operation]
The use of the Holy Table, although this line seems to contradict line 5 above, unless what is being pointed out is that Befafes's fifth place 'in consideration of Nature' and his fifth place in the 'Order of Operation' is a matter of coincidence and not consequence, and therefore there is no general rule which may be applied to the other kings and princes.

8-9) It has already been stated that the practice is to begin on 1 August 1583 (see 101a, 26), although the reference may be taken as simply a command to have all things ready by then.

13) See 51b, 19-20. Gilbert has been informed of some of the promises that the angels have made but has not been initiated into the secrets of the Holy Table or the Book of Enoch.

17) The repetition of 'necessitie(s)' is presumably an error.

18-19) 'Behold I am of tyme present. I am of the last Ternarie' (57a, 36). This appeared to refer to the rejected ternary ANA (see 54a, 20), but Uriel explains that it refers to three eras in world history.

21) Noes flud]

Noah's flood.

24-26) This refers to the missing table. The characters are to be found in De heptarchia mystica (see Introduction pp. 126-7) and the words are presumably those letters which will be used in the seals similar to that given at 102b, MN9.

MN1) there]

Sic for 'their'.

MN24) 'See the preceding page above'.

MN27) See 102b, MN9.

39) expedition]

'haste'.

40) fatching]

'fetching' (see 90b, 20-23).

43) My angel]

Possibly Il.

45) that erthly filth and Corruption]

The treasure.

fol. 103b.

10) Nubery]

Newbury in Berkshire.

13) the red congeled thing]

The red powder (see Introduction pp. 160-161).

18) Albert Laski]

See Introduction p. 28.

24) The sense of the line does not require the word 'and'.

27) the Chamber for Practise]

Perhaps Dee's oratory, although he may have prepared some other room.

28) half pace]

The frame on which the Holy Table stood was 2ft 8 ins square (Ashmole MS 1790, fol. 56a) and so this can hardly mean half a yard, particularly since the top of the Holy Table was a yard square. The half-pace may be a small raised step.

32-33) See 101b, 26-28.

34) According to Ashmole's measurements of the Holy Table the feet were 3 inches square (Ashmole MS 1790, fol. 56a).

35) heith]
'height'.

42) mery]
'merry'.

MN18) 'Albert Laski [Count] Palatine of Siradia came from Poland to London on the first of May 1583'(see Introduction p. 28).

MN43) 'Many things to be endured for the sake of our almighty God'.

fol. 104a.

6) This vision seems to foretell the Spanish Armada, but any power wishing to attack England would have to amass a large naval force and relationships with Spain were steadily worsening. The subsequent truth of the prediction is probably fortuitous, unless Kelly had picked up some information from some such source as one of Dee's visitors who might also be keeping eyes and ears open for Walsingham.

8) It would not take divine inspiration to see in 1583 that Mary Queen of Scots was likely to meet the headsman's block before too long. As Catholic claimant to the throne her very presence had caused rebellion and conspiracy even without her direct involvement and she was effectively kept in close custody.

15-16) 'Eternal glory be to our almighty and eternal God'.

MN8) Fodringham Castell]
Fotheringay Castle.

27) mann͡]
'manner'.

29-31) The letters are ¼ of an inch high. In the Holy Table the form of is found and not that of which is superscribed.

fol. 104b.

4-5) The Book of Enoch has to be put into Enochian script (see 101b, 10).

14) assone]
'as soon'.

18) the Table cloth]
The silk covering the table.

21) 'True and holy for ever' (see Christ as the Lamb of God).

24) A wicked spirit is to come forth to tempt Dee (see MN26)

29) curteours]
'courtiers'.

31) I smell the smoke]

A proverbial expression akin to 'I see which way the wind is blowing'.

44) the dredful day]

The Day of Judgment.

46) Pereant...Tenebrarum]

'May darkness perish with the Prince of Darkness'.

fol. 105a.

4) Ashmole may be wrong in attributing this line to Dee where the leaf is torn.

6) Dee is not to receive direct angelic help in copying the Book of Enoch into Enochian characters, but God may direct his judg ent as at 71a, 4.

7) putto your hands]

Probably 'put your hands to the task', rather than 'put your hands together (i.e. pray)'.

10) expedition]

'haste'.

12) Dee is some £300 in debt (see 91a, 46).

22) Tunge]

'Tongue'.

23) The sketch of the tongue measures 3mm by 7mm. A tongue apparently on fire signifies the Word of God.

26) Convenient]
The obsolete sense in relation to time of 'due, proper' overcomes the apparent weakness of the sentence (OED).

30) In the Bible the 'imagination of man's heart' is frequently described as evil and stubborn, implying a neglect of God (see Genesis VIII, 21; Deuteronomy XXIX, 19; Jeremiah XXIII, 17; Luke I, 51).

3) savegard]
'safeguard'.

1N6) See Dee's questions concerning the form of the book at 104b, 6-10.

fol. 105b.

4) vnconvenient]
See Commentary to 105a, 26.

5) The sin of carnality is a result of the Fall, and although marriage is a blessed state that redeems the sin, abstinence is conducive to a higher spiritual state (see 101a, 27).

11) Holly Thursday]
Holy Thursday is an old name for Ascension Day.

18) the 22 Psalm]
'My God, my God, why hast thou forsaken me?' (Psalm XXII in both Vulgate and Authorised).

20) This is Annael who has been absent since
and who is designated as 'the mercy of God' (misericordia Dei) at fol. 6a.

21-22) See Psalm CIII, 13: 'Like as a father pitieth his children, so the Lord pitieth them that fear him'.

24-26) This does not in fact seem to be a direct biblical quotation,but see Psalm XXXIII, 18, and Psalm XXII, 5.

30-31) Behold...me]
The arm of God stretches to all corners of the earth and he sees all.

31) Annael is 'the mercy of God' (see fol. 6a).

35) Actum est]
'It is done'.

38) The Table shown in the stone is here referred to as the Tabernacle, stressing its holy nature.

41) See Luke XV, 7.

MN30) See fol. 6a and Commentary to line 20 above.

fol. 106a.

This folio has suffered damage in the top right corner.

2) fiat]

'Let it be done'.

4) Justification comes only from God and not from man.

8) See 105a, 6.

14-15) The first series of 49 calls in the Book of Enoch consists of more than 49 words (see fols 68b-79b).

16-17) See 85b, 11-19.

18-22) Dee probably intends to use ruled paper (see 81b, 2) and then he will draw a vertical line after each word so that each word is effectively in a ruled box.

24-25) How everything may now appear more beautiful when covered by a veil is not clear. The statement may refer to things just prior to the covering with the veil or to the veil itself.

30-31) Jubilate...versamini]

'Be joyful in the Lord, all ye lands' (Psalm XCIX, Vulgate; Psalm C, Authorised).

33) bote]

'boot'. Kelly wishes to buy riding boots, or shipman's hose

which consisted of wide trousers as opposed to the more normal tight-fitting hose.

35) goodman Pentecost]

No further identification of this individual can be made. The title of 'Goodman' generally covered householders under the rank of 'gentleman', especially yeomen and farmers (OED).

iij^{ls}]

Three pounds.

angels]

This gold coin, more fully the angel-noble as it was originally a new issue of the noble, bore a device showing Michael slaying the dragon. At the time of its original issue during the reign of Edward IV its value was 6s 8d, but by the reign of Edward VI it had acquired a value of 10 shillings.

fol. 106b.

3) eleuen places]

Only ten places were indicated on the scroll that Kelly brought back from Northwick Hill (86b), but Newbury in Berkshire has also been specified (103b, 10).

4) þteyn/g/]

'pertaining'.

7-9) A licence was required to dig for treasure (see 90b, 18).

11) These words are not translatable. 'Lephe' may have some relation with the phrase 'life lefe Lurfando' (see 74a, MN24). Concerning 'Pinzu[a]', see MN11.

15-18) 'The earth is heavy and troubled with the iniquities of the enemies of light. It is therefore cursed, because it is in the depth of perdition and darkness'.

19) Sordida...nobis]
'It is sordid and odious to us'.

20) Proprijs...tremulis]
'It scourges itself with its own trembling [inhabitants]'.

23-26) 'Perhaps he may say, but he is not one who may hear. We see the groaning [earth], but he is not one who may pity. Let us therefore sanctify his holy [place] because we are sanctified in him'. The implication is that God is a God of Wrath as well as a God of Mercy.

27) Fiat]
'Let it be done'.

32) 'The old passes away and the new begins'.

34) flowr]
'floor'
pretious]
'precious'.

39-40) This apparently signifies the new age of God's justice upon the earth.

MN32) 'The new [age]'.

fol. 107a.

2) light fire]

The word 'and' is probably missing.

3-4) This must signify God's divine wisdom being transmitted through Raphael.

9) (I say not)]

Raphael is speaking God's words and not his own.

12-13) quae...gradu]

'Which are now at their utmost point [of decay]'.

14-15) See 68a, 16-19.

17) My pathes are thorny]

See 62b, 16.

22) See Ephesians IV, 24.

30) I AM]

See Commentary to 42b, 15.

31) therew/$\overline{th}$/]

'therewith'.

33) H$_u$seh...pacaduasam]

These words are not translatable, but 'Peleh' may be related to the name of God Pele (see 12a, 46).

36) yf you haue eares, heare]

See Matthew XI, 15.

37) This mercy was never]

This mercy was never shown before.

38) 'Let the wicked depart and perish'.

41-42) this Poland<er> prince]

Lasky.

45) 'What may be said concerning the life of Stephen, King of Poland?' Lasky had pretensions to the Polish throne and it is possible that he was the instigator of Dee's asking these questions between lines 45 and 47.

46)'Whether his successor will be Albert Lasky of the House of Austria?'

47) 'Whether Albert Lasky, Prince Palatinate of Siradia, will have the Kingdom of Moldavia?'

MN9) 'The remission of sins'.

MN31) 'The unjust angels with regard to Divine Justice'.

fol. 107b.

This folio is much damaged.

2) the]
'thee'.

4-5) It seems that the angels do not hear God directly, but rather are inspired by God acting through them.

6) The 'first' must be the speed demanded of Dee and Kelly at line 2 and the 'second' must be the warning, which can be inferred from what remains of lines 2 and 3, that speed must not be demanded of God and his angels.

7) The 'third' is the inspiration of God through the angels.

9) He]
God.

10) 'Ende' is used firstly in the sense of a termination, and secondly and thirdly in the sense of a purpose.

14) See 71a, 10-13.

15) puft vp]

'puffed up'.

this princis father]

I have not been able to discover any information concerning Lasky's father, but he may have been as involved in disputed territories as Lasky was (see p. 178, note 18).

17) Lasky is here incorporated into the circle of the elect, to be an arm to the chosen three (Dee, Kelly and Gilbert).

18-24) These lines prophesy a state of war and turmoil after which Lasky will be King, although whether of Poland or Moldavia or both is not specified. This will take place in a year's time ('the course of the sonne').

20) He is dead, in respect of his absence]

Being absent from his lands, Lasky is of no consequence in respect of them; his prophesied kingship may only take place upon his return. The sentence may, however, have the alternative meaning that King Stephen will die during Lasky's absence from his homeland.

25) See 42a, 54-43a, 8.

28) bankett]

'banquet'.

32-34) See Acts I, 8.

35) rosen]

Sic for 'risen'.

35-39) This seems to refer specifically to spiritual enemies, although Lasky would have had his share of temporal enemies on account of his political involvement and ambitions.

39-40) I will graunt him his desire]

This sentence refers again to Lasky and his desire to rule Poland.

MN22) 'A prophecy of the rule of Albert Lasky, but he himself did not want to convert himself constantly to God and adhere to God'. This note was probably written sometime later, after Lasky had proved an inconstant friend during Dee's continental journey.

MN29) 'Just doings'.

fol. 108a.

This folio is greatly damaged.

1-6) These lines seem to prophesy opposition to Lasky.

8) See Revelation VII, 3; IX, 4; XXII, 4, concerning the mark of God upon man and the blessed in heaven.

10) the Prince]

This could be either Lasky or Elizabeth who was opposed to Dee's going abroad.

11-12) See MN11 and line 1-6.

13) See MN13.

26-32) 'Ever blessed be the three and one, our eternal and omnipotent God. Amen. The Book of Mysteries which is parallel to and a new beginning of the sixth (and holy) book follows'. Liber Mysteriorum (& Sancti) parallelus Novalisque is th title of the first book in TFR. The Book of Enoch bears the title Liber Mysterioru, Sextus et Sanctus (Sloane MS 3189, fol. 2a) and therefore the first book in TFR, being called the sixth since it follows the appendix to the fifth book (see 91a, 1-2), is a parallel version of the sixth book which is effectively begun again (novali literally means 'ploughed anew').

MN13) See 106b, 6-9.

lN14) This alteration would in fact make little sense.

MN25) This shows a certain finality.

ORDINES DESCENDENS

(HAUDQUAQUAM LICIT MIHI ESSE)

or,

The Descending Hierarchies

(Which I am not at all to allow to survive)

of

Dr. John Dee

Scholar of Mort-Lake in Surrey

✠

Fully Transcribed & Annotated from the

Original Document

which is in his Possession

by

Jeremiah Hobbs Esq.

For his Good Friend Sir Francis Dashwood Bt.

✠

With Many Additional Notes of Interest to the Scholar and Alchymist concerning the Endeavours and Methods Devised by John Dee and Edward Talbot or, Kelley, for the Summoning to their Command & Will of Diverse Spiritual Beings

Comprising

A Hitherto Unknown & Lost Book

in which are Most Fully Described

The Lords of Tartarus

with also

Ways to Summon These into the Very Presence of the Alchymist

& In Which is Also Described

The Historie of the Manuscript

Shewing How it was Removed From Amidst Other of John Dee his Papers & How it Thereby Passed into the Keeping of Secret Rosicrucians & Diverse Others of Whom there is still Some Account to be Ascertained by an Astute Gentleman.

✠

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on the Understanding of the Most Strict Privacy to be Observed

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THE ORDINES DESCENDENS

of

Dr. John Dee

Described and Edited
by
Peter W. Mills

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The Ordines Descendens of John Dee

Foreword

This book purports to be a record of a previously unknown lost volume of occult instruction originally written by the Elizabethan English scientist and occultist Dr. John Dee.

The original manuscript, of which this book is only a reproduction, was shown to me by its owner, who died in 2001. He was a friend of mine and, before he retired, was the proprietor of a successful antique and auction house. He informed me that many years ago ("around 1970") he had purchased some of the contents of a house in Kent from the relatives of its deceased owner, amongst which were several interesting items of antique furniture and old books, and amongst the books was a box file containing miscellaneous papers, the majority of which were dated during the 1950s and appeared not to have been much touched since then. Among these were the original and much older papers of which this book is a reproduction. How these came to be in the box file, in which the most recent other paper was a receipt from a local tailor for a new suit dated October 1967, is unknown.

My friend was a devout Roman Catholic and considered the old document to be evil; however, he was also a passionate antiquarian and antique collector and, he told me, was therefore unwilling to destroy the manuscript in view of its apparent age. He consequently kept it in its box file in the bottom of a bookshelf in his office and forgot about it. Years later, when my wife and I were visiting his family for dinner, our conversation turned to the novels of the English author Dennis Wheatley, because one of his most famous stories "The Devil Rides Out" had been on television the night before in a movie version[1]. The ensuing conversation on "black magic", in which I expressed some scepticism, prompted my friend to retrieve the file and show me the manuscript that is reproduced here.

My friend permitted me to attempt to photocopy the original manuscript, but the ink had faded to such a degree to a kind of pale yellow-orange that no decent readable photocopy could be made. In addition, spending at least 30 years, probably longer, ignored in an upright box file in a dry centrally-heated room had caused the papers to curl badly, and they were prone to crack and flake when any attempt was made to smooth them flat for the copier. Instead therefore, I kept the original document for some five weeks and made a reproduction of it by carefully typing the text out on my computer and re-drawing all the diagrams by hand. I used a font that was almost identical to the original printing typeface, plus page ornaments that are very similar to those of the original. Although a scant few of the more tangled passages and extreme pieces of phraseology have been slightly edited by me for greater clarity, I believe I have preserved both the flavour and appearance of the original papers and the accurate technical details of the magical operations they describe, as well as accurate copies of the diagrams, with the addition of nothing more to these than some arrows and small circled numbers of my own to add clarity to the information they are illustrating.

Since spending those five weeks painstakingly typing and preparing the manuscript once more into an accessible version in the evenings, I did nothing more with my copy for some years, being very busy running my own business. Having recently retired, I

[1] The movie was also known as *The Devil's Bride* in the USA.

decided that I now had the necessary time and inclination to present it to a publisher for inspection and consideration, with the addition of this detailed introduction of my own containing the necessary explanations and some observations on the manuscript.

The original was made available to me only on the stringent condition that the owner would not under any circumstances be identified, and I respect this wish, even though he has now passed away, especially as his wife is still alive. This is certainly not the first occasion when occult manuscripts have been shown to a researcher under such a restriction; there is a precedent where original documents of the magical society *The Hermetic Order of the Golden Dawn* were made available to historian Ellic Howe, for use in his book *The Magicians of the Golden Dawn* (Routledge & Kegan Paul Ltd. 1972) under a similar promise, and for a similar reason; the owner did not wish to find themselves, and their family, the subject of the unwanted attentions and enquiries of occultists from all quarters of the world. Ellic Howe writes in the preface to his book: *"...a friend introduced me to a gentleman who is the custodian of certain documents which were formerly in the possession of A. E. Waite... on condition that neither their location nor ownership be disclosed."*

The manuscript transcribed in this present book, therefore, must be offered as it stands, as either fact or forgery. It is presented here only as a curiosity, and possibly as an interesting occult theory that may have a certain logic and coherence with the proven writings of John Dee for those to whom the occult is a subject of interest. The reader must be left to make up their own mind about its authenticity or otherwise. I have seen and handled the original manuscript, which in my opinion dates from the period of the later part of the eighteenth century, and is claimed by its author to be a detailed copy made by him of an earlier work by John Dee (1527-1608). This present book is thus a copy of a copy. The original printed manuscript is no longer available for further study, my friend's wife finally burning it after his death, as she, also a Roman Catholic, considered it to represent "the work of the Devil." This may sound like the plot of some novel, but it is nevertheless the case: the truth, as the saying has it, is stranger than fiction.

The writer of the original printed text, naming himself as Jeremiah Hobbs, is entirely unknown to any documented or researched history. The style of writing, of course, is of a substantially later date than the time of John Dee, and by its grammatical composition and textual references it might be taken as suggesting the early period of George III (reigned 1760-1820) or, somewhat less likely in my opinion, the later period of George II (reigned 1727-1760). The "Liberties of the Fleet" mentioned in the text were ended during a reform in 1774 (see my *notes on the text* below), thus suggesting an upper limit to the date not much later than that. The reference to Sir Francis Dashwood (see below) would, if correctly deduced as linking Jeremiah Hobbs to the "Hellfire Club", set the earliest possible date for the text as after 1746, the year this organisation of rakes and libertines was founded. My own "guesstimate" of the most likely date of the writing would be during the decade 1770-1780.

Jeremiah Hobbs is evidently someone who has, or affects that they have, obtained a copy of some papers relating to the "angelic communications" supposedly achieved by John Dee and Edward Kelly (if true, possibly clandestinely, since the account seems to gloss over details at this point, not naming the purveyor of the papers although previously all people's names have been given in detail). He makes the totally unsupported claim that these papers, which describe a method of demonic invocation as opposed to the

angelic magic for which Dee is better known, accidentally escaped attention by becoming separated from other writings, in the manner described in Hobbs' preface letter, and thereby were not included in any of the acknowledged compilations of Dee's works, which were mainly in the collections of Elias Ashmole (now the Ashmolean Museum) and Sir Robert Cotton (now the Cottonian Library in the British Museum). Meric Casaubon published a well known book of the work of Dee and Kelly in 1659, based on these collections, which was unfortunately not meticulously accurate.

Although certain of the people and events mentioned by the author of the text can be substantiated, because they are also mentioned in other sources such as those mentioned above, other persons and incidents cannot be verified. Broadly speaking, the following items can all be confirmed from other historical written sources; the unexpected discovery of some of Dee's papers when a secret drawer in a chest was discovered by a Mr. and Mrs. Jones before the Great Fire of London in 1666; Mrs. Jones' second marriage to a Mr. Wale; their decision to present the papers to the noted antiquarian Elias Ashmole; and the fact that a servant had unthinkingly destroyed about half of these papers by using them in the kitchen. However, everything described in this present book as having taken place after these events, including the claim that certain papers escaped attention because they had been used to stiffen the backings of pictures and were in later years passed on through the hands of various other characters, including a couple of alchemically-inclined apothecaries and a chaplain of the old Fleet prison, cannot be substantiated in any way or against any other sources.

The document is headed: "To My Most Noble Friend Sir Francis Bt." (i.e. Baronet) who is identified in the frontispiece as Sir Francis Dashwood (1708-1781), notorious as the founder of the "Hellfire Club", although this is a later name for Dashwood's group of libertines, who usually referred to themselves as "The Friars of St. Francis of Wycombe" (a pun on Sir Francis, who lived in a stately home at West Wycombe in Buckinghamshire), "The Monks of Medmenham", or "The Order of Knights of West Wycombe". Dashwood was the son of a wealthy businessman who had married into the aristocracy. He sat in the House of Commons as an MP for over 20 years and variously held the offices of Chancellor of the Exchequer, Postmaster General and Treasurer to King George III. He and the other members of his "Friars of St Francis of Wycombe", a.k.a. "the Hellfire Club", are known to have had more than a passing interest in diabolism and occult and pagan rituals. It is therefore not impossible that Jeremiah Hobbs was seeking admission to the "Hellfire Club" and may have presented this transcript of demonic invocation attributed to John Dee, and what is evidently his own history of Dee which prefaces it, to Dashwood, to ingratiate himself and prove his worthiness for admission to the group, or else as a gift of thanks for already being admitted.

For those to whom John Dee is unfamiliar, there can be few short descriptions better than that included in the Odhams Press *New Standard Encyclopædia* of 1936.

> "Dee, John. English alchemist. Born in London, July 13, 1527, he was educated at Cambridge. He claimed to foretell the future by means of the stars and crystals. He was put in prison in the time of Mary, but Edward VI gave him two livings in the church, and Elizabeth believed in him and visited him for advice. He died at Mortlake in Dec. 1608. Dee claimed to be able to transmute gold, and suggested a reform of the

calendar. He wrote books on mathematical subjects. His son, Arthur Dee (1579-1651) was physician to the Tsar of Russia and to Charles I."

Much more, however, can be said of John Dee. He had at his house in Mortlake, now a smart part of London but then a Surrey village, one of the greatest libraries – if not the greatest – in England at that time, visited by many scholars and noteworthy people including Queen Elizabeth herself. He was fascinated with the legends of King Arthur, to the extend where he gave his own son the same name, and he is generally credited with being the person who revived the national interest in Arthurian legend at that time, as well as probably being the first person to coin the term "British Empire". He is also considered to be the inspiration for Shakespeare's character Prospero in *The Tempest,* a futuristic version of whom can be seen played by actor Walter Pigeon in the science-fiction movie *Forbidden Planet* (1958), which was not only based on the Shakespeare play but which itself became part of the inspiration that would later produce the original *Star Trek* TV series, thereby linking Dee not only with Elizabethan England but also by indirect inference with the far future, in a manner he would perhaps have appreciated for its echoing of the epithet applied to his hero King Arthur, *the once and future king.*

Dee was also a seminal mathematician, perhaps second only to Sir Isaac Newton in the English development of this branch of science, escalating the mathematical art of navigation to a hitherto unrealized pinnacle that enabled English ships of trade, expedition and war to begin to dominate the world. In 1577 he published *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION;* and in 1582, *A Playne Discourse concerning the needful reformation of ye vulgar kallender.*

However, John Dee is probably most usually remembered today for his consuming passion for the occult and the books and papers he wrote regarding it, and his extensive researches on the subject conducted both in England and throughout much of Europe. It is perhaps an amusing comment on human nature that, with a few more recent notable exceptions, the majority of books written about John Dee the mathematician and philosophical politician do not mention much about his work in occult activities, and the majority of books written about John Dee the magician at best mention only in passing his mathematical and philosophical importance to English (and indeed world) history.

Many of John Dee's manuscripts have come to light over the centuries. Much of the occult writings were, as mentioned, collected and published as long ago as 1659 by Meric Casaubon (or Cawsabon, as writers of older times often spelled it), although his book contained many typographical errors. More of Dee's writings were discovered (as described later in this present work) when a wooden chest was found to have a secret drawer, and these particular documents – or at least those that survived the depredations of an ignorant maidservant who used some of the papers to light fires with and to line pie dishes – were later given to the famous antiquarian Elias Ashmole (1617-1692) whose eventual presentation of his entire collection to Oxford University in 1682 became the foundation of the world famous Ashmolean Museum.

However, it is very important to state categorically that nowhere in any existing paper by John Dee or in any catalogue of his written works, including his own diary, does there appear any mention of a book called *Ordines Descendens* ("the Descending Hierarchy"). As far as the official and researched historical record of John Dee and his life is concerned, there is no such book. The single possibly suggestive reference may occur in Dee's *Quartus Liber Mysteriorum* (Fourth Book of Mystery) (one of the documents discovered in the secret drawer in an old chest, as is detailed in the

manuscript, and which found its way into the collection of the Ashmolean Museum where it is now kept) in an entry made on Wednesday November 21st 1582, where Dee is describing the "tables" – that is, the methodology for forming the names of various spirits – and refers, once only, in brackets as though under his breath, to *"...(the Infernall Table)"*.

Could the original of this present transcript, surviving through a succession of strange chances, be Dee's "Infernall Table"? Did Dee, who professed to be an ardent Christian and claimed to have contacted and communicated only with "angels" and to have been taught their special language, also investigate what, today, would generally be called Satanism? Did he discover a powerful secret method for invoking demonic forces to his will? Did he achieve the knowledge, alone of all the famous magicians in history, of *Satan's real personal name?* Did he see the hierarchies of Hell itself, and gain instruction from demons on the correct methods for summoning their forms into his presence? Did he record this diabolic knowledge on paper? And did he invoke the aid of demons to enable him to escape from imprisonment, prosecution and execution for heresy, as is claimed in the manuscript? If so, undoubtedly he would have kept it rigorously secret throughout his life and is unlikely to have recorded it in his otherwise meticulous diary, even in cipher; he was suspected of being a necromancer anyway by many of his contemporaries, and if any evidence had been produced that he had trafficked with demonic powers from Hell, he and his colleague Edward Kelly would certainly have been burned at the stake, regardless of Queen Elizabeth's personal friendship and patronage.

If all this supposition and speculation should be so, then what happened to any writings of Dee on this subject? Much of his writing has survived, including his own diaries, but – aside from the one single problematical remark quoted above – there is absolutely no record or any other hint that Dee even so much as considered extending his research in the reverse direction to that of his "angelic spirits".

The single comment than can be made here by me with absolute certainty is that this account, whatever its provenance, describes in complete detail a previously unknown and unguessed method of identifying, in accordance with the "Enochian" techniques developed by John Dee and Edward Kelly but in an entirely new methodology, a range or scale of demonic entities completely separate from their known workings involving "angels". Angelic beings are supposed to be "higher" and are part of an "ascending hierarchy", with "Ultimate Divinity" at the top. This manuscript describes the method for obtaining the reverse, a "descending hierarchy" of demonic beings, with the "Ultimately Diabolical" at its base; truly, an *ordines descendens.*

The Thirteen Descending Clavicules and the Demonic System of Magic

The manuscript contains 13 invocations, or calls, described as "keys" (Latin: *claviculae,* sometimes Anglicised as *clavicules*), for use by the sorcerer in the raising of the demonic forms. Dee is known to have used (received via the scrying of Edward Kelly, his seer or medium) many other such invocations for use in raising the angelic forms in the manner for which he is famous, some 48 being included in his known surviving records.

The descending clavicules seem on first consideration to be somewhat different in overall character, or what might be referred to as "poetic inspiration", from the known calls, which are baroque, rather turgid and even floral in content. A typical quotation is:

"O you Sons of Fury, the Child of the Just, which sit upon 24 seats, vexing all creatures of the earth with age, which have under you 1636. Behold the voice of God! The promise of Him who is called amongst you Fury or extreme Justice. Move therefore and show yourselves. Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest." (English translation of the Fourteenth Key, from *The Complete Golden Dawn System of Magic,* Israel Regardie, New Falcon Publications, Tempe, Arizona, 1984.)

These "angelic" keys are understood by occultists to contain a type of verbal code, and the frequent inclusion of what seem at first to be random numbers, as in the above example, is an integral part of this code. As can be seen from the example, the actual text is a trifle vague or directionless as mere prose, at least to the casual reader.

The Descending Keys, on the contrary, seem to have much more point to them: they appear, let us say, more firmly directed to the issue of contacting demonic energies than the others are to contacting the angelic: they are, generally, a little less vague.

As an example, consider the First Clavicule of the Descending Hierarchies, the Clavicule of Satan: *"The Spirits of a mighty Palace are under thy unspeakable name, Spirit of the Burning Flames. I bind unto my voice thy strong obedience, ye first mighty Dragon of Creation, thou all powerful Lucifer, Lord Satan, who is called wormwood. Hearken unto thy servant, Lord of the earth, and come to me in your strength; Bring with thee the power to govern over thy cursed creatures of terror. Be thou true, therefore, under whom are the 4 strong towers of thy kingdom of lamentation. The secret wisdom of 666 fiery horns is measured amongst the stewards of thy great mysteries. Come! Come I say! Ye true lord of the ages of the earth. Your creation is made the Second Beginning amongst us who are numbered as your true servants".*

Even the most casual reader would immediately recognise this passage for what it is, a Satanic invocation. Little about it is at all vague. Even the number included in it will be instantly significant to just about everyone. It is direct and to-the-point, and less disjointed in character than the typical "angelic" key. When, having copied the original manuscript in a freshly typed and re-drawn version, I later came to (superficially) study the known writings and magical methodology of John Dee's recorded *Enochian Magic,* the difference in character between the rather specific and more coherent nature of the demonic keys, as opposed to the comparatively nebulous nature of the angelic ones, puzzled me.

In the function of an editor of the work, neither believing nor disbelieving in its genuineness, I wondered at first whether this difference in prose style might indicate that the demonic keys were composed by a different and later author, perhaps in imitation of Dee. On the other hand, the difference could just as easily reflect simply the difference in the nature of the magical workings - angelic and demonic. I am reliably informed that there is actually no such thing as "black magic" or "white magic", only magic applied for different purposes or with different intentions, good or evil. Until I was given this advice, I was going to include the statement here that the difference in the nature of the prose might arise because one type of key is for use in "white magic" and the other in "black magic". I am told, however, that such a statement will be viewed as technically incorrect by those who understand such things better than I.

Realising that I was getting a little "out of my depth" in respect of the actual occult mechanisms and theories and current views of such things, I asked the acquaintance who had advised me not to refer to "black" or "white" magic because nobody who was

actually knowledgeable in these matters would use such terms, if they could recommend to me someone who was an actual occult practitioner, a modern-day sorcerer in effect, if there were such a thing, who would be prepared to examine a copy of the manuscript, not from an historical viewpoint, but from a practical occult one, and perhaps (I asked with my tongue rather in my cheek) try to invoke a demon according to the instructions. They did, it happened, know of such a person, an acquaintance with whom they had attended university, a young man who lived on the other side of England to me who was - rather to my surprise - an engineer with a university degree.

My friend seemed to perceive no dichotomy in the notion that this qualified professional family man was also a magician or occult practitioner, and so I followed his example. A meeting was arranged involving me in a 500 mile round trip by car (fortunately no problem for me since I am retired) and I met the magician, with whom I was actually favourably impressed. He agreed to give the *Ordines Descendens* what he called a "road-test" and to report back to me afterwards with his opinion of its potency as an occult system, with complete disregard of its provenance or age.

Just under a month later I received a phone call from the magician. After a brief exchange of polite pleasantries, I came straight to the point and asked him for his evaluation of the *Ordines Descendens* from the point of view of using it for occult purposes. The second word of his immediate reply was: *"Dynamite!"* (the first word being an unrepeatable Anglo-Saxon verb connected with procreation).

It transpired that he had studied it thoroughly before attempting to actually perform an invocation, and that he was thoroughly satisfied that it "worked", although I am not qualified myself to pass comment on this assertion but merely to accept it at face value and record it here. He also asked if he could keep a copy of the manuscript for his own use, to which I agreed on condition that he signed a typed statement agreeing to respect me as copyright holder, did not submit it for publication, did not publicise it, and all the other legal caveats. I sent him the form in the post and duly received it back signed, and with it, in addition, he very kindly included some notes of his own concerning the manuscript, which provided me with his further, and seemingly knowledgeable, opinions regarding the text, from more of an "inside occultism" perspective than I could have achieved unassisted.

These notes form the basis of the following paragraphs, elaborated where necessary by my further research of his suggestions. I must emphasise here that these pieces of information are nothing more than suggestions, and that they may or may not apply.

There are certain differences between Doctor John Dee's surviving writings, and the system of *Enochian Magic* as it is generally understood today. The principle difference comes about because Dee's writings have been expanded upon by various more recent occultists, so that a wider and more comprehensive magical character has been gradually added. It is commonly believed that neither Dee nor his medium Kelly was fully aware of the full magical significance of the information they were recording as being received clairvoyantly from "angelic spirits".

The detailed records maintained by Dee of his explorations in the realm of "spirits" passed later through the hands of experts within certain occult fraternities, and in particular the *Hermetic Order of the Golden Dawn,* who developed what might be called "Dee's inspirations" and moulded them into a much more intricate magical system, linking *Enochian* in the process with other occult cultures, such as the Cabbala, originally

a Jewish occult system, and another magical mechanism of Jewish origin, *gematria,* in which words can be given linked numerical values according to calculations of the values of individual letters of the alphabet.

Both of these attributions of latter-day *Enochian,* Cabbala and gematria, seem to be absent from the manuscript of the *Ordines Descendens* (although I am advised that it would be relatively simple for a knowledgeable occultist to work them out for themselves). It would be quite suspicious if the manuscript included such references. Far from being a weakness, this would appear to indicate that - although the first part of the manuscript itself records that it passed through many hands, some of them at least of "alchemists" and maybe also of magical adepts - any re-structuring, early editing or supplementary occult interpretations that may have been incorporated into the original version presumably happened before the "Golden Dawn" era (that is, before about 1887 at the very latest) after which time a great amount of previously disjointed occult lore and divergent magical traditions were "aligned" by the skillful attentions of the Golden Dawn leaders (principally S. M. Mathers) to present a newly-rendered and more coherent magical system.

There were several occult groups known by recorded history to have been active before the *Golden Dawn* was founded. One such, indeed, was the *Hellfire Club* founded by Sir Francis Dashwood and mentioned earlier. Although the primary purpose of this "club" was what might politely be described as the abandonment of its members to the indulgence of "wine, women and song" (particularly the first two), there is recorded evidence that they also conducted rituals of pagan worship in which orgies were instrumental, and very probably also rituals of "black magic" or Satanism. Since it seems possible that the original transcriber, naming himself Jeremiah Hobbs, prepared the manuscript as a gift for Dashwood and, by implication, presumably for use by the members of the *Hellfire Club,* it is not impossible that some later "tilt" was included in the Hobbs version to bring it closer to occult theory as it was understood at that time.

This is quite likely, it appears, in respect of the compass points assigned in the text to the four "Palaces of Hell" (replacing the four "Elemental Watchtowers" of angelic Enochian) which are different from those of standard *Enochian* and modern occultism in general. If the more usual modern elemental attribution is taken as the "normal" (Earth is North, Air is East, Fire is South, Water is West), then it might be thought more appropriate for a modern Satanist, following the same principle involved in inverting the crucifix, to invert the compass attributions: Night, corresponding to Air, would be West instead of East, Blood (Water) would become East instead of West, Kingdom (Earth) would become South, and the Bright One (Fire) would be North.

Although this would represent a perfect inversion of the regular compass attributions, it would actually produce a very unsatisfactory - and sterile - magical system. Instead, the manuscript stipulates *angles* as the infernal compass attributions, thus:

The Palace of the Night - the North-East angle.
The Palace of the Blood - the South-West angle.
The Palace of the Kingdom - the North-West angle.
The Palace of the Bright One - the South-East angle.

I believe it to be relevant that the *Ordines Descendens* should stipulate compass *angles* rather than compass *points.* Angles are, in fact, extremely important and energetic

in occult theory, perhaps even more so in the past. (The origin of the superstition that it is "unlucky" to walk beneath a ladder is that the ladder makes a triangle against a wall, a triangle once being superstitiously considered the "Devil's doorway".) Angular geometric forms have long been particularly associated with diabolism. This was known and demonstrated, for example, by the American author Frank Belknap Long, a literary contributor to what has been termed the "Cthulhu Mythos" inspired primarily by the fictional works of writer H. P. Lovecraft.

In his 1931 short story *The Hounds of Tindalos,* Long postulates demonic entities - the "hounds" of the title - who inhabit the *angles* of time and space whereas normal life-forms such as humans and all biological living things inhabit the *curves* (Einsteinian "curved space"). Although called "hounds", the appearance of these creatures is unknown, because nobody has encountered them and lived to tell the tale. Since the creatures inhabit the angles of the universe instead of the curves, they can gain entrance to our world by emerging through any kind of sharp corner, materialising first as smoke pouring from the corner, followed by the things themselves. The central character of the story, becoming aware that he has been chosen as the hound's next victim, manages to evade them by turning his room into a kind of "astral fortress" by the ingenious expedient of using builder's plaster to round-out the corners of the ceiling and walls so that the interior is transformed into a sphere containing no angles. However, a minor earthquake occurs in the neighbourhood causing some of the plaster to fall...

Apart from recommending it as an entertaining supernatural story, I make mention of *The Hounds of Tindalos* since it is a good example of the undercurrent of ancient paranormal belief in the demonic importance of *angles* surfacing from time to time in our culture to prove its continuance. Whilst not for one moment suggesting that I accept the attribution of any kind of practical consequence as a result of the employment of "magical" systems such as Enochian, whether angelic or diabolic, it does appear at least that there is a plausible explanation within the field of traditional superstition to account for the substitution of the compass points by their intermediate angles, rather than the (perhaps at first more obvious) choice of simply inverting them.

The casual impression that the *Hermetic Order of the Golden Dawn* represented the genesis of widespread interest in the occult is an illusion of fame (or notoriety): it was, rather, the zenith or flowering of that interest, which has probably always been a characteristic of the human race, but which is first actually recorded in history, with documentary evidence, during the seventeenth century in a simple pamphlet published in Germany in 1614 entitled *Fama Fraternitatis* ("Traditions of the Brotherhood"). This paper was a type of educational proclamation allegedly written by members of a secret occult order calling themselves the *Rosicrucian Brotherhood.* This name, it was explained, was derived from their founder, a German scholar called Christian Rosenkreuz who, in the previous century, had travelled to a remote Egyptian citadel where he had spent some years studying the occult with the resident priests before returning to Germany as an advanced initiate and attracting a growing group of followers,

The pamphlet contained not a shred of substantiating evidence but was none the less widely accepted and captured the public imagination. The early seventeenth century was, after all, a time of religious upheaval when the reformation had called into question the foundations of established belief, and people felt the need for a new vision of spiritual understanding. A legend rapidly grew around the pamphlet and a second one that

followed it, that the mysterious Rosicrucians had mastered great occult powers including the mythical art of the alchemist to turn base metal into gold and the secret of immortality.

During the next hundred and fifty years or so many "Rosicrucian" groups inspired by the pamphlets and the legends sprang up all over Europe, and some of these were absorbed into the structure of Freemasonry. In 1866, a Rosicrucian Freemason and occultist, Robert Wentworth Little, created an occult order in London which he called the *English Rosicrucian Society*, usually known by its Latin title *Societas Rosicruciana in Anglia* and often abbreviated for convenience as "Soc. Ros." According to its own records, Robert Little managed to gain access to a great many secret occult papers and manuscripts which he tracked down in archaic files in Freemasons Hall, Great Queen Street, London, where he was employed as a clerk. Using this advanced knowledge together with his own learning and researches, he proceeded to instruct members of the Soc. Ros. in the "initiated occult secrets of the ancients". Membership was strictly limited to Master Masons and the Soc. Ros. was very definitely a "secret society" of which the general public was completely unaware.

In 1878 when Little died, his place as Supreme Magus of the Soc. Ros. was taken by a very remarkable occult expert Dr. W. R. Woodman, a retired physician who could read Hebrew fluently and had studied the Cabbala for a great many years. In 1888 Woodman, together with two fellow Freemasons and Soc.Ros. initiates, Dr. Wynn Westcott a London coroner and Samuel Liddell Mathers, branched out on their own and created the *Hermetic Order of the Golden Dawn.*

The occult researches of John Dee preceded the 1614 pamphlet of the Rosicrucian Brotherhood by a generation, although the pamphlet claimed that the Brotherhood had actually been founded about a century earlier, which if true would place its origin in the early 1500s and therefore more-or-less contemporary with Dee. Even though John Dee died six years before the date of the Rosicrucian pamphlet, there is a possibility that he might have been familiar with the earliest Rosicrucian Brotherhood in Germany, if such a thing existed. The possibility is made more attractive when one considers that after he had reached the age of twenty, Dee spent some 30 years travelling intermittently throughout Europe, during which time he specifically sought out fellow occultists abroad.

It is therefore at least possible that, if the *Ordines Descendens* does represent a lost work originating with John Dee, it may have been "improved" slightly by some of the later "alchemists" through whose hands the copies passed until it reached Jeremiah Hobbs, and perhaps it may also have been "tidied up" by him preparatory to his presenting it to Sir Francis Dashwood. In the opinion of the occultist who experimented with the technique on my behalf and provided me with most of the technical details which I have presented here in my own words, if there has been any "updating" of the occultism contained in the *Ordines Descendens,* it is most likely to have been in the precise scheme of the "Enochian language" of the 13 keys. My expert modern magician assures me that these keys *"work, and are incredibly powerful"*, but that they seem slightly different in general character from those in Dee's other known works in the ways already mentioned (i.e. being more forthright and somewhat less ornate, as well as a little less numerically oriented).

This same modern occultist also advised me that I should *"definitely include a warning with the copy of the manuscript"* to the effect that the negative Enochian system

it describes is *"devastatingly powerful", "utterly Satanic"* and *"dangerous to use unless you are a thorough expert on the occult".*

To this subjective view given by a practicing modern magician, I will add my own objective observation: it is not possible to speak the 13 keys or calls without declaiming in absolute and concrete terms one's alignment and surrender to the concept of Satan, in deliberate and specifically measured words. Even if all occult considerations are discounted, this must surely have a detrimental affect upon the moral psychological balance of any individual. This editor therefore must completely disassociate himself from any untoward results that may occur to any person who decides to actually employ the magical system described here, whether such results are of a magical nature or - as is possibly more likely - of a psychological one.

Caveat lector!

Peter W. Mills
Somerset
England
2006

Some Comments on the Text

There are some comments that can be made from an examination of the text that might help the reader more fully appreciate certain details of the content. It must be categorically stated that these comments arise merely from my own intelligent observation and research, and are not in any way to be construed as attempting to establish, imply, verify or authenticate any date, era, authorship, genuineness or truthfulness of the manuscript, for all of which it must be understood that no claims whatsoever are made or implied by this editor.

Front Cover and Initial Pages:

The covers of the original Hobbs book are missing, having been detached and lost at some unknown point in the past. The pages had come loose from the partly perished binding and the conventional inner half-title page (presumably counted as page 1 in the original) is also missing and has been replaced by a new version. The first surviving page of the transcript is the "bookplate" title page (in a black border with the original printer's name at the bottom). This was in all probability counted as page 2. The first page of original text is numbered as page 3, as it is here.

Page 1:

Although I made one or two very slight alterations to the text whilst copying it from the original, these changes were, indeed, extremely minor and were executed for the purpose of making the original easier to understand: also, the changes, such as they were, occur in the first part of the Hobbs Document concerning the account of the survival of

the papers, not in the part containing the negative Enochian methodology. For example, in the very first paragraph, the sentence now containing the phrase: *"...we have first to turn our thoughts in retrospect to anno. 1527..."* in the original text ran: *"... the gentrise will have first to turn their thoughts of legenda in retrospect to anno. 1527..."*. I learned through subsequent research that *"gentrise"* is an obsolete word for "the gentry" but, in the 18th century not taken as meaning simply the middle or upper classes but carrying the connotation "the educated and curious gentlefolk"; and that *"legenda"* does not mean (as I had at first supposed) "legends" or even "stories" or "histories", but that it is in fact a Latin word meaning "things to be read". Since the modern reader would naturally construe the original text to mean: *"...the gentry will have to first turn their thoughts of legendary matters in retrospect to anno. 1527..."*, which introduces the originally absent implications that the book was not intended for commoners and that the matters being described are legendary rather than factual, I made the decision to remove the obsolete words in this case in order to preserve the actual meaning of the sentence more faithfully.

Page 3:

"...allotted Under-reader in Greek..." – i.e. he was appointed to this post, considered a form of "junior professorship".

Page 4:

"On gaining his vellum..."– on receiving his doctorate, attested by a calfskin parchment (vellum) scroll or certificate.

"Rosicrucian brotherhood..." - the first occult order that can be specifically dated with documentary evidence (to 1614 in Germany).

"...the Catholic Queen Mary who came soon to be called by the vulgar Bloody Mary, so many did she have destroyed to suit her purposes..." - Mary Tudor, or Mary I of England, gained the epithet "Bloody Mary" through ordering 283 Protestant "heretics" burned at the stake in an attempt to restore Roman Catholicism, from which her father Henry VIII, founder of the (Protestant) Church of England, had been excommunicated.

"...Unhappily, the Council..." - the Privy Council: put simply, the Privy Council was a kind of non-democratic version of a governing Cabinet, its members personally appointed (or fired) by the monarch to form a group of advisers and department heads.

Page 5:

"...£3,000..." - my own updating of the monetary symbols used in the original manuscript, which has "Ł,MMM".

"...a wise and cunning man... - the term "cunning man" can mean a man of skill in some field or art, but it can also imply a wizard or male witch, and may be a veiled reference in that direction.

"...the great comet appeared in the sky in 1577..." - this comet, visible in the sky over Europe from November 1577 to January 1578, enabled the famous Polish astronomer Tycho Brahe, by measuring that its parallax was effectively zero, to show that comets (previously thought to be atmospheric phenomenon) were actually located beyond the orbit of the Moon.

Page 6 *et al:*

"...Dee's scryer..." also: *"...the doctor's searching..."* - The manuscript text contains some use of apostrophes as in these examples, but also features the occasional elaboration of sentence structure to avoid the use of any apostrophe, as in the frontispiece where we see: *"...John Dee his papers..."* and not "John Dee's papers". I wondered about this at first, since it seemed to represent an inconsistency in the grammatical observance of the writer, and I even wondered whether the apostrophe was used in this way at all during the 18th century (i.e. as an indicator of missing letters, as in the contraction of *his* to *'s).* However, further research showed me that I was, in my ignorance, following a common misconception. The apostrophe was first introduced into English (from French) in the 16th century, one of the earliest books to make use of it being *The Cosmographical Glasse* (William Cunningham, 1559). Its grammatical ancestry is believed to be in Old English (also called Anglo-Saxon, a Germanic language) where the genitive singular ending *...es* was added to most nouns in order to form a possessive case, as with: *anes mannes hors,* "a man's horse" (the indefinite article *an* (= modern *a)* also takes on the possessive suffix in Anglo-Saxon grammar).

Interestingly, the common belief that the apostrophe is used to indicate the omission of the letters "hi..." in the word "his", so that the full correct grammatical implication would be, say, "a man (hi)s horse", or "John Smith (hi)s house" is actually based upon an early mistaken assumption. The *...es* genitive ending in Anglo-Saxon was frequently spelled as *...ies* and *...ys* during the early period of Middle English, and as early as the 13th century was already being confused with *his,* giving rise to this "grammatical urban myth". Thus, when Shakespeare writes: *"...the count his gally..."*, he is merely writing as a victim of the *"his"* apostrophe myth, believing this rendition to represent a more proper formal manner of speech. The use in this present manuscript of such phrasing as "John Dee his papers", therefore, represents merely an affectation common for some centuries and frequently used by writers who wished to introduce a pretension of "venerable formality" to their efforts, including Jeremiah Hobbs here, while the regular apostrophe was also employed. (See also, for example, page 6, where we have: *"...Dr. Dee's writings..."* and not: *"...Dr. Dee his writings..."* etc.)

Page 7:

"...incontestably result in such as Dee and Kelly being burned at the stake." – Dee was invited to visit Rome by the Pope, but wisely declined. Scientist and alchemist Giordano Bruno received a similar invitation and was burned at the stake. In modern parlance, such a message from the Pope was an "invitation to a neck-tie party!"

"...the Cape of Scotland..." - now called Cape Wrath.

"...while Kelley made the actual contacting of the spirits and did call out his findings and conversations for Dee to transcribe." – This is how it is recorded that the process of researching the Angelic Enochian system was carried out. The text does not specifically state that this process was also used to assemble the details of the Demonic Enochian system described in Hobbs' book, and Kelley (or Kelly) is not actually mentioned as having had a part in it. However, it is extremely unlikely that any other of Dee's known mediums would have been remotely capable of "channeling" (or "inventing", if you prefer) such an intricate system that corresponds so exactly as a counterpart to the Angelic version. It is also unlikely that Dee would have trusted anyone else to assist him in handling such an incendiary subject, the discovery of which could have sent both of them to the stake. It is also interesting to speculate that perhaps this

secret bond of illicit demonology is what bound Dee and Kelly so intimately together for so many years, despite their great differences in character. Historians have often pondered on why the two men continued to stick together for so long and why this association was so intimate, even to the extent of a suggestion of some wife-swapping. Perhaps one answer is that each was frightened that the other would betray him as a demonologist?

Page 8:

"...Lich-field..." - Lichfield in Staffordshire. "Lich-field" is an ancient way of writing the name and it means "the field of the dead", commemorating a battlefield or place of slaughter; Lich = a dead body (Anglo-Saxon *lie;* German *leiche)*; a *lich-gate* is the covered porch at the entrance gate of a churchyard where the coffin bearers can rest in shelter from rain. It is perhaps an interesting coincidence that John Dee was born and died in Mortlake *(Fr. Mort-lac; "lake of death").*

Page 9:

"...Mr. John Woodall, Chirugeon..." and *"...Serjant Chirugeon..."* – "Chirugeon" is an old spelling of the word that evolved from it into the modern word "surgeon", although it specifies a broader and more primitive definition of the occupation.

"... These furnishings &c. were then removed to their home and were in common use." - the phrase "in common use" in modern speech would mean that the items were used on a regular day-to-day basis, but it could also in older times imply that the couple shared the house with their landlord and the household furnishings were held in common. This may be the more likely inference of this phrase considering that the landlord accompanied the couple to the furniture shop.

"...for which they then bidded." – they haggled over the price.

"...after the plate had been saved..." – "plate" = the family silver.

Page 10

"...Quicksilvers for the pox..." – quicksilver, or mercury, in anything but minute doses, is a deadly poison; in very small controlled doses it had some success as a cure for syphilis ("the pox"). This popular application of quicksilver resulted in apothecaries who acted as unqualified doctors being referred to as "quicksilvers", shortened to "quicks", which became corrupted over the years to "quacks", applied to an unqualified or "quack" doctor.

"...in the shipyard..." - There was a Royal Naval dockyard and victualling yard until 1869 at Deptford, which is on the Thames between Greenwich and Bermondsey.

"...v shillings for the papers, of which there were about 30..." - the use of the Roman numeral v (5) in the same sentence as the Arabic figure 30 occurs like this in the original.

"...to cut his simples..." – "simples" were herbs, which were grown in Battersea before the area was overwhelmed by the expansion of London south of the Thames, and much visited by apothecaries who would select and cut their own herbs for medicinal purposes.

Page 11:

"...the Society of Apothecaries..." – The Worshipful Society of Apothecaries still exists in London as a major institution, and was established by royal charter on December 6th 1617. The Society acquired the former guesthouse of the Dominican Priory of the Black Friars (hence Blackfriars, the London district) for its headquarters in 1632. This was destroyed in the Great Fire of London in 1666, but a new headquarters building was constructed on the same site and was complete by 1672, and this building remains the Society's headquarters to the present day.

"... the Liberties of the Fleet..." – this refers to the area of London in the immediate vicinity of the old Fleet prison for debtors, namely the north side of Ludgate Hill and the Old Bailey as far as Fleet Lane down to the old market and along the east side of the prison wall back to the foot of Ludgate Hill. Prisoners who could afford it were actually allowed to live in lodgings in this area rather than in the prison itself. It is on record that chaplains at the old Fleet prison might, if unscrupulous, make a lot of money by performing clandestine marriages without banns or license; it is recorded that sometimes as many as thirty such marriages were performed each day, and that no less than 2,954 were conducted in just the four months to February 12th 1705. This might possibly explain why the chaplain mentioned, a Mr. Pike, was later able to buy a fine country house near Chislehurst in Kent.

"...for I was sought out by its purchaser and paid iii gns. for it." - i.e. 3 guineas. The guinea was an English gold coin first minted in 1663 from gold from Africa's Guinea coast (hence the coin's name) and originally worth 20 shillings. The value was changed to 21 shillings in 1717. The guinea ceased to be minted in 1817, but for some hundred and fifty years afterwards it was still used as an elitist affectation in professional fees, such as those of solicitors, and a few traditional institutions, including the horseracing fraternity, use the term to this day.

"...there is only the one copy of this book extans..." - "extans" = Latin for "existing" or "in existence"; today, we conventionally use the form "extant" ("existent") when referring to surviving documents and written or printed wording.

Page 12:

"...Chalcot Farm..." – This is the very old name that has since been corrupted to "Chalk Farm", a district of London near Paddington.

Pages 13-25

These pages describe a fairly standard method for obtaining details of Enochian "angelic" names etc. It seems likely that the bases of this instruction are the sources referred to in Hobbs' text, namely Meric Casaubon ("Cawsabon"), the Ashmolean collection and probably the Cotton collection, although Hobbs does not mention the latter. The mention of the name of a "Mr. Wickham" on page 10 as a "student of the science of alchymy" who, with various unnamed others, is said to have "revealed sundry other aspects" of Dee's Enochian system, is interesting but unverifiable from any other historical record. If factual, such people can possibly be regarded as some of the pre-Golden Dawn occultists who may have helped to shape the emergent Enochian formats.

Page 13:

"...Mr. Bothwick of Old Bethlehem..." – "Old Bethlehem" was the former name for what is now Liverpool Street in London. The name was changed in 1829 in honour

of Lord Liverpool (Robert Banks Jenkinson) who was Prime Minister and died on December 4th 1828.

Page 15:

The illustrations on this page (and indeed, all the other illustrations) were re-drawn by me exactly as they appear in the original: this diagram of the four "watchtowers" was not perfectly square in the original, and I included its slight tilt when reproducing it.

Page 16:

"...the Jewish language, that may now be heard in Jewerie since their Return and Adoption." - "Jewerie" is an older spelling of "Jewry" and refers to any district of a town or city in England containing Jewish communities. There were Jewries, for example, in London (the name surviving in Old Jewry and Jewry Street), in Winchester, Leicester, Oxford and other places. The comment "since their return and adoption" presumably refers to the fact that Jews were forcibly expelled from England in 1290 under Edward I but were allowed to return in 1655 and - mainly as a reward for their loyalty to the government during the Jacobite insurrection of 1745 - Henry Pelham (Prime Minister 1743-1754) brought in a bill that allowed Jews to gain English nationality by personal application to Parliament. (This vaguely anti-Semitic comment in the manuscript may have been a sop to Sir Francis Dashwood, evidently the writer's patron, since he lived at Wycombe which, as a community, had an ambivalent attitude towards the Jews, being one of the boroughs that in 1235 had petitioned King Edward to expel them.)

Page 17:

This illustration is likewise faithful to the original, but I have myself added the small arrows and circles, which are not included in the original diagram, in order to assist the identification of the method for reading the name.

Page 19:

Here, again, the illustration is faithful to the original, but I have added the arrows and also the numbers in circles, which are not included in the original.

Page 25:

"...though unlikely to be a much trodden thoroughfare of Clio..." – Clio is one of the traditional nine Muses of the classical Greeks who was said to govern the subject of history. In other words, in the opinion of the writer, this particular occult research is unlikely to be studied by many serious scholars.

Page 27:

"...the Legions of Tartarus..." – The legions of Hell.

Page 28:

"...a Political cipher as it was the pleasure of Sir Francis Walsingham to many times devise for the confusing of his enemies..." – Sir Francis Walsingham became one of Queen Elizabeth the First's secretaries of state, recommended for the position by William Cecil (Baron Burghley) who was responsible for England's foreign policy. In effect,

Walsingham established the first British "Secret Service", employing a vast network of spies and informers both in England and abroad. It was he who arranged the interception of letters written by Mary Queen of Scots, placed spies within her entourage and gathered evidence to prepare the way for her eventual execution. He is noted for devising complex codes which his agents used for communicating secret messages, some of which continue to elude breaking to this day.

Page 32:

It is interesting, not to say ingenious, that the chart of the Infernal Hierarchy bears an entirely logical and perfect relationship to the equivalent Angelic forms, whilst at the same time being also an accurate list of the traditional "ranks" or "denominations" assigned to the orders of demons by other authorities, including some Church writers.

Page 53:

"...that letter which be dividing them in the brackets..." – In the USA since the 1960s and the onset of computer programming, the term "brackets" has come more usually to refer to the square bracket [...] while it is unusual for the parentheses or curved brackets (...) to be referred to as "brackets" at all. In *The Graphics of Communication* (Holt, New York, 1964), Arthur T. Turnbull and Russel N. Baird mention that square brackets are generally called "braces" and curved brackets are simply called "brackets". The subsequent arrival of the computer revolution appears to have introduced an accepted evolutionary grammatical change to these definitions in the USA, however. In the UK, the term "brackets" still applies generally to all forms of grammatical enclosure symbols.

Page 57:

"...contra dextravorsum..." – Anti-clockwise (lit. "against the right direction").

Page 58:

"In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. Amen. Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, as adiuuandum me festina: Gloria Deo, Patri Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen." – The English wording of this Latin prayer would be: "In the name of God the Father, God the Son, God the Holy Spirit. Amen. Oh almighty, eternal, true and living God, be pleased to deliver me! Oh Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me! Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen."

"Anna, et Annah, obsecrantis: 4 Angeli præsidentes 4 Cardinubus Cæli: Michael: Fortitudo Dei: Gabriel: Fortitudo Dei: Raphael: Medicina Dei: Uriel: Lux Dei. Amen." – The English of this Latin prayer would be: "I pray by the Grace of God: 4 Angels presiding over the 4 quarters of heaven: Michael: Strength of God: Gabriel: Strength of God: Raphael: Medicine of God: Uriel: Light of God. Amen."

Page 61:

"...(And there is a Note in the Hand of John Dee at this place in the manuscript which says he called up this very creature to his aid...)" - It cannot be verified that these

demons were actually invoked by Dee to his aid, as there is no other known textual source to corroborate the statement made here. However, within the context of the manuscript, this note is certainly very suggestive, and it cannot be denied that it also seems to fit the circumstances in all respects, since Dee in historical fact indeed escaped some very serious legal prosecutions.

Peter W. Mills

ORDINES DESCENDENS

of

Dr. John Dee

ORDINES DESCENDENS

(HAUDQUAQUAM LICIT MIHI ESSE)

or,

The Descending Hierarchies

(Which I am not at all to allow to survive)

of

Dr. John Dee

Scholar of Mort-Lake in Surrey

✠

Fully Transcribed & Annotated from the

Original Document

which is in his Possession

by

Jeremiah Hobbs Esq.

For his Good Friend Sir Francis Dashwood Bt.

✠

With Many Additional Notes of Interest to the Scholar and Alchymist concerning the Endeavours and Methods Devised by John Dee and Edward Talbot or, Kelley, for the Summoning to their Command & Will of Diverse Spiritual Beings

Comprising

A Hitherto Unknown & Lost Book

in which are Most Fully Described

The Lords of Tartarus

with also

Ways to Summon These into the Very Presence of the Alchymist

& In Which is Also Described

The Historie of the Manuscript

Shewing How it was Removed From Amidst Other of John Dee his Papers & How it Thereby Passed into the Keeping of Secret Rosicrucians & Diverse Others of Whom there is still Some Account to be Ascertained by an Astute Gentleman.

✠

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on the Understanding of the Most Strict Privacy to be Observed & is not to be sold to Any without Permission of J. Hobbs Esq. his Person.

FOR *My Most Noble Friend Sir Francis Bt.*

A Letter of Preface to the Book, Concerning That Which is Known Regarding the Researches of Dr. John Dee of Mort-lake and the Remarkable Historie of his Lost Papers.

✠

In order to most fully understand what is necessary about Doctor John Dee and his discoveries of what he called, the Language of Enoch or, the Enochian Angelic Tongue, and that full magical method he devised, or was taught, concerning it, we have first to turn our thoughts in retrospect to anno. 1527, being then the reign of King Henry, 8th of that name, (r. 1509-1547) that Engliſh monarch best remembered for having married six succeeding wives and for the second of these, through the intransigence of a Pope, causing that divide from the Church of Rome by the which the great Protestant Church in England was establiſhed. On 13th July in that year, in Mortlake, a village of Surrey, was born John Dee. He was marked by the hand of Destiny to become, in measure likened to your very self, Sir, if it may be so observed, one of those great men who move in the very ſhadows of Historie, of which kind the tale of England has full measure, often to the advantage of the realm.

He was the scion of a prosperous family, and was gifted from his beginning with a very great intellect. At the callow age of fifteen, he entered Cambridge University, where he drove himself to very great Lengths in order to acquire an ever-multiplying knowledge of diverse matters. He cared but little, it appears, for the normal sundry pleasures, amusements & diversions most usually anticipated of students, preferring to remain within his rooms being engaged in all manner of studious investigations rather than to partake of the carousing and disport of youthful custom. Within a bare four years, before reaching the full age of twenty, his devotion to Study and aptitude in learning earned him the advance of being allotted Under-reader in Greek, and he had so greatly impressed the Authorities with his knowledge and demeanour that he forthwith was enrolled a Fellow of the Trinity College, that was founded by that same King Henry anno. 1546.

Dee studied mathematics, astronomy, diverse languages, the art of navigation and the sundry properties of crystals and chymicals, and his contributions to the seafaring competence of that succeeding time of Queen Elizabeth were legend, and would, it is commonly agreed amongst the Knowledgeable, on their own have assured him a right worthy place in the histories of his time. However, his superseding passion was to

continually look beyond that which had already come to be revealed to the investigations of the wise, in the furtherance of which he took also to making very thorough investigations of the ancient Art of Egypt, called by the common Alchymie (which is, Alchemia) and of sundry other sciences and all those hidden mysteries of Nature and Spirit.

Even whilst in university, it was believed by some that he practiced forbidden magic, witchcraft and the Dark Arts. For a play to be worked by his fellows, it is told that he faſhioned a remarkable & large automaton in the ſhape of a great beetle, which did amaze the audience and players alike and was attributed by all to magical operation. He also studied deeply astrology, and became a profound expert & practitioner in this subject, as in sundry others.

On gaining his vellum and thence leaving Cambridge, Dee journeyed for a lengthy time in Europe, studying and teaching at various illustrious Universities and visiting the libraries of nobles and scholars alike, teaching the arts and sciences and also learning more of the mysteries and Secrets that continued to absorb his interest.

His real Adventuring commenced, however, upon the occasion of a subsequent return to England, which was at that time enduring through great uncertainties, of some peril to any of rank or station. The imminent queen, the Princess Elizabeth Henry's daughter by Queen Anne Boleyn whom he had executed, was being held captive by her half-sister the Catholic Queen Mary who came soon to be called by the vulgar, Bloody Mary, so many did ſhe have destroyed to suit her purposes, who was daughter of that Henry and Catherine of Aragon. Elizabeth lay under suspicion of plotting through certain Protestant rebels to bring down Mary & make daim upon the crown of England, either of her own volition or at the instigating of secret Protestant agents.

Whilst Elizabeth was thus restrained, it so happened that one of the ladies-in-waiting, by name Blanche Parry, became personally acquainted with Dr. Dee and his abilities, by virtue of her father Sir Edward Parry who ofttimes did consult him in matters concerning the most favourable dispositions of the Heavens toward sundry Enterprises, and through the agency of this lady, Dee, with dubious wisdom, did enter into a correspondence with the princess. In order that he might give to her some hope for living, Dee did construct Catholic Mary's horoscope, in which he calculated her forthcoming ruin, and this very document, with a letter bearing also his name thereupon in plain writing and not in any cipher, was secreted in to the rooms at Biſhop's Hatfield where Elizabeth was presently being held under constraint.

Unhappily, the Council had placed certain spyes within that household and they informers betrayed Dr. Dee. A warrant was therefore drawn and sealed forthwith for his arrest on 2 charges, of treason and of plotting to murder the queen through the Agencies of black magic and, of witchcraft, of which he was by some suspected already. After a protracted Disputation before his judges, Dee did gain his acquittal on these charges by virtue of his great ability to speak as a learned scientific & legal man of Education and Reason. Howbeit, and in spite, the council at once had him arrested again,

this 2nd time on a charge of heresy. After two perilous and uncertain years, he contrived to secure his final acquittal from this grievous accusation anno 1555.

John Dee's lot, however, came soon thereafter to obtain to a more pleasing turn. Anno. 1558 Queen Mary indeed exited this World, even as he had foretold, and Elizabeth came as queen to the Engliſh throne. For reward of the friendſhip and spiritual comforting extended to her during her time of captivity, and by way of some recompense for his consequent indictments and his losses thereto, Dee became her advisor of astrology and matters of fortune, and was thereafter himself appointed to the Privy Council, to the dissatisfaction of some for believing themselves in the presence of one deemed a very conjurer or, necromancer. It was no other than Dee who by careful examinations and calculations did appoint the date for the coronation, on the foundation of the most considerate positions of the heavens and the stars and planets thereof.

At his house in Mortlake, Dee then did begin the noteworthy expansions to his great Library of rare and scholarly books. The sum he laviſhed on the obtaining of these books is said to have exceeded £3,000. With his newfound approval amongst certain at court and his high position in the land, and the very excellent stipend that was consequent upon these improvements, Dee was able more freely to turn his wits ever more fully in that direction in which he was the most interested, which was, the research and investigation of unknown alchymical and spiritual matters.

He continued to receive a royal patronage and was accepted as a wise and cunning man by the Queen; in truth, he became almost as a court wizard, such as had hardly been seen in England since those ancient tales of Merlin and King Arthur. When the great Comet appeared in the sky anno 1577, Dee was summoned to the Court at Windsor for three days to explain the nature of this heavenly object, and its possible portent to the Realm.

At another time, a mannequin or, poppet resembling the Queen and transfixed with many pins thereupon was discovered in Lincoln's Inn near the Chancery Lane. Some fearing this ſhould mark certain endeavours by Catholic enemies to take the life of the Queen through the arts of witchcraft, Dee was summoned by the royal equerries to ensure whether this image should do the Queen, her person, any harm, even as the royal physician might in like manner be summoned with urgency in the case of a malady. He also did advise the Queen in respect of her health, and particularly on her rheumatism. Amongst the common people and his enemies he was prevalently believed to be a sorcerer and necromancer, a gossip the which accompanied him & did sorely trouble him all his life.

Anno. 1581, Dee, then of age 54, turned his intimate acquaintance with crystal and its faſhioning to his own usage and began the making of certain scrying glasses, the which were crystal spheres wherein could be conducted that ancient form of divination called crystal-gazing or, scrying. This was certainly practiced by diverse others for mundane purposes, such as to detect thieves, discover the whereabouts of absent friends, seek buried treasure or to make prediction upon the future, as it is even in this present time of

Enlightenment, but Dee did manifestly believe the process could be applied to the placing of himself in communication with spiritual entities of an higher nature.

Dee did then perceive that his desire to delve further in this direction was brought to naught by the vexatious finding, that he plainly was possessed of no natural competence for scrying, even though he had a comprehensive knowledge of they mystical Arts. He soon resolved this hindrance through the employing of certain others to look into the crystal spheres he manufactured with his knowledge and art. He heard tell of a seer or, scryer, named Barnabus Saul, who was well versed in this art and was also a preacher and a man of good repute. This was of importance to Dee, who wished to communicate with the Spirit World, for it is popularly believed that only the pure of heart can accompliſh such.

For this same reasoning, it is well documented that young children were on occasion employed as scryers. E.g. anno. 1467, it is on record that one William Byg, known also as William Lech, being accused of sorcery in the court of the Archbiſhop at York, did confess that he had for several years past discovered thieves and traced the location of stolen goods by means of a crystal. However, as he could himself not perceive anything within the crystal, he employed a small boy under twelve years of age. This boy was required to recite certain prayers and to call upon God to send three angels from a right-hand direction, to reveal the true answers to his enquiries.

Barnabus Saul did labour for a time as Dee's scryer, for the which practice he was paid money, and he stated that he could clearly perceive the forms of certain Angels and Spirits in those crystals supplied for his use by Dee. Within the passing of about six months, however, Dee had obtained to the very limit of progression with Saul, with whose services he could make no further advancement, so he dismissed him from his employ amid a great argument.

On 8th March anno 1582 a disreputable man of 26 years visited Dee having become acquainted with the doctor's searching for scryers, which had become a matter for much gossip in certain taverns and inns. He came with Mr. Clerkson, a friend of Dee who thought the twain should meet and likely have certain things in common with their interests. The man's name was Edward Talbot, but he passed under the name of Edward Kelley, for he had been a rogue and had an ear lopped for forgery and thus ofttimes made use of his mother's sirename instead, which was the less Known to all and sundry, but he had also studied alchymy and various other magical arts and had been an apothecary. Whatever may have been his failings in life, he was undoubtedly a most excellent scryer, which he could most readily demonstrate, and soon after, Dee accepted the service of Kelley, for the which he also did pay him and gave him free lodging in his house, and the two commenced to work together.

As they two experimented and did examine their magical and spiritual interests, they grew also ever the more cunning in those diverse and intricate activities which did progress out of their sundry investigations, and presently a most wonderful aspect was

observed, by the which they anon did discover instead of contacting merely the spirits of they who have departed from this mortal world, their conjoint power or, skill, had made increase to that degree where they were enabled to rise to descry spiritual realms of even higher domain, and obtain cognizance and some communication with seemingly higher æthyrial beings described as veritable angels. For John Dee did most meticulously record the entire process from end to end on paper, together with certain drawings and figures that were necessary or were advised to them by the spirits.

The first such communication was obtained with the archangel Uriel. From this Uriel, Kelley received the directions for constructing a mighty Holy Table and a singular talisman or, seal which would aid them in the carrying out of further such Works. In the subsequent year, 1583, the archangel Uriel gave to them a parcell of Information regarding an impending invasion of England, naming to Kelley particularly, the sea, and many ſhips thereupon. And later in the action, a prediction of the impending death of Mary Bothwell called by many the Queen of Scots, describing in some detail the cutting-off of the head of a woman.

Dee did advise the Queen of these warnings, being himself particularly alarmed with the foretold invasion, as a victorious assault upon England by Catholic Spain would bring in the Inquisition to England, and would incontestably result in such as Dee and Kelley being burned at the stake. The Queen did remember these warnings four years later even as the due date drew dose & Lord Howard with Drake was dispatched to Plymouth to ensure the fleet was made ready for rapid posture of war, and then presently appeared the Spaniſh fleet in the Channel only to be most soundly defeated.

As a matter of more than small relevance to this History, they ſhips of King Phillip's fleet which did attempt to make escape by sailing north around the Cape of Scotland were then further plagued by a gigantic storm, and there is a commonly held supposition that John Dee used his mage's powers to call up this storm, an art commonly attributed to magicians and practitioners of witchcraft, so to further confound the Spaniſh, whose ſhips were scattered across the ocean with a great vengeance, some being wrecked as far away as the Iriſh ſhore. Of the 130 or thereabout that had sailed from Cadiz on July 12th 1588, only 53 saw Spain again.

All of these politics, however, was of little consequence to Dee and Kelley, other than Spain & Catholicism & its Inquisition should be kept out of England. During seven years from 1582 to 1589, their highest interest and business was with the further refining of their methods of Communication with the realms of the angels and in the gaining of the knowledge which certain angelic beings were prepared to give down to them. Dee did provide artfully crafted crystal ſhewstones and devise certain mystical ceremonies, the which did enhance Kelley's already prodigious competence at scrying, while Kelley made the actual contacting of the spirits and did call out his findings and conversations for Dee to transcribe.

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Concerning His Lost Papers & How These Did Survive That Great Fire Which Consumed London.

It is recorded in the writings of that illustrious Herald of King Charles, 2nd of that name, Elias Aſhmole of Lich-field, the same who in 1682 presented to the University at Oxford all his collection of marvelous antiquities and diverse rare documents, that on 20th August 1672 he did receive by the hands of his servant Samuell Story, a parcell of manuscripts in the hand of Dr. John Dee in the which was itemized his dealings and Conferences with Angels between 22nd December 1581 until 31st May 1583.

Other of Dr. Dee's writings subsequent to that dating have been already made known by the good Dr. Cawsabon, but of the work of Dee and Kelley before June 1583 there was not yet discovered any, and so this parcell of papers was of the very greatest interest. Within this Collection were also the documents entitled by Dee *The 48 Claves Angelicae* or, The 48 Angelic Keys, and *Liber Scientia, Auxilii et Victoriæ Terrestris* or, The Book of Earthly Knowledge, Help and Victory. These two books Dee was commanded by the angels to burn, lest the knowledge contained therein ſhould be gained by any other mortal man, but were after saved from this end. There were also in this same bundle the book *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitæ legibus) Collectaneorum/ Liber Primus* or, Concerning the Mystical Heptarchy (divine, of the Creation itself, with permanent rules) First Book of Collected passages, and a book containing diverse invocations or Calls and being drawn within, also squares filled with diverse letters and divided by a black cross.

Now, the remarkable Historie of these sundry Documents is hereby to be recounted, in which it will be ſhewn that certain other papers, being a book titled by Dr. Dee *Ordines Descendens (Haudquaquam licit mihi esse)* or, The Descending Hierarchies (Which I am not at all to allow to survive) did not come into the possession of Mr. Aſhmole but were hid for many years by the chances of fortune, and thereafter kept only in secret, until a copy of same came thence to my hand. These papers were in like manner commanded of Dee to be burned at the direction of his angels but likewise were saved from destruction by Providence.

Anno. 1602, being some 5 years before the death of Dr. John Dee and at the which time he was more impoveriſhed by reason of the displeasure of the populace and the lack of favour ſhewn to professors of mystery and to mages of magical arts by the Court of the late King James, 1st of that name, it happened that Dee's servants were obliged to make occasional sale of his household effects and possessions in order to obtain by this means the money which they should be paid and by which, indeed, the household should

be managed, Dee being then of full 75 years and ofttimes having not the possession of his true reason by virtue of the infirmities of old age.

Thereby was a collection of sundry furniture & other objects sold without his knowledge to Mr. John Woodall, Chirugeon, who was father to that Mr. Thomas Woodall who was Serjant Chirugeon to his late Magestie Charles, 2nd of that name. Upon the decease of Mr. John Woodall, his son Thomas made sale of his late father's effects for which no use or practicality to his own household was perceived. By this means came certain of Dee's goods into the ſhop of Saul Makepiece, a joiner and cabinet seller of Adle street in London.

About *1642* there came to this ſhop one Robert Jones, his wife Susanna, and their landlord George Lockhouse, seeking to obtain by the cheapest means some sundry items of furniture &c. for their house, to which Mr. Jones and his goodwife had recently removed from a former lodging at the Plough Inn in Lombard Street on the occasion of their marriage. In the aforesaid ſhop they saw a chest of cedarwood of goodly appearance and sound build, being of nearly four feet in length, amongst diverse other items for which they then bidded. These furniſhings &c. were then removed to their home and were in common use.

Then anno. *1662* Robert and Susanna Jones were engaged in removing this chest between them from its resting place in their bedroom, in which place it had been their custom always to keep it, and upon bringing it to the stairs, when it must be tilted as it was carried, they thought they heard the rattle of some loose thing in it under the drawer, and upon ſhaking the chest somewhat, they were persuaded that it was so. The chest was then brought down to a lower room and Robert Jones fetched a chisel, and with this tool, with no deliberate method and by chance alone, released a locking device hid within the joining and there presently appeared a hidden or secret drawer. Therein was discovered a quantity of papers and sundry books, and a chaplet of wooden beads bearing a crucifix inside a small box.

Jones & his wife, being by trade confectioners, had no understanding of these Papers and valued them not, and their servant, thinking the items therefore of no worth to be preserved, wasted a good half of these by making pastry on them, using them for pie paper and also for starting fires, lighting candles &c. However, upon later noticing how the servant treated the papers, the remaindering half were then safeguarded from any further destruction. It might very well be thought by some that those angels were working their will as chance came to have these books and papers burned, which had been their Injunction.

Then it happened that anno. *1664* Robert Jones died and Susanna was so made widow, and two years after, there came that Great Fire of *1666* in London. At that time the chest was burned to the aſhes with the house and many others, but the papers and books of Dr. Dee were kept then with the family papers and all were hastily carried from the blaze after the plate had been saved, and certain other valuables, and all were piled

together in Moor-fields from where all was presently removed to a place of safety outside London in Southwark for fear of looters.

Susanna Jones then soon married again, to Thomas Wale, one of his Majesty's wardens in the Tower of London, who also chanced to be an acquaintance of Elias Aſhmole the illustrious antiquarian, of whom this account has already made mention. Mr. Wale, suspecting the value and interest of the books and papers he had gained through his marriage, and with the agreement of his wife, in Sept. 1672 gave these articles to Mr. Aſhmole, and they were borne to his office in Broad Street by his servant Samuell Story, from which action these papers and books thus became generally known to the learned, in addition to those other writings of John Dee that have already been itemized by the able Dr. Cawsabon. Some days later Thomas and Susanna Wale came themselves to the office of Mr. Aſhmole and Mrs. Wale thereupon made known to Mr. Aſhmole the entire circumstances of their finding and preserving as is herein related.

Thus the matter rested for some years until anno. 1681 in which year Susanna Wale died. It happened that her servant Hannah Selwood was then discharged from service by Mr. Wale, being no longer required as ſhe had joined the household on the occasion of the marriage of her mistress, having been in her employ at the time of her previous marriage and accompanying her, and Mr. Wale having also his own servant. This same Hannah Selwood it was who had ill used, by ignorance, some half of those Papers found within the chest, and had destroyed them through usage in the kytchen. She had also made use of a certain number of these papers to stiffen the backing of two small portraites, of Susanna Wale painted when ſhe had been Susanna Jones, and the other of Thomas Jones, but being at that time in fear of a further scolding, ſhe had not revealed this. Being dismissed from the household, ſhe did beg of Mr. Wale that ſhe might remove these 2 portraites with her, for the sake of memory, and Mr. Wale being not inclined to look much upon the likeness of his late wife for sadness, nor upon the likeness of Thomas Jones for some annoyance that he was her husband aforetimes, agreed that ſhe may take them.

Being then in need of money, Hannah Selwood did remove those papers from the backs of the portraites and began to make enquiry as to what person may reward her the more greatly for them. After a time, ſhe was thus guided to visit Mr. Stainton at Deptford, the chymist & apothecary who made good business selling his medicines and quicksilvers for the pox to the mariners and to the labourers in the ſhipyard, who paid to her the sum of v ſhillings for the papers, of which there were about 30, and who also procured for her a position in the house of Mr. Bartlett the apothecary, with whom he was well acquainted, in Lambeth near the Palace of the Archbiſhop, for he went often nearby to the farmers of Battersea to cut his simples and would ofttimes visit his friend. These papers, though loosened and confused by their usage, comprised some pages of the book entitled *Ordines Descendens (Haudquaquam licit mihi esse)*.

Mr. Stainton had copies written of these Papers in their entirety and then sent one such to Mr. Bartlett, who took them with him when he removed to Canterbury anno.

1702. These papers were also copied for sundry gentlemen of the Society of Apothecaries, of which both Mr. Stainton and Mr. Bartlett were members for many years, and especially those of that Society who professed an interest in alchymy and like matters. However, the Royal Society being then increasingly inclined against the old superstitions and magical beliefs of the common people, and certain diverse gentlemen of the Apothecary's Society belonging also to it, the gentlemen of alchymy amongst their number largely kept their silence about such matters and some ſhortly took to meeting separately and in secret at times known only amongst themselves.

Thus it was that the book *Ordines Descendens* of John Dee or, The Descending Hierarchies, came to be separated from that main Body of his writings that were held in Elias Aſhmole's Collection and also that portion which came into the hands of Dr. Meric Cawsabon and which were earlier publiſhed by that gentleman anno, 1659; and also that this same book *Ordines Descendens* came further to be held in great secret by those few who did possess a copy of it, and that it therefore passed into the keeping of Rosicrucians and secret alchymists, who held it in some regard, I am told, and I wot not of these copies save this one only that was sold to Mr. Pike the Chaplain by a gentleman debtor in Ludgate Hill desiring to buy his release to the Liberties of the Fleet.

Mr. Pike bought the book away from the Fleet Prison to his house near the ropery in Stepney, and when he moved later to Hackendean near St. Pauls Cray Hill by Chiselhurst it was kept in his library for some years. Later I find it was sold off as part of his Estate by his heirs, where a great part of the books were purchased in a piece without much inspection, and the *Ordines Descendens* was then found pressed between other books and so it came soon to my possession, for I was sought out by its purchaser & paid iii gns for it. This would seem the only copy of the work that by diverse chance of Fortune came at length to endure, or if there be others they are held still in secret. Of the copy that was known to have been taken to Canterbury by the aforesaid Mr. Bartlett there is no longer any knowledge, save that common rumour has it, that Mr. Bartlett's house burned down after he had died and all was consumed. I have not been able to find out the Truth of this, for it cannot now be found which house in Canterbury was his. It would therefore seem that there is only the one copy of this book extans, or any portion thereof.

In addition to such considerations, it may not now be determined with any degree of exactness the bigness of this book, for it is also apparent that not all of it was saved by the unknowing action of Hannah Selwood in making her use of some pages. Howbeit, it is also readily to be seen that what is the most Important and Workable portion of the book has indeed survived, and it may therefore be construed that that which is missing is in all likelihood not to be considered a major component of the work. However, this is but the reasonable condusion of an Inquiring Mind and it may not be so.

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Of the manner of the known Workings of his Magic as has already come to the notice of the Knowledgeable, and of the Language which is called Enochian or, The Angelic Tongue.

Perhaps it may be considered the most surprising aspect to their Work, which Dee & Kelley discovered early in their examinations, that the angels they descried spake to them in a language, that was not Engliſh. Although they did also, if they so chose, amply communicate right well in any of the tongues of mankind, whether ancient or current, those angels also command their own language, & very different from worldly tongues.

Dee was persuaded to call this angelic language *Enochian* (although that is not its name according to its speakers): this after the account of that sage Enoch, who was son of Jared and father to Methuselah, who did walk with God in his form of fleſh, as the Scriptures relate in Genesis v and also Hebrews xi, and he also considered it an apposite name in view of that Book of Enoch which is referred to in the Scriptures in Jude xiv but which is itself absent, being accounted amongst the apocryphal works.

This language was not the only Matter the which Dee & Kelley gained knowledge of: it supplies but the background for this whole System of, Enochian, or, Angelic, magic. Many are persuaded that neither Dee nor Kelley at the beginning, did clearly perceive the fullness of what they had discovered. One of the contemplations by the which the integrity of their labours may be weighed, is that, although the angelic spirits explained the diverse procedures in ample detail to they magicians, it required of them a great Time ere they themselves could come to understand the most intimate aspects of it; and, even so, it seems certain they had not managed in full degree to realize the import of their findings before their end. Much work on that which they had Discovered and so meticulously recorded, has also been undertaken by several later students of the science of alchymy (such as my good friend Mr. Wickham of Chalcot Farm) who have revealed sundry other aspects pertaining to those detailed notes maintained by Dee.

During those diverse occasions at which the Archangels communicated their language and an allied system of angelic magic, the entities dictated all words and names but one letter at the time, and this backwards. Their reasoning was, when used in this mundane realm, the Enochian tongue was so exceeding potent, this owning to its origin in higher and purer spheres of Spirit, that if sundry names and sentences thereof were inadvertently uttered by one aloud, it might transpire to make things happen that were unlooked for.

Ordines Descendens ex Johanes Dee

The modus operandi observed by the magicians was thus; within a crystal ſhewstone, Kelley, his sagacity enhanced for the nonce to a measure beyond the normal, perceived an angelic being holding up as it were a great Tablet, bearing letters of that alphabet employed by these angels for the writing down of their Language. Piecemeal, the angel would point to noteworthy characters, thereby to spell out certain words. At this same time, canon was also disclosed respecting how these words might be employed for the gaining of diverse Results, and how also many Names of angels and sundry beings of the Spirit may be Disclosed in like fashion.

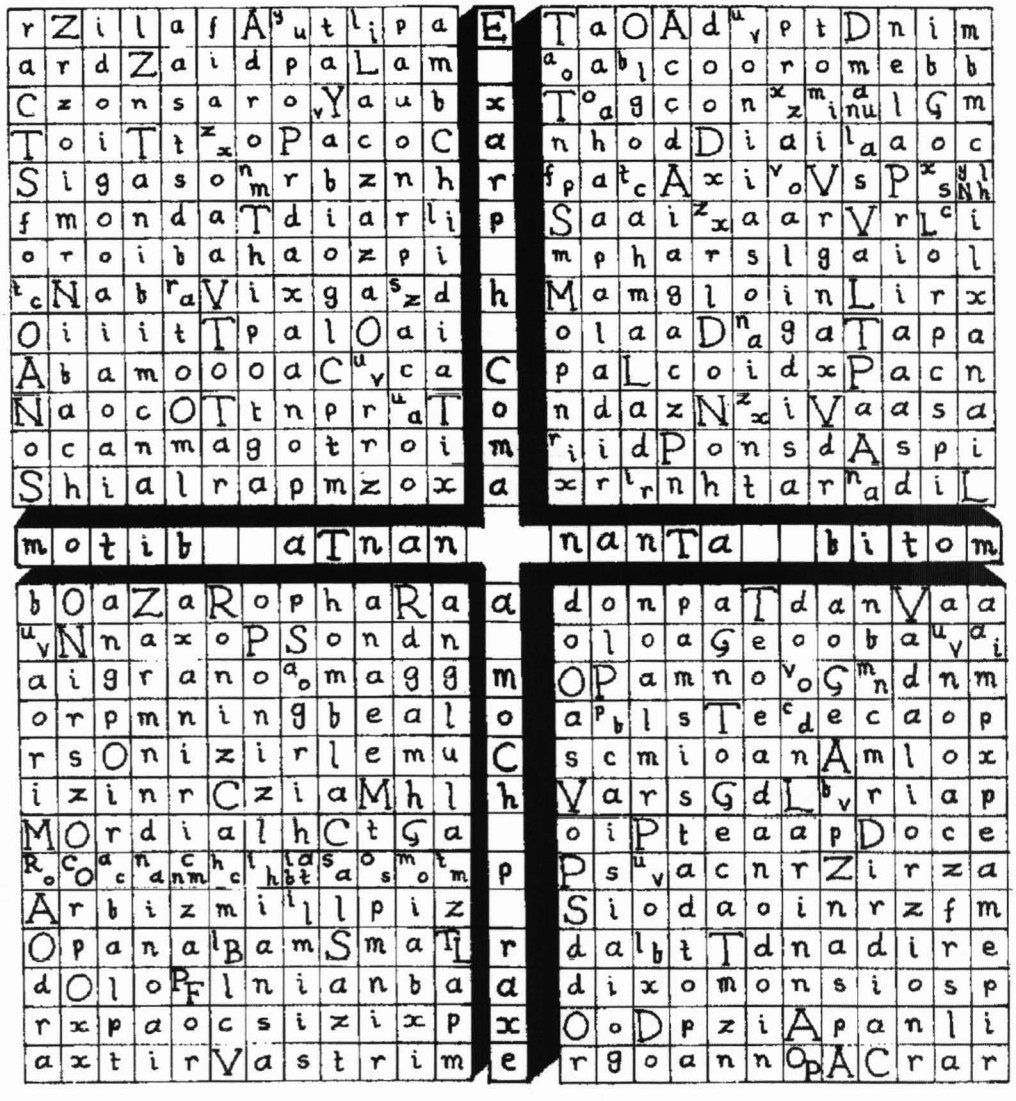
Herein are displayed the characters of the Angels, ſhewn together with each their Name and their Sounding, & put beside their form in Latin.

b Pa *pah* c Veh *vei* g Ged *ghed* d Gal *gal* f Or *orh* a Un *und* e Graph *grakphe* m Tal *chtal* i Gon *gong* h Na *nach* l Ur *ourh* p Mals *machls* q Ger *gierh* n Drux *droux* x Pal *bal* o Med *meg* r Don *doan* z Ceph *keph* u Van *varn* s Fam *varm* t Gisg *geegsg*

The Great Unified Tablet which was drawn up according to the directions of the angelic Powers is also reproduced here below, with the very greatest of nicety in its execution as an Engraving by Mr. Bothwick of Old Bethlehem. This Tablet, as will be readily perceived, is quartered by a dark or black cross that further produces a Division into four units, in the which be also more letters, this black cross being titled the Tablet of Union. It is also plainly to be observed that some squares are possessed of two letters within, and some of three, and some few that are of four letters. In the engraving, I have made it that the letters ſhall be all substituted by their same forms in Latin, thus saving much Time and labour in substitution of the sundry forms.

Further to this, they four quarter-squares the which are divided by this black cross, are given the name of, the Four Watchtowers, being separately supposed to be those of Air, Water, Earth and Fire, these being the Elements or Four Indivisible Atoms of the Greek philosophers, from a concord of which all else has arisen in Creation, as the Wise have knowledge.

Ordines Descendens ex Johanes Dee



This is; The Great Unified Tablet of the Four Watchtowers, and the Black Cross or, Tablet of Union.

Ordines Descendens ex Johanes Dee

The Watchtower of Air

Air of the Air	*Water of the Air*
Earth of the Air	*Fire of the Air*

The Watchtower of Water

Air of the Water	*Water of the Water*
Earth of the Water	*Fire of the Water*

Here Is The Black Cross

The Watchtower of Earth

Air of the Earth	*Water of the Earth*
Earth of the Earth	*Fire of the Earth*

The Watchtower of Fire

Air of the Fire	*Water of the Fire*
Earth of the Fire	*Fire of the Fire*

This is, the Attributions of the Four Watchtowers According to the Elements of Empedocles of Sicily and Other Alchymical Philosophers; Also, the Elemental Geographie Within Each Watchtower, Regarding the Further Sub-Dividing of Those Four Elements; All as Set Forth in Dr. Iohn Dee His Writings.

In a consideration of the Mathematical process, it can be that we may employ two numbers together to express a fraction of a Compleat number, as with ½, ¼, ¾ &c. In this plan of Angelic magic, a like practice pertains to certain characters. Some word that is made up from the letters contained within the smaller squares might therefore appear thus: E^{t}kNB^{r}a, or N^{l}b^{a}t^{s}a^{m}o^{t}m. When determining the more correct way to have such a word, one alone of the letters is chosen, and this Selection is made on the basis of the best indusion of them that accords most completely with the Intention of the magician. Thus, by selecting one or other of such divisional letters, diverse speaking sounds can be arrived at for the same word, thus turning such a word more apt to the Use. Per exemplar, the word given as, N^{l}b^{a}t^{s}a^{m}o^{t}m, could also be as NIAAOM. The sounding of the words when spoken does accord greatly with the method of the Jewish language, that may now be heard in Jewerie since their Return and Adoption.

The central Great Cross which unites these four Watchtowers is titled the Tablet of Union. The letters contained within the body of the black cross or, Tablet of Union, spell out in diverse courses, the names of the four elements of the alchymist in the Enochian speech. Thus the word for Earth is NANTA: for Water, it is HCOMA: for Fire it is BITOM and for Air it is EXARP. The proper voicing of Enochian words be considerably at variance from the way they same would be communicated in English. These words are dedared as hereinafter:

NANTA is pronounced as "Nah-neh-tah": HCOMA is pronounced as "Heh--coh-mah": BITOM is pronounced as "Bee-toh-meh": and EXARP is pronounced as "Ex-ah-peh", as aforesaid being redolent of the sounding of Hebrew writing. These four discrete Great Watchtowers can of themselves be sub- divided into smaller Quarters, thereby to produce further Regions which are also named according to the same relationſhip betwixt these Elements. This is revealed in the following Engraving, which was also executed by the good Mr. Bothwick.

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Of the Obtaining of Angelic Words and the Names of Diuerse Spirits.

The usefulness of the Great Tablet is for supplying the Names of the Enochian spirits. These are to be formed by the reading of the characters within the smaller squares in certain patterns and directions, these being advised to Dee & Kelly through the agency of their angelic communications and duly made full note of.

Ordines Descendens ex Johanes Dee

For Foundation, in each of the quarter squares, or, Watchtowers, there will be seen to be a central line of Letters running across from the left to the right. This quarter square which is called the Watchtower of the Air, is the upper and left of the Great Tablet, and contains the letters "oroibahaozpi".

r	Z	i	l	a	f	A	y u	t	l i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	v Y	a	u	b
T	o	i	T	t	z x	o	P	a	c	o	C
S	i	g	a	s	o	n m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	l i
o	r	o	i	b	a	h	a	o	z	p	i
t c	N	a	b	r a	V	i	x	g	a	s z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u v	c	a
N	a	o	c	O	T	t	n	p	r	u a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

This is, The Watchtower of the Air, also called the Quarter of the Air.

✠

THE 4 SECRET NAMES OF GOD ON THE LINEA SPIRITUS SANCTI

Because this same line is the very central portion of the quadrant, it is named *Linea Spiritus Sancti* which is, the Line of the Holy Spirit. Each one of the three other quadrants is possessed of its own *Linea Spiritus Sancti* in that same place, the characters of which are differing for each. This same Line of the Holy Spirit will produce therefrom one of the four Secret Names of God, three others being on the other Quadrants and in all, following of the same manner.

These four Secret Names of God from the watchtowers of the Great Tablet are as hereinafter laid out in their order.

(1) THE WATCHTOWER OF THE AIR:
OROIBAHAOZPI

✠

(2) THE WATCHTOWER OF THE WATER:
MPHARSLGAIOL

✠

(3) THE WATCHTOWER OF THE EARTH:
MORDIALHCTGA

✠

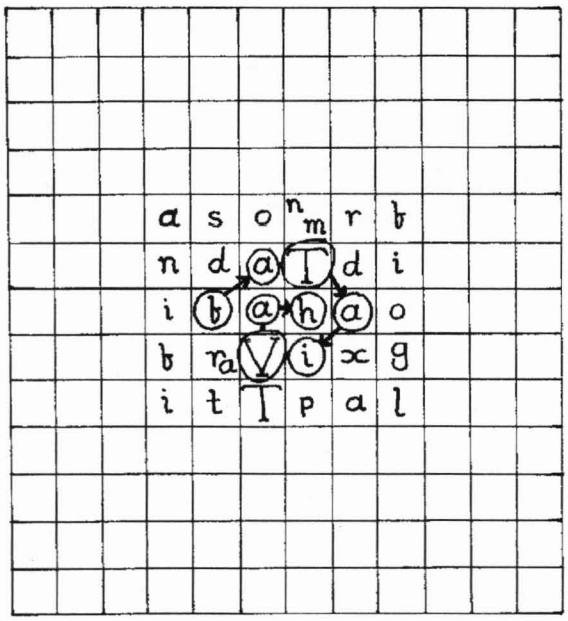
(4) THE WATCHTOWER OF THE FIRE:
OIPTEAAPDOCE

✠

The manner of speaking of these Names is as follows, in accord with the aforesaid custom of this tongue. Oroibahaozpi is, oro ibahay ozod pee eye, Mpharslgaiol is, em pee har esselgar io lay, Mordialhctga is, emordi allah hecategar, Oipteaadoce is, ohee peeteeah ahpayd ocee.

THE 4 GREAT KINGS

The further manner of getting the Names of spirits is: The name of each Great King is obtained by reading in a sunwise or, clockwise vortex, pointing ultimately into the central portion of each Tablet, as is shown hereinafter below.



This Shews the Name of the Great King of that Element Revealed in the Central Vortex in the Watchtower of the Air; It Commences at the Character b *and Proceeds Therefrom as,*

a T a i V a h.

In Like Manner are Names Formed in all the Watchtowers From Those Characters That Occupy the Same Small Squares.

The necessary knowledge concerning this drawing out of the Name Raagiosl is, it is discovered by a tracing of the letters through a coiled pattern into the very centremost region of that Watchtower, as a vessel may be drawn through a decreasing orbit into the uttermost plunge of the Mælstrom; This work shall always be commenced from the 5th character of the Secret Name of God, in all cases. In like fashion therefore, three further such names can be exposed within the other 3 Watchtowers, thus providing the names of 4 Great Kings of the angelic spirits; Who are in sum as hereinafter shewn.

(1) THE GREAT KING OF THE AIR IS,
BATAIVAH

✠

(2) THE GREAT KING OF THE WATER IS,
RAAGIOSL

✠

(3) THE GREAT KING OF THE EARTH IS,
IKZH^{i}h^{h}kAL

✠

(4) THE GREAT KING OF THE FIRE IS,
EHDLPRNAA

✠

The manner of speaking these Names is, Bataivah is, Bar tar ivar hay, Raagiosl is, Ra ar gea osel, Ikzhhkal is, Ikayzod hay hark el.

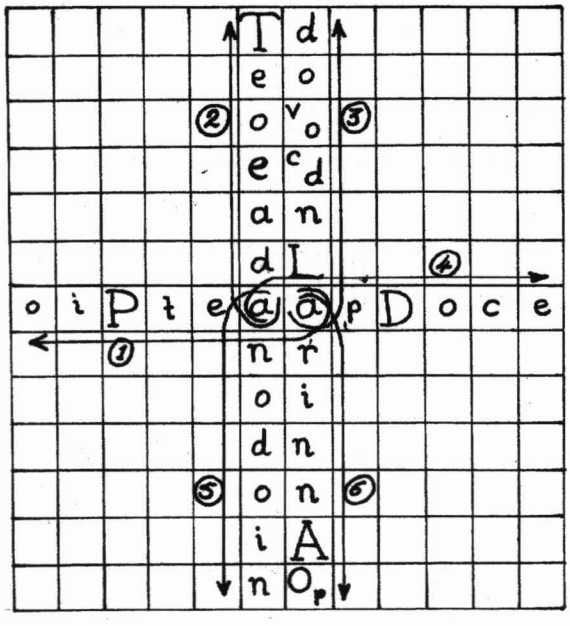
THE 24 ELDERS OR, SENIORS

They four Watchtower tablets enfold also the names of 24 spiritual forms that are beneath the order of the Great Kings. These are called Elders or, Seniors, of the which there are *6* to each Watchtower. Below is ſhewn a plan of the Great Watchtower of the Fire that has nought but the pertinent characters induded thereupon, and the rest voided for dearness. By reading round the letters comprising the centrally crossed portion of that Watchtower, the names of the six Seniors are severally perceived.

The complete details of the full *6* of the Fire Watchtower Seniors is given below. By applying the identical exemplar to the other Watchtowers, the names of their respective Seniors are likewise obtained.

Ordines Descendens ex Johanes Dee

The Names of the Seniors of the Fire Watchtower are, AAETPIO who is spoken as, Ar aye teepee o, ADAEOET who is spoken as, Ar die o aetay, ALN^{k}d^{u}oOD which is, Arlenkay doo oday, AAPDOKE which is, Ar arpy dowkay, ANODOIN which is, Arnodow ean aye, ARINNA$^{\circ}$p which is, Ar eenay narpay.



This Shews the Manner of Obtaining the Names of the 6 Elders or, the 6 Seniors That are Revealed in Each Watchtower; In all Does that Name Commence at One or Other of the 2 Central Characters a & a *and Then Proceed Outwardly.*

The Names of they remaining eighteen Seniors of the Watchtowers are not to be given herein, for all such details are to be discovered in that book by Mr. Cawsabon and may also right well be determined by the simple matter of applying upon the Great Unified Tablet the stated formula of their construction in each occasion.

THE 32 ANGELS OF THE CALVARY CROSSES

If the above figure be examined further, it will be perceived quite readily how those characters which severally form the names of they six Seniors also serve to make partition of the Watchtower into 4 smaller squares. If each of they four quarter parts be examined separately, it will be Noticed that a Calvary cross be veiled within the grouping of their discrete squares, in the manner ſhewn most clearly in the further exemplar below. The letters contained within these ten small squares do communicate the names of a further 32 angelic spirits called, the Angels of the Calvary Cross. In the Great Tablet, the which has all four Watchtowers together, there are 16 such crosses, and each cross containing two names thereupon in this same manner. The first name is to be read downwards from the top of the cross, whilst its companion is to be read across from the left towards the right.

		n						V			
o	l	o	a	G			o	b	a	u_v	a_i
		a							d		
		l							a		
		m							l		
		r							i		
		u_v							r		
S	i	o	d	a			n	r	z	f	m
		l_b							i		
		x							o		
		D							n		
		o							r		

This Shews the Manner of Obtaining the Names of 32 Angels of the Calvary Cross on the 4 Watchtowers; This is the Watchtower of the Fire but, as revealing only Those Characters That Lie Within the Squares of the 4 Calvary Crosses Thereof, with all Other Characters Being Omitted for the Greater Clarity of the Operation. This Same Manner of Construction is to be Applied to All 4 Watchtowers.

Dr. Dee has it, that the Upright name is of somewhat greater import and does compound the essential Nature & intelligence of the certain spiritual Æthyr they inhabit. There are many other diverse names and stations of spiritual creatures to be found within these Watchtowers, all of which are arrived in rank and nature to their true spiritual array or hierarchy. 64 Cherubic angels are also thus to be found in the four letters lying above the level squares of the Calvary crosses and upon either side of the topmost letter of the upright Name.

THE 64 CHERUBIC ANGELS

If those Characters of the compleat Fiery Watchtower should be compared with that partial Drawing placed above here, and if the Attention be drawn upon the left topmost Calvary Cross, then it will be plainly perceived that lying above the letters OLOAG are to be seen the letters DO(N)PA where the character N is the beginning of the Name NOALMR and is thus not to be included; Which leaves DOPA as the Name of that Cherubic angel of this Calvary cross. Now, this is not All; Further, each Name of 4 letters derived by this means may be re-formed thereby to produce 3 names in addition, so might DOPA also become ADOP ✢ OPAD ✢ PADO, which are also Names of Cherubic angels. All other Watchtowers are likewise to be treated, thereby yielding a full measure of 4 Names of Cherubic angels upon each Calvary cross within each of the 4 Watchtowers which is, 64 Names of Cherubic angels all told.

THE 64 ARCHANGELS

The further names of 64 spiritual entities which are of the Degree of archangels are formed by adding 1 letter from the black cross or, the Tablet of Union, to each of these names of the Cherubic angels. These new opening letters are the prefixes to the Enochian words meaning the 4 elements or, the Humors, NANTA which is, the earth; HKOMA which is, the water; BITOM which is, the fire; EXARP which is, the air. Thus is it that all 4 of the Cherubic angels of the earth quadrant are prefixed with the letter N (from NANTA) so to form the 4 new names of the archangels of that region; and in like manner does the letter H from HKOMA placed at the outset form these same new names of archangels from those names of the Cherubic angels of the water, and so for the letter B from BITOM to likewise form the names of the archangels of the fire and for the letter E like for the archangels of the air.

This matter, being indeed of some complexity, is elucidated more thus. In the case of the Watchtower of the fire, the which we have herewith used in the most recent of the Diagrams above, the Enochian word for fire is BITOM and therefore the four Cherubic Angels DOPA ✢ PADO ✢ OPAD ✢ ADOP mentioned above give rise to the

Archangelic names BDOPA ✢ BPADO ✢ BOPAD ✢ BADOP pronounced in that same order, Bee dowpar ✢ Bee pardow ✢ Bow parday ✢ Bardow pay.

THE 64 LESSER ANGELS OF THE WATCHTOWERS

Beneath the level arm of each of the Calvary crosses are 16 squares, as 8 in 2 columns on either side of the upright column, and the letters within these squares, read across, will form the names of 4 lesser angels of that same quadrant. As in those other cases mentioned above, the topmost Name is to be the most paramount and important of they four. If the figures set out above be examined, it will be seen that in the particular case of the topmost and left Calvary cross, beneath the letters OLOAG, are also the letters OP to the left of the central, a, in the upright column of the cross, and MN to the right. Beneath these again are the letters a^{P}b (l) sT and beneath these again are, sc (m) io and then Va (r) sG. These groupings give the names of the lesser angels of that quadrant. In like faſhion it is also accomplished for all other quadrants.

THE 64 RULING LESSER ANGELS OF THE WATCHTOWERS

There be also, to each Lesser Angel, a Ruling or, Governing, Lesser Angel, the which is invoked with its Lesser Angel so that he may govern and direct it, somewhat in that same manner as a coachman will direct his horses, or a Magistrate his clerk. The Names of these are to be made by the taking of each name of a Lesser Angel, and to it prefixing a letter from the title of its own element in the Enochian tongue, as these are ſhewn in cut form on the black cross or, the Tablet of Union. If this be closely observed, it will be understood that inside the upright arm the outermost letters of that cross are disjointed or, removed from those 4 letters that will follow it toward the centre, thus; E xarp, h Coma. This is not the case for the remaining 2 names on the crosspiece, viz; nanTa & bitom, for the reason that each cross arm has only 12 squares whereas each upright has 13. Howbeit, this same disjointment is pretended or, imagined, to be applied to these also. Thereby can each element be listed with 4 letters in place of 5, so that Exarp will become: xarp; hComa will become: Coma or Koma; nanTa will become: anTa; & bitom will become: itom.

The names of these Ruling Lesser Angels are those same names of the Lesser Angels but, withall, the first letter of each his element prefixed upon it according to the above rule, so that the Lesser Angel OPMN from the Air of the Fire will have his Ruling Lesser Angel as IOPMN, the letter I being taken from ITOM, which is, B ITOM. Likewise, to the Lesser Angel NHDD of the Air of the Water is added the letter K from H KOMA (which is, HCOMA, for C & K are to be read the same, as in certain other tongues) so that his Ruling Lesser Angel be KNHDD, and so in like fashion for all

64 of their number.

THE 128 ELEMENTALS OF THE WATCHTOWERS

In completion of these Ranks or, the Hierarchy of angelic spirits, Dee & Kelly did also prescribe that there were 128 elementals hid within the watchtower tablets, there being 32 ascribed to each of the 4 elements. These elementals connote that very lowest Region, the which the Great Unified Tablet of the watchtowers is full capable of accounting. The method for obtaining the Names of these elementals is now explained, viz; If each Calvary cross be again consulted, which are all ſhewn in above engravings, I would draw to particular attention the Names of those Lesser Angels recently described, how these are formed by reading across the upright line of the cross for 2 letters upon either side, yet discounting that central letter that is within the upright column or, pillar. Thus do the letters Va(r)sG appear in my final exemplar therein above, where Va are those letters to the left of the pillar, r is the letter of the pillar, & sG are those letters to its right. In the forming of the Names of the Lesser Angels, these 4 letters are taken, and they 4 beneath, & beneath again, & again, and thereby are 4 such Names found for each Calvary cross. As I have explained above, a Ruling Lesser Angel is determined for each Lesser Angel by prefixing a letter to that same Name from the name of his element on the Tablet of Union, so that the Lesser Angel VASG will have his Ruling Lesser Angel as IVASG, for I be taken from (B)ITOM, which is, the Fire.

Now, they elementals have each his name formed in somewhat a similar manner, saving that only the 2 letters are used which are, on either side of the Calvary cross. Thus will the 2 elementals of the first line of the Calvary cross of the Air of Fire, which yield the Name VASG as a Lesser Angel, have their Names as: IVA & ISG, for the prefix I derives again from the name (B)ITOM on the Tablet of Union, being the Fire. On that same Calvary cross above Va(r)sG is, sc(m)io, which will yield SOIO as a Lesser Angel and ISOIO as his Ruling Lesser Angel, and also by this same method, ISO and IIO as the 2 elementals of that line. This same method be then applied to all Calvary crosses in like faſhion.

✠

Now all of this is that which has been already ſhewn of the Discoveries of John Dee and Edward Kelley and Presented to the Knowledgeable in various Works & References by such as Mr. Cawsabon, Mr. Aſhmole, &c. This knowledge, though unlikely to be a much trodden thoroughfare of Clio, none the less is all fully to be had from those Manuscripts concerning Dr. Dee his researches the which have

already and by diverse means come into the possession of others. Though obscure, it is hardly to be considered any longer secret and there is withall nothing new. I recount it here only because these same Methods are also to be employed in the Scheme of that Descending Hierarchy which is yet Unknown to any but myself, unless other of those Copies made for the apothecaries in secret ſhould remain, but if this is so, they are well hid and seem to trouble not the World.

Yr. Most Obed't. Servt. & Gt. Friend,

J. H.

A True Relation of the Ordines Descendens or, the Descending Hierarchies, of Dr. Iohn Dee, Scholar and Courtier of Mort-lake in Surrey, in Which is to be Recounted His Most Secret & Surprising Discoueries Respecting the Methods & Calculations by the Which a Knowing Man Well Versed in These Matters May Place at Their Own Disposal all the Legions of Tartarus.

✠

As I have already described in these Papers, there came into my Possession the best bulk of a Book made by Dr. John Dee, being some twenty ſheets of foolscap all told & written upon each side. It may be confessed that certain Pages of this Book have been injured through ill-usage and are in all likelihood destroyed through the rude handling of the servant woman Hannah Selwood. Howbeit, my dose inspection of the Intransience of the manuscript, which is signed in appendage by the name of A. Stainton, does certainly indicate to my own compleat Satisfaction that, those portions which are absent therefrom would be no more than a great Title page, several Prayers that are mentioned but not Shewn, likely an account of the readying of Dee and his seer Kelley (for such accounting is common amongst Dee's writings, yet are not to be had in these papers), and some other Prayers at the ending. It may therefore seem that a man might reasonably suppose that servant to have taken of pages to suit her immediate requirements, from the front and back parts of the assembled book only, as Chance befell, and was stopped from this destruction in time to save the greater and most Important & Useful content thereof. So anyway is my own belief.

Principal & most significant amongst these Papers is a particular cipher that does give, the entire Scheme, or, Proposal, of the procedure. It is well known among the Knowledgeable in these matters, that the angelic spirits spake not directly the Words by which their Powers are to be invoked; Rather did they shew to the seer Kellry, the Great Tablet, and point out those things which it were their desire to teach, by the pointing upon it at each single Character in its rightful turn, the which Kellry alone spake aloud to Dee & which Dee did write down. It is also most Necessary to know that such Names and Words as they spirits revealed were signaled to Kellry in a backwards, or, reversed spelling, thereby to render the real speaking of them by happenstance or by oversight a less likely event. If, therefore, it be taken that the invocations and Words of Power of these

angels were enumerated backwards and thence transcribed again forwards to be exact, it would seem but a logical process of Reason to suppose that the reverse, or, disparate, characters of the alphabet are required in order to commence a like dealing & summoning of the demoniac powers of Hell. That this Reasoning, the which is mine own, be correct is to be demonstrated by that very cipher which is openly displayed in that Manuscript; For Dee has it written thus:

A	B	C/K	D	E	F	G	H	I/J	L	M	N	O	P	Q	R	S	T	U/V/W	X	Z
Z	X	U/V/W	T	S	R	Q	P	O	N	M	L	I/J	H	G	F	E	D	C/K	B	A

This is, the Cipher of Inverso Ordines

This Cipher was termed by John Dee *Inverso Ordines* which is, Inverted Arrangement. It is not to be considered a Political cipher as it was the pleasure of Sir Francis Walsingham to many times devise for the confusing of his enemies. Rather, it is to be considered a Technicality only. As can well be perceived in the graph above, it is merely a matter of transposing of the alphabet in a reversed order beneath the more usual arrangement of it. Simple though this be, it is a Notion not to be found amongst those many learned scholars or alchymists who have for many years past studied Dee's work and made report upon it; Nor, it must duly be confessed, did this Plan or, Idea, arise in mine own thoughts at all during many years of studie of these matters likewise, and this moreover in a great depth and breadth.

Now, by the use of the *Inverso Ordines* is the Entirety of the *Ordines Descendens* made plain; for it is necessary only to transpose each letter or, set of letters, upon the Great Unified Tablet; And by the doing of this in right and careful manner will be Revealed a New Plan, which is, the Great Infernal Tablet. This is ſhewn compleat below here.

Ordines Descendens ex Johanes Dee

This is; The Great Infernal Tablet of the Four Palaces and the Black Cross or, Tablet of Partition.

Ordines Descendens ex Johanes Dee

The Palace of the Night

Night of the Night	Blood of the Night
Kingdom of the Night	Bright One of the Night

The Palace of the Blood

Night of the Blood	Blood of the Blood
Kingdom of the Blood	Bright One of the Blood

Here Is The Black Cross

Night of the Kingdom	Blood of the Kingdom
Kingdom of the Kingdom	Bright One of the Kingdom

The Palace of the Kingdom

Night of the Bright One	Blood of the Bright One
Kingdom of the Bright One	Bright One of the Bright One

The Palace of the Bright One

This is; the Attributions of the Four Palaces of Tartarus According to the Philosophie of the Descending Hierarchies; Also, the Regions of Governance Within Each Palace, Regarding The Further Sub-Dividing or, Quartering, of Those Four Palaces; All as Set Forth in the Book Ordines Descendens ex Iohn Dee.

Ordines Descendens ex Johanes Dee

It will be Noted by the Observant that in the Great Infernal Tablet there appear 4 Palaces of Hell in the replace of they 4 Watchtowers and, that otherwise these follow that same reasoning as demonstrated in the aforesaid partitioning of the angelic Watchtowers save that the Titles are new. The infernal black cross or, Tablet of Partition, howbeit has 4 other names which are explained thus in the manuscript, and the Engliſh of which is also given,

DOSIG
CNILA
ADOHI
LUCIF

✠

NIGHT
BLOOD
KINGDOM
THE BRIGHT ONE

In the Language of Enochian the words are to be said as, Dow see gay, Kay nee lar, Ar dow hee, Lew kee fay. The centre level line in each Palace is called, *linea spiritus inferi* which is, the Line of the Dead Spirit. These reveal another Great Secret viz. the 4 Great Names of Satan, which are ſhewn below on the page following. Be it known that these 4 Names must on No Account be uttered aloud in their Order as herein laid out, if the sorcerer has neglected to insure their safe Protection by the proper means, viz. by the drawing in white chalk upon the floor a Circle as is also to be ſhewn hereinafter. Without they construct of such a circle for their protection, the sorcerer will stand defenceless and without Argument before Satan on his approach, and his mind ſhall likely be blasted and his very soul claimed for eternal servitude to the Temptor.

Now, the manner of determining the Names of the Infernal Hierarchy is the same in general principle as that by which the angelic ranks are also located, the which has been described above in full detail, save that certain particulars of the Shapes of crosses &c are reversed. For this purpose, each angelic rank has its equivalent amongst the lower hierarchy, viz;

THE RANKS OF THE ANGELIC HIERARCHY	THE RANKS OF THE INFERNAL HIERARCHY
THE 4 GREAT HOLY NAMES OF GOD	THE 4 GREAT INFERNAL NAMES OF SATAN
THE 4 GREAT KINGS	THE 4 GREAT PRINCES OF HELL
THE 24 ELDERS OR SENIORS	THE 24 DUKES OF HELL
THE ANGELS OF THE CALVARY CROSS	THE COUNTS OF THE CRUX INVERSUS
CHERUBIC ANGELS	PRESIDENTS OF HELL
ARCHANGELS	MARQUIS OF HELL
LESSER ANGELS	EARLS OF HELL
ELEMENTALS	IMPS

They four Great Secret Names of Satan from the Palaces of the Great Infernal Tablet are as hereinafter laid out in their order.

✠

THE 4 GREAT SECRET NAMES OF SATAN
ON THE LINEAR SPIRITUS INFERI

(1) THE NAME Of SATAN IN THE PALACE OF THE NIGHT:
IFIOXZPZIAHO
He is spoken with the voice as Eefeeow chasodpay zodeeaho.
This Name means, He who always visits amongst the high rulers.

✠

(2) THE NAME OF SATAN IN THE PALACE OF THE BLOOD:
MHPZFENQZOIN
He is spoken with the voice as Empayheezod fennak zodoeen.
This Name means, He whose horns are within thee.

✠

(3) THE NAME OD SATAN IN THE PALACE OF THE KINGDOM:
MIFTOZNPVDQZ
He is spoken with the voice as Meefaytozod enpayvay dookayzod.
This Name means, He whose visit bestows power to make forms.

✠

(4) THE NAME OF SATAN IN THE PALACE OF THE BRIGHT ONE:
IOHDSZZHTIVS
He is spoken with the voice as Eeowharday sayzodazod harteevess.
This Name means, He who is in all sounds which come from Hades.

✠

The sounding of these names in speech, is to be approached with the very greatest of Caution and Preparation as aforesaid and must without Fail be voiced only within a Circle of Protection as is to be hereinafter Drawn below.

Here are the Names of the 4 Great Princes of Hell, derived in that same Manner by which are also derived the 4 Great Kings of the angelic Watchtowers.

THE 4 GREAT PRINCES OF HELL

(1) THE GREAT PRINCE OF THE PALACE OF THE NIGHT:
XZDZOCZP
He is spoken with the voice as; Chzoday zodowk ay zodpay.
This Name means, He who vows five times to serve.

✠

(2) THE GREAT PRINCE OF THE PALACE OF THE BLOOD
FZZQOIEN
He is spoken with the voice as: Fayzodzod quo eeay en.
This Name means, He who is content to be summoned.

✠

(3) THE GREAT PRINCE OF THE PALACE OF THE KINGDOM
OVAPOVZN
He is spoken with the voice as: Ovaypay owvay zoden.
This Name means, He who lives at the centre of ye.

✠

(4) THE GREAT PRINCE OF THE PALACE OF THE SHINING ONE
STNHFNZZ
He is spoken with the voice as: Satan hayfan zod zod.
This Name means, He who will bring 8 storms for thee.

✠

In the manner of the deriving of the 24 Seniors, the which belong in the angelic tablet, so likewise are there 24 Dukes of Hell to be discovered within the Great Infernal Tablet by the exercise that has already been ſhewn as applying to those Seniors above. Hereinafter are displayed the names of each 6 Dukes of Hell of the 4 Palaces of Tartarus.

THE 24 DUKES OF HELL

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE NIGHT.

(1) PZXOIFI who is spoken as Payzodechs oweefee.
This Name means, He who is a poison.

(2) ZZIBZOR who is spoken as Zodzod eebayzod owray.
This Name means, He who devises admiration.

(3) PDMIFTZ who is spoken as Peedam effay teezod.
This Name means, He whose visit is 33 tortures.

(4) ZPZIAHO who is spoken as Zodpaysoz eearhow.
This Name means, He whom they of the flame worſhip.

(5) ZCDIDZF who is spoken as Zod kardee dayzodeff.
This Name means, He who will visit 3 times.

(6) POHIDQZ who is spoken as Pay owhee daykwayzod.
This Name means, He who delivers woe into their palace.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE BLOOD.

(1) NEFZPHM who is spoken as Nayfayzod payharmay.
This Name means, He who visits them to pour a vial.

(2) EZOOLIC who is spoken as Ayzodow owleekay.
This Name means, He whose hand first made thee.

(3) NZIZAFH who is spoken as Enzodeezod arfayhay.
This Name means, He who pours a vessel of emptiness.

(4) ENQZOIN who is spoken as Eye nay kwazodow eenay.
This Name means, He who is lord of control.

(5) EIZOBLD who is spoken as Ay eezod owbay larday.
This Name means, He who orders the first of 3 wreaths.

(6) NOQTOEZ who is spoken as Enow kwaytow eezod.
This Name means, He who serves their minister 5 times.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE KINGDOM.

(1) NZOTFIM who is spoken as Enzodow teefeemay.
This Name means, He who visits their backside.

(2) ZVAOLIF who is spoken as Zoday vayar owleefay.
This Name means, He who visits with truth.

(3) NAOLIHI who is spoken as Ennar owleehee.

This Name means, He who made thee without mercy.

(4) ZNPVDQZ who is spoken as Zodenpay vay darkzod.
This Name means, He who will promise contentment.

(5) ZVMXNVC who is spoken as Zod vaymechs envaykar.
This Name means, He who will call them to ye.

(6) NPOZLEZ who is spoken as Enpay owzodel eezod.
This Name means, He who is the first one of 8.

✠

THE SIX DUKES OF HELL REVEALED WITHIN THE PALACE OF THE BRIGHT ONE.

(1) ZZSDHOI who is spoken as Zodazod sedayhay owee.
This Name means, He who increases their doubts.

(2) ZTZSISD who is spoken as Zodtay zodessee sayday.
This Name means, He who is Lord of the Flies.

(3) ZNLTCIT who is spoken as Zoden elltaykee eetay.
This Name means, He who has power in the waters.

(4) ZZHTIVS who is spoken as Zodazod haytayee vaysay.
This Name means, He who is the end of their days.

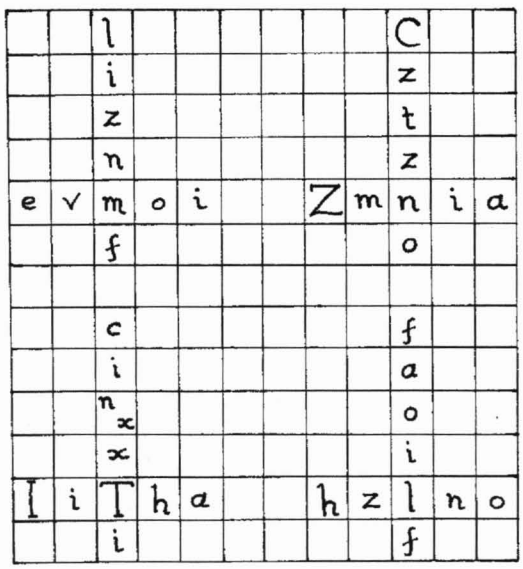
(5) ZNITIOL who is spoken as Zoden eetayee owlay.
This Name means, He who will make them accursed.

(6) ZFOLLZI who is spoken as Zodeff owlaylay zodee.
This Name means, He who will visit to conquer mankind.

✠

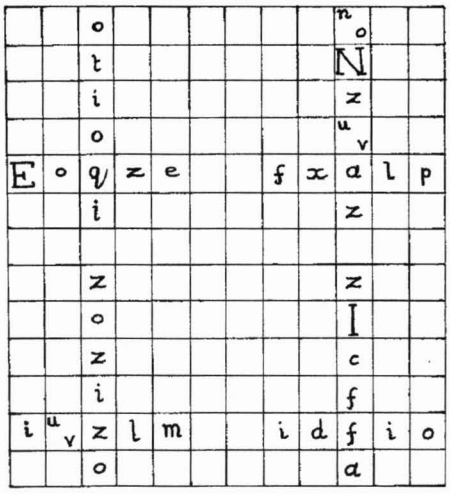
Now, the Counts of the crux inversus or, the inverted cross, have their several Names revealed in a similar manner to that of the angels of the Calvary cross which is described above, except that the cross itself is overturned, as Satan would have it. The drawing beneath does ſhew the ſhape of it, which ſhould be weighed

against that earlier Drawing, which is above, in which are ſhewn the appearance of the Calvary crosses secreted within the watchtower of the fire. It will be readily observed that the Theory of obtaining the Names is of a similar sort, the notion merely being inverted.

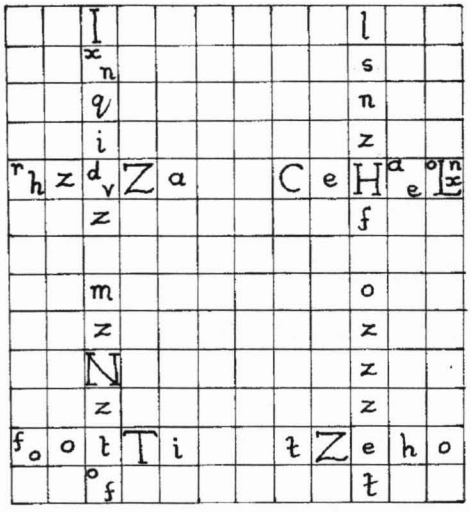


This is, the Palace of the Bright One, Shewing the Manner of the Inverted Cross or, Crux Inversus.

If this same Patterning be applied to those other 3 Palaces, all 16 such inverted crosses will be thus disclosed in a like ſhape. To further Demonstrate this principle, I have also Drawings of them engraved below. In all are the upright Names of some greater Power than those which are transverse, who are their inferiors in degree of rank. It ſhould further be regarded that withall, the Pairs of Names as ſhewn are to be Invoked or, Summoned to the service and instruction of the mage, in their pairings, which will accord greater Result than ſhould they be Summoned singly, for then will they be as a colonel having no serjant.



This is, the Palace of the Night, Shewing that Same Manner of the Inverted Cross or, Crux Inversus.



This is, the Palace of the Blood, Shewing the Same.

Ordines Descendens ex Johanes Dee

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This is, the Palace of the Kingdom, Shewing the Same.

✠

THE 32 COUNTS OF THE CRUX INVERSUS

THE EIGHT COUNTS REVEALED WITHIN THE PALACE OF THE NIGHT.

THE NIGHT OF THE NIGHT:
(1) OTIOQI who is spoken as Owtayee owkwayee.
This Name means, He who is sat in contentment.

(2) EOQZE who is spoken as Ayowkay zodee.
This Name means, He who is the first maker.

THE BLOOD OF THE NIGHT:
(1) ONZVAZ who is spoken as Ownayzod Vayarzod.
This Name means, He who is in thine image.

(2) FXALP who is spoken as Effchay laypay.

This Name means, He who comes to bind them.

THE KINGDOM OF THE NIGHT:
(1) ZOZIZO who is spoken as Zodo zodeezodo.
This Name means, He who blows them in the wind.

(2) IVZLM who is spoken as Eevayzod laymay.
This Name means, He who had the first horns.

THE BRIGHT ONE OF THE NIGHT
(1) ZICFFA who is spoken as Zodeekay fayfar.
This Name means, He who makes them hear the voices.

(2) IDFIO who is spoken as Eedayfay eeow.
This Name means, He who is the third of five.

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THE EIGHT COUNTS REVEALED WITHIN
THE PALACE OF THE BLOOD.

THE NIGHT OF THE BLOOD:
(1) INQIVZ who is spoken as Eenaykway eevayzod.
This Name means, He who walks on the wind.

(2) HZVZA who is spoken as Hayzod vayzodar.
This Name means, He who sings 6 times.

THE BLOOD OF THE BLOOD:
(1) LSNZHF who is spoken as Elsaynay zodheefay.
This Name means, He who is the first ruler from Hell.

(2) TZEHO who is spoken as Tayzoday hayow.
This Name means, He who demands worſhip.

THE KINGDOM OF THE BLOOD:
(1) MZNZTF who is spoken as Emzodenzod teefay.
This Name means, He whose joy is to slay.

(2) OOTTI who is spoken as Owowtay tee-ee.

This Name means, He who is an eye.

THE BRIGHT ONE OF THE BLOOD:
(1) OZZZET who is spoken as Owzodazod zodaytay.
This Name means, He who is the servant of nakedness.

(2) TZEHO who is spoken as Tayzoday heeow.
This Name means, He whose measure is death.

✠

THE EIGHT COUNTS REVEALED WITHIN THE PALACE OF THE KINGDOM.

THE NIGHT OF THE KINGDOM:
(1) ZIQHIO who is spoken as Zodeekway heeow.
This Name means, He who ſhould not exist.

(2) FEILO who is spoken as Effay eelayow
This Name means, He who will haunt them.

THE BLOOD OF THE KINGDOM
(1) ZLZSSM who is spoken as Zodelzod essaymay.
This Name means, He who wears the first crown.

(2) OAOBH who is spoken as Owar owbeehay.
This Name means, He who sends the furies.

THE KINGDOM OF THE KINGDOM:
(1) VXZNHD who is spoken as Vaychayzod enharday.
This Name means, He who is 42 rages.

(2) FBHZI who is spoken as Faybay hayzodee.
This Name means, He whose visit is doom.

THE BRIGHT ONE OF THE KINGDOM:
(1) EHMLOF who is spoken as Eehaymay lowfay.
This Name means, He who is the first visitor.

(2) OAOBH who is spoken as Owar owbeehay
This Name means, He who weaves a deadly tune.

✠

THE EIGHT COUNTS REVEALED WITHIN
THE PALACE OF THE BRIGHT ONE.

THE NIGHT OF THE BRIGHT ONE:
(1) LIZNMF who is spoken as Elleezod naymayfay.
This Name means, He whose visit is foulness.

(2) EVMOI who is spoken as Eevay mowee.
This Name means, He who was first called this.

THE BLOOD OF THE BRIGHT ONE:
(1) CZTZNO who is spoken as Kayzod tayzodenow.
This Name means, He who began to fall.

(2) HZLNO who is spoken as Hayzodell nayow.
This Name means, He who is first to serve.

THE KINGDOM OF THE BRIGHT ONE:
(1) CIXXTI who is spoken as Kayeechay chattayee.
This Name means, He whose arrival is terror.

(2) IITHA who is spoken as Ee-ee tayhar.
This Name means, He who is a foul creature.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) FAOILF who is spoken as Effayow eelayfay.
This Name means, He who visits thy dwelling.

(2) HZLNO who is spoken as Hayzodel nayow.
This Name means, He who is thy first servant.

✠

The Names of the Presidents of Hell are to be formed by analogous method to that by which the Names of the cherubic angels are derived, save that, whereas the cherubic angels are found in the 4 squares that lie above the vexillum of each Calvary cross, the presidents are to be extracted from those 4 squares lying below the vexillum of the crux inversus or, the inverted cross. If the last Drawing above be consulted, the which shews the inverted crosses in the palace of the kingdom, the two lowermost vexilla have the letters FB(H)ZI & OA(O)BH while those upper ones have FE(I)LO & OZ(S)PN; (Those letters placed herewith in brackets being corporate with the upright naming column of each several cross, so that of FE(I)LO the Name of the president be only FELO and of OZ(S)PN it be only OZPN &c.) From the Name thus revealed, 3 others may also be produced through re-arrangement of letters, and this is the only rank that is obtained by so doing, and the cherubic angels in the angelic tablets. By the Application of this usage the following Names are to be found;

THE 64 PRESIDENTS OF THE PALACES OF HELL

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THE PALACE OF THE NIGHT:

NIGHT OF THE NIGHT:

(1) EOZE who is spoken as Eeow zodee.
This Name means The Lord of Howling.
(2) OZEE who is spoken as Ozod ee-ee.
This Name means The Lord of Storms.
(3) ZEEO who is spoken as Zodee eeow.
This Name means The Lord of Raiment.
(4) EEOZ who is spoken as Ee-ee ozod.
This Name means The Lord of the First Rank.

BLOOD OF THE NIGHT:

(1) FXLP who is spoken as Faychar laypay.
This Name means The Lord of 8 Visits.
(2) XLPF who is spoken as Chaylar payfay.
This Name means The Lord of 8 Voices.
(3) LPFX who is spoken as Laypay faychar.
This Name means He Whose Feet Will Crush Lords.
(4) PFXL who is spoken as Payfay chaylar.
This Name means The Lord of Screams.

Ordines Descendens ex Johanes Dee

KINGDOM OF THE NIGHT:
(1) IVLM who is spoken as Eevay laymay.
This Name means The Lord of the Mighty Ones.
(2) VLMI who is spoken as Vaylar mee-eye.
This Name means He Who Witnesses the End.
(3) LMIV who is spoken as Laymay eevay.
This Name means The Lord of Endless Torment.
(4) MIVL who is spoken as Mee vaylay.
This Name means The Lord of the End of Time.

BRIGHT ONE OF THE NIGHT:
(1) IDIO who is spoken as Eeday ow.
This Name means He Who Cannot be Escaped.
(2) DIOI who is spoken as Dee owee.
This Name means He That is an Angle.
(3) IOID who is spoken as Eeow eeday.
This Name means He Who Seeks Eternal Life.
(4) OIDI who is spoken as Owee dee.
This Name means He Who can Enter Thee.

✠

THE PALACE OF THE BLOOD:

NIGHT OF THE BLOOD:
(1) HZZA who is spoken as Hayzod zodar.
This Name means The Lord of Catadysm.
(2) ZZAH who is spoken as Zodzod arhay.
This Name means The Lord of Foul Creatures.
(3) ZAHZ who is spoken as Zodar hayzod.
This Name means The Lord of Foul Sounds.
(4) AHZZ who is spoken as Arhay zodzod.
This Name means The Lord of Falsehoods.

BLOOD OF THE BLOOD:
(1) CEAL who is spoken as Kay-ee arlay.
This Name means She who will Bind.
(2) EALC who is spoken as Ee-ar laykay.

This Name means She who will Gather ye.
(3) ALCE who is spoken as Arlay kay-ee.
This Name means She who Bestows Impotence.
(4) LCEA who is spoken as Laykay ee-ar.
This Name means She who is the Bride of Satan.

KINGDOM OF THE BLOOD:
(1) FOTI who is spoken as Fayow tayee.
This Name means He Who will send Sadness.
(2) OTIF who is spoken as Owtee eefay.
This Name means He Who has the Seat of Death.
(3) TIFO who is spoken as Tayee fayow.
This Name means He Who will cause Grief.
(4) IFOT who is spoken as Eefay owtay.
This Name means He Who Bestows Death.

BRIGHT ONE OF THE BLOOD:
(1) TZHO who is spoken as Tayzod hayow.
This Name means He Who will be a False Friend.
(2) ZHOT who is spoken as Zodhay owtay.
This Name means He Whose Groans are like the Gale.
(3) HOTZ who is spoken as Hayow tayzod.
This Name means He Who Worſhips Sin.
(4) OTZH who is spoken as Owtay zodhay.
This Name means He Who will Destroy Light.

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THE PALACE OF THE KINGDOM:

THE NIGHT OF THE KINGDOM:
(1) FELO who is spoken as Fay-ee layow.
This Name means He Who is the First Visitor.
(2) ELOF who is spoken as Eelay owfay.
This Name means He Who Twice Visits First.
(3) LOFE who is spoken as Layow fay-ee.
This Name means He Who Visits With Duplicity.
(4) OFEL who is spoken as Owfay eelay.
This Name means He Who Will Deceive Twice.

THE BLOOD OF THE KINGDOM:
(1) OZPN who is spoken as Owzod paynay.
This Name means He Who Will Possess.
(2) ZPNO who is spoken as Zodpay nayow.
This Name means He Who will Serve ye.
(3) PNOZ who is spoken as Paynay owzod.
This Name means He Who will Make them Vomit.
(4) NOZP who is spoken as Nayow zodpay.
This Name means He Who will Make thee a Conquerer.

THE KINGDOM OF THE KINGDOM:
(1) FBZI who is spoken as Faybay zodee.
This Name means The Lord of the High Places.
(2) BZIF who is spoken as Bayzod eefay.
This Name means The Lord of Raising Up.
(3) ZIFB who is spoken as Zodee faybay.
This Name means The Lord of Advancement.
(4) IFBZ who is spoken as Eefay bayzod.
This Name means The Lord of Flight.

THE BRIGHT ONE OF THE KINGDOM:
(1) AOBH who is spoken as Ar-ow bayhay.
This Name means He Who Sends *6* Curses.
(2) OBHA who is spoken as Obar hay-ar.
This Name means He Who Sends the Grave-Bindings.
(3) BHAO who is spoken as Barhay ayow.
This Name means He Who Creates *6* Fiends.
(4) HAOB who is spoken as Hayar obay.
This Name means He Who is 28 Fiends.

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THE PALACE OF THE BRIGHT ONE:

THE NIGHT OF THE BRIGHT ONE:
(1) EVOI who is spoken as Eevay owee.
This Name means She Who is the First.
(2) VOIE who is spoken as Vayow eeay.
This Name means She Who Ravages.

(3) OIEV who is spoken as Owee eevay.
This Name means She Who is the Goddess of Flame.
(4) IEVO who is spoken as Eeay vayow.
This Name means She Who is Without Mercy.

THE BLOOD OF THE BRIGHT ONE:
(1) ZMIA who is spoken as Zodem ee-ar.
This Name means He Who Continues Amongst Them.
(2) MIAZ who is spoken as May-ee arzod.
This Name means He Who Makes Them Continue.
(3) IAZM who is spoken as Eear zodem.
This Name means He Who Ends Them.
(4) AZMI who is spoken as Arzod may-ee.
This Name means He Who is a Torment.

THE KINGDOM OF THE BRIGHT ONE:
(1) IIHA who is spoken as Ee-ee hayar.
This Name means He Who is in All Men.
(2) IHAI who is spoken as Eehay ar-ee.
This Name means He Who is allways With Ye.
(3) HAII who is spoken as Hayar ee-ee.
This Name means The Creature who is in Ye.
(4) AIIH who is spoken as Ar-ee eehay.
This Name means He Who is *6* Beasts.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) HZNO who is spoken as Hayzod nayow.
This Name means He Who is a False Servant.
(2) ZNOH who is spoken as Zoden owhay.
This Name means He Whose Curse is Anguiſh.
(3) NOHZ who is spoken as Nayow ayzod.
This Name means He Who Sends Woe.
(4) OHZN who is spoken as Owhay zoden.
This Name means He Who is the Giver of Despair.

✠

The Marquises of Tartarus are to be derived from these above Names of the Presidents, in that same way in which the Archangels of the angelic tablets are manufactured from the prefixing of each Cherubim by the initial letter of the

title of that element to which it is a subject, as the Cherubim ADOP will become BADOP upon the addition of the letter B of BITOM which means fire in the language of Enochian, and likewise the Cherubim TDIM of the Watchtower of the water will transform into Archangel HTDIM with the prefixing of H which is from HCOMA, this being water in Enochian. Thus the names of 64 Marqui of Tartarus may be Discovered merely by placing before the above listing of Presidents one of the letters D, C, A or L, which are from the Names of the Palaces of Tartarus DOSIG (Night), CNILA (Blood), ADOHI (Kingdom) and LUCIF (The Bright One), and which are contained within the black cross called the Tablet of Division, which on the Angelic Tablet is called the Tablet of Union. Below are listed these Marquis of Tartarus thus formed.

THE 64 MARQUIS OF THE PALACES OF HELL

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THE PALACE OF THE NIGHT:

NIGHT OF THE NIGHT:
(1) DEOZE who is spoken as Dayee ozodee.
This Name means He Who sends your Hand.
(2) DOZEE who is spoken as Dayow zodee-ee.
This Name means He Who Displeases their Intent.
(3) DZEEO who is spoken as Dayzodee eeow.
This Name means He Who Crawls Within their Mind.
(4) DEEOZ who is spoken as Day-ee eeowzod.
This Name means He Who Misguides Their Hand.

BLOOD OF THE NIGHT:
(1) DFXLP who is spoken as Dayfaychay elpay.
This Name means He Who Comes First to Possess.
(2) DXLPF who is spoken as Daychay elpayfay.
This Name means He Whose Visit is Deadly.
(3) D LPFX who is spoken as Daylay payfaychay.
This Name means He Who Giveth a False Cause.
(4) DPFXL who is spoken as Daypay faychaylay.
This Name means He Who is the Ruin of thy Foe.

KINGDOM OF THE NIGHT:
(1) DIVLM who is spoken as Deevay laymay.

This Name means He Who is of Gold.
(2) DVLMI who is spoken as Dayvay el-ayme.
This Name means He Who is the End of Them.
(3) DLMIV who is spoken as Daylayme eevay.
This Name means He Who Bestows all Riches.
(4) DMIVL who is spoken as Day-me eevay-el.
This Name means He Who is the Giver of All Ends.

BRIGHT ONE OF THE NIGHT:
(1) DIDIO who is spoken as Day-ee day-eeow.
This Name means He Who Developes Inside ye.
(2) DDIOI who is spoken as Dayday eeowee.
This Name means He Who is the Third That is.
(3) DIOID who is spoken as De-ee oweeday.
This Name means He Who is the Third Enterer.
(4) DOIDI who is spoken as Dayow eeday-ee.
This Name means He Whose Name is in All.

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THE PALACE OF THE BLOOD:

NIGHT OF THE BLOOD:
(1) CHZZA who is spoken as Kayhayzod zoday.
This Name means He Who Will Show 6 Things unto Thee.
(2) CZZAH who is spoken as Kayzodzod arhay.
This Name means He Who Watched at the Beginning.
(3) CZAHZ who is spoken as Kayzodar hayzod
This Name means He Who Begins thy Work.
(4) CAHZZ who is spoken as Kayhay zodzod.
This Name means He Who Will Make Work for Their Hands.

BLOOD OF THE BLOOD:
(1) CCEAL who is spoken as Kaykay eearlay.
This Name means He Who Comes to thy Ceremony.
(2) CEALC who is spoken as Kay-ee arlaykay.
This Name means He Who Will Tell thee the First Mysteries.
(3) CALCE who is spoken as Kayar laykay-ee.

This Name means He Who Will Summon for thee.
(4) CLCEA who is spoken as Kaylay kayeear.
This Name means He Who Is First of 6.

KINGDOM OF THE BLOOD:
(1) CFOTI who is spoken as Kayfayow tay-ee.
This Name means The Creature Who will Visit ye.
(2) COTIF who is spoken as Kayowtee eefay.
This Name means The Creature Who Will Visit thy Seat.
(3) CTIFO who is spoken as Kaytee-ee fayow.
This Name means The Creature Who is Without any Mercy.
(4) CIFOT who is spoken as kayeefay owtay.
This Name means The Creature Who is also a Terror.

BRIGHT ONE OF THE BLOOD:
(1) CTZHO who is spoken as Kaytayzod hayow.
This Name means The Creature Who Worſhips Lucifer.
(2) CZHOT who is spoken as Cayzodhay owtay.
This Name means The Creature Who Enjoys Their Groans.
(3) CHOTZ who is spoken as Kayhay owtayzod.
This Name means The Creature Who is also Them.
(4) COTZH who is spoken as Kayow tayzodhar.
This Name means The Creature Who will Spawn.

✠

THE PALACE OF THE KINGDOM:

THE NIGHT OF THE KINGDOM:
(1) AFELO who is spoken as Arfay eelayow.
This Name means He Who Visits Among the First.
(2) AELOF who is spoken as Aree-ell owfay.
This Name means He Whose Summoning is Deadly.
(3) A LOFE who is spoken as Arlay owfay-ee.
This Name means He Who is the First to Visit.
(4) AOFEL who is spoken as Arow fayee-ell
This Name means He Who is the First of 5 Visits.

THE BLOOD OF THE KINGDOM:
(1) AOZPN who is spoken as Arowzod paynay.

This Name means He Who Makes Wind.
(2) AZPNO who is spoken as Arzodpay aynow.
This Name means He Who Harvests Souls.
(3) APNOZ who is spoken as Arpaynay owzod.
This Name means He Who Liveth in Noxious Vapours.
(4) ANOZP who is spoken as Arnayow zodpay.
This Name means He Who Sends *6* Storms.

THE KINGDOM OF THE KINGDOM:
(1) AFBZI who is spoken as Arfaybay zodee.
This Name means He Who Sends 19 of Them.
(2) ABZIF who is spoken as Arbayzod eefay.
This Name means He Who is Eager to Visit Them.
(3) AZIFB who is spoken as Arzodee faybay.
This Name means He Who is the Image of Death.
(4) AIFBZ who is spoken as Ar-eefay bayzod.
This Name means He Who Will Send the Creature to Them.

THE BRIGHT ONE OF THE KINGDOM:
(1) AAOBH who is spoken as Arayow bayhay.
This Name means He Who is Secreted Among ye.
(2) AOBHA who is spoken as Arowbay hayar.
This Name means He Who is 28 Beasts.
(3) ABHAO who is spoken as Arbayhay arow.
This Name means He Who Will Place Doubt.
(4) AHAOB who is spoken as Arhayar owbay.
This Name means He Who Will Send *6* Creatures.

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THE PALACE OF THE BRIGHT ONE:

THE NIGHT OF THE BRIGHT ONE:
(1) LEVOI who is spoken as Elleevay owee.
This Name means He Who Was the First That is.
(2) LVOIE who is spoken as Ellvayow ee-ee.
This Name means He Who was the First Beast.
(3) LOIEV who is spoken as Ellowee eevay.
This Name means He Who is the First of Flame.
(4) LIEVO who is spoken as Ellee-ee vayow.

This Name means He Whose Creature is First.

THE BLOOD OF THE BRIGHT ONE:
(1) LZMIA who is spoken as Layzodem eear.
This Name means He Who is First of Those Who Endure.
(2) LMIAZ who is spoken as Ellemee arzod.
This Name means He Who Endures Them.
(3) LIAZM who is spoken as Elleear zodem.
This Name means He Who is 6th of They Who Weep.
(4) LAZMI who is spoken as Ellarzod emee.
This Name means He Who is but the First of Their Torments.

THE KINGDOM OF THE BRIGHT ONE:
(1)LIIHA who is spoken as Ellee eehayar.
This Name means He Who is All the Creatures.
(2) LIHAI who is spoken as Ellee hayaree.
This Name means He Who is the Creature in All.
(3) LHAII who is spoken as Layhay aree-ee.
This Name means He Who is the First Creature Among All.
(4) LAIIH who is spoken as Layaree eehay.
This Name means He Who is First of All Beasts.

THE BRIGHT ONE OF THE BRIGHT ONE:
(1) LHZNO who is spoken as
This Name means He Who Will Reveal Forbidden Knowledge.
(2) LZNOH who is spoken as
This Name means He Who is the First of Their Misfortunes.
(3) LNOHZ who is spoken as
This Name means He Who Will Serve Them Falsely.
(4) LOHZN who is spoken as
This Name means He Who Blazes Forth to Them.

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The Names of a further 64 Earls of Hell are residing within the Infernal Tablets and are to be Determined in analogous policy to that by which, within the counterparting Angelic Tablets, the Lesser Angels of the Watchtowers are to be had from those 16 squares lying under the vexillum or, crossbar, of the Calvary crosses. For the finding of the Earls of Hell, the crux inversi or, the inverted crosses, are to be

examined; Whereupon it will be readily perceived that there be 16 squares that are *above* the vexillum, being four pair to the left of each upright column of the cross and four pair to the right, so that if the upright column be for the nonce disregarded, 4 new Names may be formed of 4 letters each one. As an epitome of this Method, if that Drawing of the Palace of the Kingdom which is included several pages above should be inspected, wherein the four inverted crosses are depicted but all other squares have been left empty for the convenient aiding of Understanding, the crux inversus toward the lower left which is, the Kingdom of the Kingdom, is structured in this following style;

z
i
q
h
fello
o

In this, two further letters can be included to the left of the central column 4 times and 4 times to the right, these letters being found within the master figure of the compleat Infernal Tablet. These letters, if added to the example above, would thus produce the figure;

x I (z) A z
c L (i) z b
z o (q) f z
i f (h) m l
f e l l o
o a o l f

The letters that be underlined make out the Names of the Earls of Tartarus if that letter which be dividing them in the brackets be itself entirely ignored. Thus, these 4 Names of Earls of Hell above are; IFML, ZOFZ,CLZB & XIAZ. It ſhould be noted that the Importance of these Names is most at the lowest part & decreases as they do rise upward so, IFML being the lowest of they 4, he is the most important of them and is thus made first of his listing. By the Application of this same Principle in all cases can 64 Names of Earls be revealed.

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THE 64 EARLS OF TARTARUS

NIGHT OF THE NIGHT:
(1) DIDD
(2) VALE
(3) ZFAZ
(4) FANZ

BLOOD OF THE NIGHT:
(1) HZIV
(2) IOCX
(3) HZZM
(4) ODHZ

KINGDOM OF THE NIGHT:
(1) LZVL
(2) ZXMI
(3) IOOD
(4) VLXZ

BRIGHT ONE OF THE NIGHT:
(1) LHZD
(2) ZVUZ
(3) ZNZO
(4) BQAT

✠

NIGHT OF THE BLOOD:
(1) LPTT
(2) DZQV
(3) ZZXV
(4) DZZT

BLOOD OF THE BLOOD:
(1) OZIV
(2) MXQM
(3) IMXX
(4) TDOM

KINGDOM OF THE BLOOD:
(1) LTAL
(2) HZVI
(3) INZT
(4) MZQN

BRIGHT ONE OF THE BLOOD:
(1) CZEZ
(2) BHVL
(3) ZDHZ
(4) LNFB

✠

NIGHT OF THE KINGDOM:
(1) IFML
(2) ZOFZ
(3) CLXB
(4) XIAZ

BLOOD OF THE KINGDOM:
(1) QXZN
(2) IMQQ
(3) EITL
(4) HPFZ

KINGDOM OF THE KINGDOM:
(1) TIIR
(2) IHLZ
(3) ZFOA
(4) FIZM

BRIGHT ONE OF THE KINGDOM:
(1) OZXZ
(2) MEZN
(3) ONOA
(4) ZEIM

✠

NIGHT OF THE BRIGHT ONE:
(1) ZXED
(2) IHML
(3) INZQ
(4) TIHZ

BLOOD OF THE BRIGHT ONE:
(1) SVIH
(2) QLLM
(3) IXCO
(4) ZLZZ

KINGDOM OF THE BRIGHT ONE:
(1) TOIM
(2) TZDD
(3) EOTZ
(4) HEZV

BRIGHT ONE OF THE BRIGHT ONE:
(1) EOEH
(2) ZTFS
(3) LFRM
(4) AOAZ

✠

Now, there are also a further 64 High-Earls of Tartarus, each of whom, in like manner to the Ruling Lesser Angels, is a Ruler or, legate, of his same Earl, and has his Name formed from his Earl by the prefixing of a letter from the black cross or, Tablet of Division. These letters of prefix are found, as are those of the Ruling Lesser Angels in the Holy Tablet, from the names of the four Palaces which are on the Tablet of Division, viz; D OSIG; C NILA; A DOHI; & L UCIF. The first letter of each is Discounted, and the letters of prefix are thus; O for all High Earls of the Night; N for all High Earls of the Blood; D for all they same of the Kingdom; & U for all they same of the Bright One. If, for readiness to the eye, the last Listing above be quoted, which ſhews they Earls of the Bright One of the Bright One, EOEH, ZTFS, LFRM & AOAZ; then each Ruling Earl is IEOEH, IZTFS, ILFRM & IAOAZ.

Even as the elementals are formed in the Holy Tablet, in this Infernal Tablet it is the same save that its order is inversed in the finding of the names of 128 Imps of Hell. In this same above example of the Earls of the Bright One of the Bright One, the first 2 letters and the last 2 letters of each Name be taken, and to each be futher added as a prefix that same letter from the Tablet of Division. Thus will the names of the Imps of the Bright One of the Bright One be found as; IAO, IAZ, ILF, IRM, IZT, IFS, IEO & IEH. For further example of this method, they Imps of the Night of the Blood will be found to be; NDZ, NZT, NZZ, NXV, NDZ, NQV, NLP & NTT. (And it is to be especially noted that this fronting or, initial letter be the 2nd letter of that Name of the Palace and not the 1st letter of it.)

Of they Earls and High Earls & Imps, it is not to be supposed that these have each in his name that which is meaningful as do all those ranks the which are over them, and they are not to be Chosen by the sorcerer for any merit that is within their title or is describing of their own prowess. Rather, these forms are of a subsidiary and serving Nature and are Summoned first in order, that they may increase the power within this World of that Greater anima who is to be invoked according to the merit of their Name as it is in the Engliſh tongue. This choosing is made according to the Palace and, that part of a Palace, in which the lesser anima does reside. So, they Earls and High Earls and Imps are the servants of the higher, and are ordered to come to be the slaves of greater demons & thus to open a Doorway for their approaching and assist in carrying out the Instruction of the sorcerer that is given to their Master.

✠

Of the Manner by the Which the Infernal Dæmons & That Complete Legion of the Damned is to be Summoned According to the Very Will of the Sorcerer.

Of the very greatest Importance is the Drawing upon the floor of the great Circle of Protection; and never more than if making Use of any of those 4 great Infernal Names of Satan. If these be employed, that is, spoken aloud, and the sorcerer stands not within this ſhield, his mind will surely be blasted asunder as by the lightening when it does strike upon the oak or steeple. This Cirde is fully ſhewn below on the page following and must be patiently Observed in execution in every particular thereof. When this has been erected, the Alchymist is to walk with dignity about the very periphery in contra dextrovorsum the while declaiming this prayer.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. Amen. Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, as adiuuandum me festina: Gloria Deo, Patri Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Also the Alchymist will cross themselves upon each passing of the 7 Names of God drawn within the 7 sides of the inner figure or, Septagram, pausing in their walking and their dedamation upon each occasion; And this is to be continued until the reciting of that Prayer has been accompliſhed, whereupon he ſhall enter into the centre of the Cirde by taking a step across the boundary of it, making certain that he ſhall not step upon any part of the Construction. Upon then taking his position at the centre, he will likewise utter the following prayer, for the purpose of sealing-off his own transgression committed by the stepping across of the erected figure.

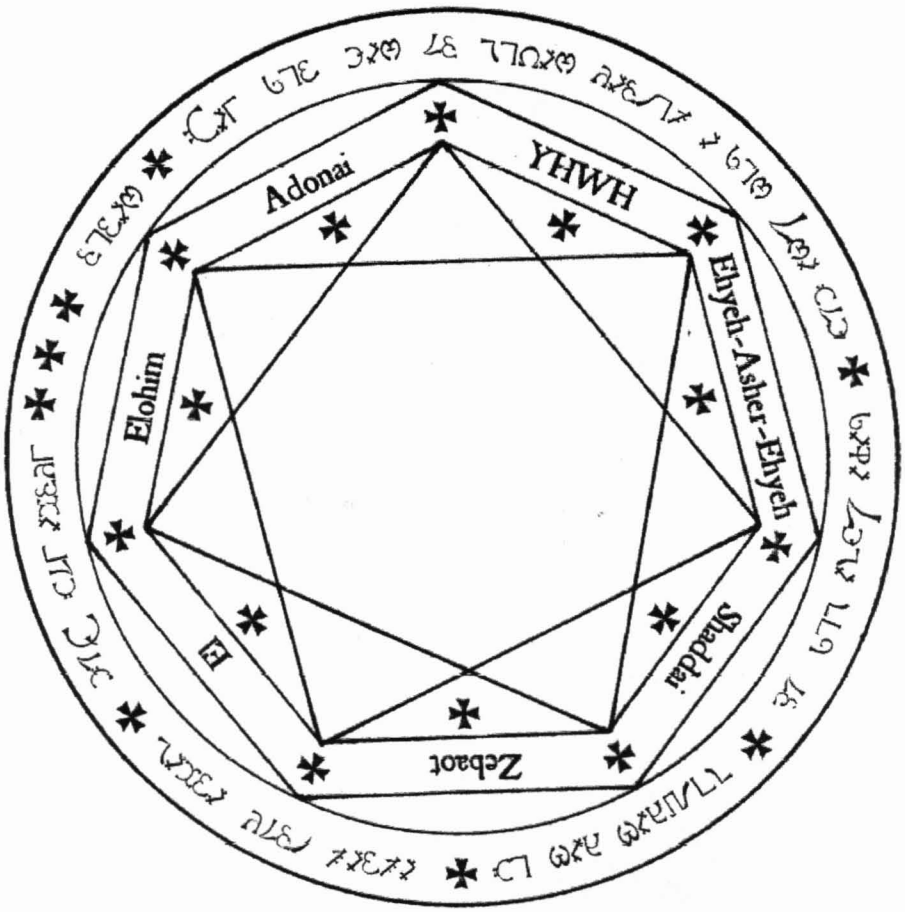
Anna, et Annah, obsecrantis: 4 Angeli præsidentes 4 Cardinubus Cæli: Michael: Fortitudo Dei: Gabriel: Fortitudo Dei: Raphael: Medicina Dei: Uriel: Lux Dei. Amen.

✠

This will complete the full erection of that figure. Before all this be done, the Alchymist will be Wise to make assurance that all necessary Articles, papers, suffumations & Substances which have been deemed necessary for the Operation have been placed also within, for ſhould he quit the Circle until the Operation be completed & dosing Prayers spoken in accordance with what ſhall come here, that Circle ſhall be broke and the protection of it ſhall be foresaken.

✠

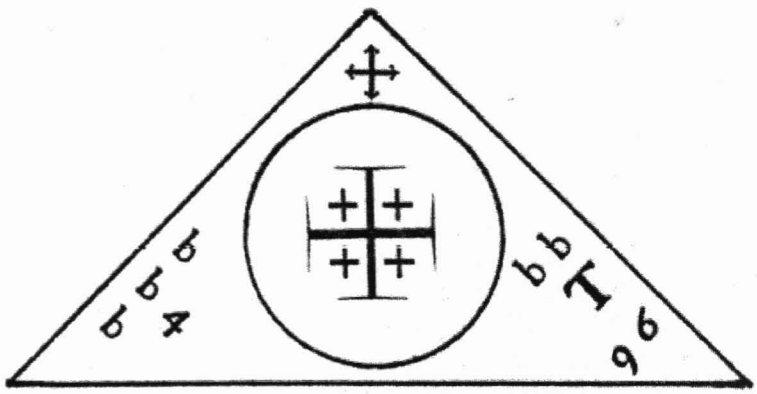
Ordines Descendens ex Johanes Dee



This is, That Great Circle Which a Sorcerer Must Have Right Carefully Drawn in Chalk upon the Floor Where He is to Work; or Else to be Finely Executed in White Painte (then to be most Meticulously Hidden Beneath Some Carpet or other Covering, Lest it Shall be Witnessed by Another). Chalk is Best, for this be More Easily Removed by Rag and Water so it May Not be Understood as the Work of Sorcery.

Of the Triangle of Art

Now before all of this be carried out, there is another important figure that must be likewise Drawn, and if this be not completed also, then will whatever Spirit that may be conjured to a Visitation by the sorcerer escape upon the instant from all manner of Control and Command & into disobedience and willfull actions of a dreadful Naughtiness that will permit them to accompliſh the very greatest of mischiefs. This other Figure or, Construction, is called the Triangle of Art, the which is to be located 9 feet from the edge of that cirde of protection, or else 5 feet if in a smaller space, or if no suitable area is to be had for this, then it may be positioned in a different Room of a house & especially so if there be a door that may be opened to allow the sighting of it, but such sighting is not essential, if there be no suitably placed door. The dimension of it is, that at its hypotenuse it will measure some 3 or 4 feet. Its form is ſhewn compleat below here.



This is, the Triangle of Art as it Should be Constructed, & that Most Carefully According to This Design.

✠

Of the Order of the Summoning.

The Sorcerer or, Alchymist, ſhall make careful selection of whichever Infernal Creature he would Summon, and this is by virtue of that which he may seek to accompliſh, according to the Name of the Creature and especially that meaning of its name in Engliſh. Thus, if it be desired to win the admiration of certain others, then may the sorcerer choose that Duke of Hell from the Palace of the Night who is named ZZIBZOR which meaneth, He Who Devises Admiration; & if, on another occasion, it is his wiſh to render into hollowness the seeming triumph of another, then NZIZAFH may be chosen, who is a Duke of the Palace of the Blood whose name meaneth He Who Pours a Vessel of Emptiness; & if, again, ſhould it be desired to learn some piece of information or knowledge, then might ZVAOLIF be the choice, who is a Duke of the Palace of the Kingdom whose name meaneth He Who Visits With Truth; & ſhould any others be debating about the sorcerer to condemn him, then would ZZSDHOI be the wise choice, who is a Duke of the Palace of the Bright One and whose name meaneth He Who Increases Their Doubts;

(And there is a Note in the Hand of John Dee at this place in the manuscript which says he called up this very creature to his aid on that occasion when he was charged by the Privy Council that he was making attempt to destroy Queen Mary by the arts of magic, and with treason, & with heresy, whereupon the doubts of his judges were so increased in consequence of this, that they might not reach any Agreement upon it amongst themselves but instead fell to Argument & Dispute and thereby was he fully acquitted anno. 1555. Also this same states that he did once summon to his command STNHFNZZ, that Great Prince of the Palace of the Shining One, whose name is spoken as Satan hayfan zod zod, which meaneth, He Who Will Bring 8 Storms for Thee, and this was done to confound and dismay that great Armada sent by King Philip of Spain anno. 1588 which was, in consequence of this conjuring, scattered abroad by a most Terrible storm the like of which had never been visited upon the waters of Albion.)

Now, whichever of these Infernal Creatures be chosen by the sorcerer as apt to his will, there will also be other ranks of the Descending Hierarchy beneath them (unless they be the imps who are lowest) and also ranks that are above them (except they be any of those 4 Names of Satan which is highest). They imps are not invoked alone, for they are servants of the higher Powers. The correct Method is, that whichever Entity of Tartarus is to be summoned to the will of the sorcerer, a list ſhould be made of those other Entities which are below him, and those which are above him. Then, those below are summoned first, in order that when the chosen Creature arrives, he will have his army of servants

already to hand and a doorway ſhall be ready opened; And those above are invoked subsequently, that they may lend to him their greater Authority for the accompliſhment of the desired Result.

Thus, supposing it be ZZIBZOR who is to be summoned, who is a Duke of Hell from the Palace of the Night, then the calculation ſhall proceed in this wise; His most immediate underlings are, the Counts of Hell & the Counts of the Crux Inversus of this same Palace; & below them be the Presidents, then the Marquis, then the Earls & last the Imps, all of that same Palace; These, then, are to be invoked firstly and in that same order, where the Counts are first and the Imps are last. Then, having accompliſhed this much, ſhall the desired principle entity be summoned, this being ZZIBZOR in this present example of it; Then after he has been summoned, those other creatures from within his same Palace who are above him in rank are also to be summoned, which are (and in this order to be invoked) the Great Prince of this same Palace (who is, XZDZOCZP) and last of all is Satan to be summoned, by the use of his Great Infernal Name belonging to that same Palace (the which is, IFIOXZPZIAHO). If a creature be chosen instead from some other Palace, then those of the hierarchy of that Palace only ſhall be used in this same way.

Likewise, ſhould a creature be chosen from a lesser rank than the Dukes of Tartarus for the reason that his Name be apt to the causing of the desired Result, perhaps let us say a Marqui, then all other Summonings are to be from his own Palace and also from his own portion of the Palace where this can be applied. Per exemplar; it may be that the sorcerer ſhall desire to set amongst his enemies a ravening fiend from Hades, that the minds of these enemies will be devoured with fear and their offices blighted with destruction, as though a savage yet Invisible lion were unleaſhed upon them. Then might AIFBZ be chosen for this purpose, who is a Marqui from the Kingdom of the Kingdom, and whose name meaneth He Who Will Send the Creature to Them. If this be so, then the first to be summoned would be the Earls and Imps of the Kingdom of the Kingdom, those Earls being; TIIR, IHLZ, ZFOA & FIZM. Subsequent to that ſhall the 4 Presidents of the Kingdom of the Kingdom be summoned, who are (1) FBZI, (2) BZIF, (3) ZIFB, & (4) IFBZ. Next are the Counts of the Crux Inversus to be summoned from that same quarter, who are; (1) VXZNHD & (2) FBHZI. Then come the 6 Dukes of Hell of the Palace of the Kingdom, who are; (1) NZOTFIM, (2) ZVAOLIF, (3) NAOLIHI, (4) ZNPVDQZ, (5) ZVMXNVC, & (6) NPOZLEZ. Then ſhould come the Great Prince of the Palace of the Kingdom, who is; OVAPOVZN. Finally there is to be invoked the Great Infernal Name of Satan as he is called within the Palace of the Kingdom, which is; MIFTOZNPVDQZ.

(& the details & manner of discovering all these diverse Names have been described herein above.)

✠

Of The Manner of the Invocations to be Used in the Summoning of the Demons.

First must the correct name of Satan be determined for the necessary Palace within which the principle creature is to be found, whose Powers are those which the sorcerer has deemed most apt to their Purpose; for though Satan himself be the final entity to be invoked in any such Ceremony as these, all Other creatures are to be invoked and commanded by his correct Name for their Palace, and so is his Name employed most frequently & previous to his own summoning. It would be Very Advisable for the sorcerer to most nicely write down as a list & in their order of Usage all those Names that he will call upon during his infernal transaction, that he may the better compose a correct order of service for the ceremonial at hand.

The one Summoning Incantation may be used with some small variation for all, and repeated for each of the creatures to be summoned, except the invocation of Satan which is separate as befits he who has Command over the whole of the Legions of Tartarus. If it be supposed here that the creature of choice be ZZIBZOR, who is a Duke of Hell from the Palace of the Night and whose Name meaneth, He who devises admiration, the Sorcerer shall proceed in the manner that I ſhall describe hereinafter. He ſhall also make careful observation of the Great Infernal Tablet and find the right placing of the name ZZIBZOR which is determined thus; If the Palace of the Night be inspected, which be the top & left of they 4 Palaces of the Tablet, the Name will be found by counting from the top down 7 rows of letters & then by counting from the left to the 6th column & then by reading the letters upwards from that place. Thus will ZZIBZOR be determined to be the very edge of that further quartering the which is called, the Night of the Night. (His neighbour in the 7th column be the Duke PDMIFTZ who is within the Blood of the Night.) This quartering ſhould also be made note of.

Firstly ſhall he take a paper and write upon it his findings, that he may the more clearly see the nature and order of his requirements; And first of all, he will note that the Great Infernal Name of Satan in the Palace of the Night be IFIOXZPZIAHO; And he would be advised also to write, the manner of speaking this name aloud, which is, Eefeeow chasodpay zodeeaho. He will further be well advised to write the meaning of this Name, which is, He Who Always Visits Amongst the High Rulers, for this or a part thereof may also be matter for the incantation.

Secondly ſhall he Divide his paper afterwards into 3 parts, calling the first part That Which Is Lower; & the second part That Which Is To Be Summoned; & the third part That Which Is Higher. By so doing will it be made clear to him at a mere glance, that

correct Ordering of they infernal spirits, thus rendering it the more unlikely that any error ſhould be made.

Thirdly ſhall he commence with that which is Lower and write them in that same division upon the paper (for the lower are to be commanded to come first, then the spirit that be desired, then the higher & Satan last of all). So here ſhall he write, for the case of the Duke ZZIBZOR, that the lower be these; Imps of the Night of Night - ODI, ODD, OVA, OLE, OZF & OAZ (they having their names made from the 4 Earls of the Night of the Night who are, DIDD, VALE, ZFAZ & FANZ by the dividing of each into 2 parts thus: DI/DD, VA/LE, ZF/AZ & FA/NZ and the prefixing of each pair of letters thus formed by the further letter O which is, the 2nd letter of the name DOSIG, being the Enochian word meaning Night; all as has already been Described herein above). Then ſhall be listed they same 4 Earls as well. Then ſhall be listed the Marquis of the Night of the Night who are, DEOZE who is spoken as Dayee ozodee, DOZEE who is spoken as Dayow zodee-ee, DZEEO who is spoken as Dayzodee eeow, & DEEOZ who is spoken as Day-ee eeowzod. Then shall be listed they 4 Presidents of the Night of the Night who are, EOZE who is spoken as Eeow zodee, OZEE who is spoken as Ozod ee-ee, ZEEO who is spoken as Zodee eeow, & EEOZ who is spoken as Ee-ee ozod. Then ſhall be listed they 2 Counts of the Crux Inversus of the Night of the Night who are, OTIOQI who is spoken as Owtayee owkwayee, & EOQZE who is spoken as Ayowkay zodee.

Fourthly ſhall he add that which is Higher, which (apart from that name of Satan already listed) is only one, being the Great Prince of the Palace of the Night who is, XZDZOCZP which Name be spoken as Chzoday zodowk ay zodpay which meaneth He who vows five times to serve.

Fifthly ſhall he gather to his hand suffumations and resins for burning, and incenses of the Orient maybe, according to his ability and pocket, and vessels for the burning thereof, with tapers and a flint and steele for making a flame, and place these within his room and some within the Circle where he will stand. Good for this usage is dried nettle, powdered, the tobacco & the Nux vomica, and also sulphur, but in measure permitting the sorcerer to draw breath. These ſhould be set to fuming straightway before the commencement of the prayers to be spoken before entering in the Circle of protection. Also ſhould a candle be placed, lighted, within each of they 7 triangles within that Circle, the which do form of the points of the septagram or, 7-pointed star.

Sixthly, when all of the aforesaid has been properly done and the sorcerer is stood within his fulfilled Circle, he ſhall employ the following invocations, to be declaimed in a voice of thunder such as would make even the labourer or tinker hasten to obey without dissent.

✠

The Summoning of the Descending Hierarchy

The lower are to be invoked firstly, so that they are ready to hand when their Master (or perhaps it may be a Mistress) ſhould come later. This summoning will thus commence from the lowest level upward. Thus the order proceeds as, the Imps: the Earls: the Marquis: the Presidents: the Counts: the Dukes: the Great Princes: Satan Himself: & the order of summoning ſhall be interrupted when the desired demon that is the central Object of the summoning be reached, for he is invoked again a second time as a separate and independent measure, no matter of which Rank they be: thereafter the invocations shall proceed again upwards through the ranks to the Lord Satan.

The sorcerer ſhall stand central within that Circle they have erected, & they ſhall face themself to the direction of the Palace of Hell in which their chosen demon does reside. These directions are;

The Palace of the Night - the North-East.
The Palace of the Blood - the South-West.
The Palace of the Kingdom - the North-West.
The Palace of the Bright One - the South-East.

✠

The Invoking of the Imps of Hell

The sorcerer ſhall then declaim thus; **In that Great and High Name of** (Name of Satan in that Palace) **do I Command thee, ye Imps of Tartarus, ye Imps of** (Name of that Palace) **who I do hereby Order by thy own Names, the which are:** (Name all 8 Imps of the quarter of that Palace)**; That ye bring thyselves forthwith to this prepared Place & that ye do not delay in doing this. Come, I say, for I command thee in that Great Infernal Name of thy Master** (Name of Satan in that Palace) **the which ye have no argument but to obey. Bring thyselves hence at the instant, ye Imps of Hades, for ye are correctly and justly summoned by one who hath the sounding of that terrible Name.**

✠

The Invoking of the Earls of Hell

The sorcerer ſhall then draw his breath a moment & ſhall presently resume with this following invocation; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, thou High Earls of** (Name of quarter & Palace, i.e. the Night of the Blood) **who are** (Here name the 4 High Earls of that quarter) **together with thy accompanying Earls of Tartarus, who are** (Name the 4 Earls likewise, whose names are those of the High Earls with the removal of that first letter which is taken from the name of the Palace in the Tablet of Partition) **; & I hereby charge ye by this Authority which ye are unable to disobey, that ye bring thyselves to this place right soon and presently. Be thou assured that this Authority doeth bind thee to my will & command, for these be given in that Great Infernal Name of thy Master** (Name of Satan in that Palace).

✠

The Invoking of the Marquis of Hell

The sorcerer may at this place again draw his breath & thereupon, when he be ready and that quite soon, he ſhall invoke those Marquis of Hell by this faſhion; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, O Marquis of the Infernal Regions of** (Name of that quarter) **whose secret names are** (Name they 4 Marquis of that quarter); **Thine High Earls and Earls and Imps are here in readiness waiting for thee & I command thee also to arrive forthwith, for I do rightfully order this in the Name of that Most High** (Name of Satan in that Palace) **which Authority thou may not disobey willfully, but must most instantly obey.**

✠

The Invoking of the Presidents of Hell

A further pauſe be permitted betwixt each invocation. The sorcerer ſhall then recommence to invoke they 4 Presidents of Hell who reside within that quarter in this manner; **In that Great and High Name of** (Name of Satan in that Palace) **do I also summon thee, O powerful and attentive Presidents of** (Name of that quarter and Palace) **who are:** (Names of they 4 Presidents); **Ye I command also to appear on the instant here in this place that is prepared most correctly for thee, & neither wilt thou dissemble nor be naughty by the delaying of thine rightful obedience to this Authority, which is placed over thee in the Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace).

Now, it may be that a certain President ſhall be that demon the which has been particularly chosen by the sorcerer as the main subject of his entire working. If this be so, then will be required an additional form of invocation, as it ſhall be addressed then most Particularly &Directly at that separate creature, for to single him out and commit to him that Purpose the which is the principle Intention of the whole working. Thus ſhall this be declaimed (but not if the main demon be of some other rank than a President); **In that same Great and High Name of** (Name of Satan in that Palace) **do I further summon, stir & call thee, O** (repeat Name of that one President, who will be 1 of they 4 already invoked), **ye whose secret Name meaneth** (Name of the demon in Engliſh; i.e. The Lord of Storms) **& who** (here add a prose of thine own devising to flatter the meaning of that name; i.e. *& who rideth like the nightmare upon the winds of darkness* &c), **that ye will listen most attentively to this my Desire, which is** (here speak plainly and in full the Purpose in this working; i.e. *That ye visit a storm, greater than any yet witnessed, to sink the ship in which Mr. - doeth travel on tomorrow eve to France, when that same vessel shall be some miles from land and Mr. - shall be thereby drowned.* &c). **In that Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace) **I command & direct this of ye, who are unable to naughtily disobey this Order, for it is Directed by those Secret Names the which must bind thee to the Fullest Obedience, lest thy terrible Lord & Master doeth put thee to torment of His own devising that will rend thee and torture thee for centuries that are to come. In peril of this torment, you will hasten now to obey my Command which beareth that Authority of** (Name of Satan in that Palace) **which is, the most secret Name of thy Lord & Master.**

✠

The Invoking of the Counts of the Crux Inversus of Hell

If it be not one of the Presidents that has been chosen as the principle of the invocation, then this 2nd invocation above ſhall not be used here at all, and straightway after the invoking of the 4 Presidents together of that quarter, the procedure will be moved directly to this next, which is, the invocation of the Counts of the Crux inversus.

In that Great Infernal Name of thy Lord & Master (Name of Satan in that Palace), **I do hereby compel ye, most compliant and obedient servants of that Crux inversus of** (Name the quarter and Palace; i.e. The Blood of the Shining One) **that ye do most readily and presently deliver thyselves to my will here in this place that hath been most attentively and correctly erected for thy presence, according to that most precise Knowledge given up unto me by thy Lord & Master** (Name of Satan in that Palace). **I call unto thee, O** (Name of that Greater Count; i.e. the name of *6* letters) **&** (Name of that lesser Count; i.e. the name of 5 letters) **that ye forthwith make all haste to come to me**

here in this appointed place, lest ye incur the wrath of thine own Lord & Master (Name of Satan in that Palace) **by whose own Authority I do now call ye forth on the instant.**

Now likewise it may be that it ſhall be one of these Counts that has been chosen as the Principle demon of this exercise; If this be not the case, then ſhall the sorcerer pass directly onward to the invocation of they Dukes; but if it be indeed the case, then ſhall this following invocation be inserted herein;

In that same Great and High Name of (Name of Satan in that Palace) **do I further summon, stir & call thee, O** (repeat Name of that one Count, who will be 1 of they 2 already invoked), **ye whose secret Name meaneth** (Name of the demon in Engliſh; i.e. He Who Makes Them Hear The Voices.) **& who** (here add a prose of thine own devising to flatter the meaning of that name; i.e. *& who doeth gibber and offend the ear & beat the brain with the fever of thy Hellish cacophonies;* &c), **that ye will listen most attentively to this my Desire, which is** (here speak plainly and in full the Purpose in this working; i.e. *That ye visit Mr. - in his meeting with his lawyer on Monday and that ye enter into his head and confound his thoughts & his very reason & send him screaming from that place.* &c). **In that Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace) **I command & direct this of ye, who are unable to naughtily disobey this Order, for it is Directed by those Secret Names the which must bind thee to the Fullest Obedience, lest thy terrible Lord & Master doeth put thee to torment of His own devising that will rend thee and torture thee for centuries that are to come. In peril of this torment, you will hasten now to obey my Command which beareth that Authority of** (Name of Satan in that Palace) **which is, the most secret Name of thy Lord & Master.**

✠

The Invoking of the Dukes of Hell

A further pause be here assumed and then ſhall the matter proceed to the invocation of they Dukes of Hell, in this following manner;

In that Great Infernal Name of thy Lord & Master (Name of Satan in that Palace), **I do now Command the arrival to this properly prepared Place of those Great Dukes of Tartarus** (Names of they *6* Dukes of that Palace). **Be ye not tardy in this, ye Dukes of Hades, for ye must well Know that I am he who doeth Command thine uttermost obedience, & that quite rightly, by the having of that Great Secret Name. Anger not your Great Lord & Master therefore, but come hither on the instant as I instruct thee in His Name, that same dread secret Name by which ye are ruled, which is** (Name of Satan in that Palace).

Then it may be, as in other cases before, that it ſhould be one of they Dukes that be the main subject for the sorcerer's needs in this matter rather than a demon of some other rank or, degree. If this indeed be so, then ſhall he additionally declaim here;

Furthermore, I do also name thee most particularly, O (Name of that one Duke, who will be one of they *6* already invoked most recently)**, and I do summon, stir & call thee that thou will aid me in this my desire, ye Great Duke of Tartarus whose secret Name meaneth** (Name of that Duke in Engliſh; i.e. He Who Increases Their Doubts) **& who** (here add a prose of thine own devising to flatter the meaning of that name; i.e. *who confoundeth the reasoning of thy victims & dissembleth the thoughts in their heads so that their very brains do burn with uncertainties & reservations & they are unable to reach any conclusion*)**. I command ye in the Name of the Most High** (Name of Satan in that Palace) **that ye dutifully and without any avoidance do most instantly obey my will, which is** (here speak plainly and in some detail the exact requirement of the working, i.e. *that ye visit constantly amongst Mr-, Mr-, Mr-, Sir—and all those others who sit at that bench in judgement upon me, & increase in them that level of their doubts upon my guilt and render them unable to find me guilty of that charge of - the which they are considering amongst themselves.*) **In that Great Infernal Name of thy Lord & Master** (Name of Satan in that Palace) **I do rightfully and with proper Authority command this of ye, and know that ye shall be unable to be disobedient in this Duty.**

✠

The Invoking of the Great Princes of Hell

Next must the Great Prince of Hell for that Palace be invoked, & these it be not recommended to summon for any other Purpose, for they are not as the slaves or servants but reside in Hades amongst the Masters and they have their Pride. Therefore is it, that these you are advised to let be treated with some deference in the manner of their addressing, by virtue of their most eminent Position within the Legions of Tartarus. So ſhall the sorcerer then declaim;

Now do I address myself most courteously to that Great Prince of the fiery realms of Tartarus, Thou Lord (Name of that Great Prince in that Palace) **who ruleth within that Terrible and Mighty Palace of** (Name of Palace, i.e. The Shining One)**. Come ye hither, may it please thee, for I have that Great Secret Name of thy Ruler, who is** (Name of Satan in that Palace) **and am therefore worthy of thy respect and admiration. Come ye to me, I say, and strike thy uttermost & abominable terror into thine own Dukes, Counts, Presidents, Marquis, Earls and labouring Imps, that they will dread most mightily to be naughty and to disobey my proper Authority and that Command of my**

will that I have given unto them to accompliſh forthwith. Drive them, I say, with thy whips and the terror of thy flames, that ye compel them to complete my purpose. This I do charge of thee, O (Name of that Great Prince in that Palace) in that Great Infernal Name of (Name of Satan in that Palace).

✠

The Invoking of the Lord Satan Himself

Lastly is the Lord Satan to be invoked, and he most of all it is advised to entreat with care and high regard, for he be the Power and the Fury of Hell itself & the appointed Ruler of all the Domains of Tartarus. The very greatest of Care & Restraint should be assumed by the sorcerer, that he ſhall never yield to that Temptation the which would occasion him to speak together upon the Same occasion all they 4 Names of Satan in the linea spiritus inferi, for so to do will unleaſh upon him the undoing of his very Soul. It will be remembered that Satan be the fountainhead of temptation, and did so succeed in his plan that he did cause the mother of man to be tempted, therefore to cause the ruinations of Eden and bring sin upon the world of innocence. Be therefore vigilant against the onset of this Temptation, which ſhall surely come to any who possesses this Knowledge and yet have not Resolution enough; For Satan shall tempt them, and this especially in regard to the speaking of his 4 Great Names at once, the which he ſhall give into the consideration of the sorcerer to be an enterprise of some interest to them, so that they will believe the recommendation does issue from themselves and not from the Lord Temptor who seeketh to ensnare them by this means.

So ſhall the sorcerer then declaim;

O Great (Name of Satan in that Palace), high lord of those infernal fires the which burn for Eternity, fount of iniquity, king of the Palace of (Name of Palace; i.e. the Night) and spirit of evil upon the face of the Deep, who moved before that time of formation at the beginning of all things, ye soul of Chaos, ruler of darkness, father of lies & adversary of prophets, hear now my voice. I call unto thee, great master of this world, in thine own tongue which thou knowest to be a great secret revealed to none but those who have a proper knowledge of thy intimacies. Hear thou my voice, I entreat thee, and come thou to this place even as you are everywhere. For mine is that Authority whereby I mayest call upon thee for thy governance upon these other undean spirits the which I have also and previously summoned, & who do now await thine arrival to command their Obedience to this my rightful and perfect working. Command them, I say, with the terror of thy Presence amongst them, that they all ſhall hasten straightway to the accompliſhing of my will to (Here state in brief the intention; i.e. confound mine enemies or, destroy such-and-such or, gain my acquittal or, release the storm upon - &c). O Great

Satan, by thine own most secret Name (Name of Satan in that Palace) **which meaneth** (meaning of the Name in Engliſh) **do I invoke thy very presence to this place. Come now, I say, and tarry no more, but hasten to my call. Arrive! Arrive!**

It ſhould also be that the sorcerer does raise his voice continually throughout this invocation and they final cries of Arrive! Arrive! will be ſhouted with the greatest loudness.

✠

When the entirety of all the forgoing ſhall be completed then ſhall there be one more Requirement of the working ere all is done to the finiſh, and that is that the sorcerer ſhall declaim some of 13 *claviculæ* that were also revealed to John Dee for this Purpose. The judicious Study of his writings ſhows 19 such claviculæ or, keys, that are for use when in communication with the angelic spirits; But in the Ordines Descendens there is a clear 13 of them and no more; (And 13 has from time immemorial been an mystical or, sorcerous Number). And the Purpose of they claviculæ is to seal the invocations.

Now, the manner of making Selection from amongst they claviculæ in respect of the magical working is as follows: The First clavicule is the Clavicule of Satan & is therefore to be used upon every occasion, for he is always invoked; The Second Clavicule is for all invocations within the Palace of the Night; The Third Clavicule is for all invocations within the Palace of the Blood; The Fourth Clavicule is for all invocations within the Palace of the Kingdom; The Fifth Clavicule is for all invocations within the Palace of the Bright One; Then is the Sixth Clavicule also to be used upon each occasion, for it will open the gateway for the passage of that which is summoned; & the Seventh Clavicule is also to be used upon each occasion, for it will bring that which will give power to dispatch what has been summoned when its Task ſhall be completed; & the Eighth Clavicule is also used upon each occasion, for always is a Great Prince of Hell summoned; & the Ninth only if it be a Duke who is required to do the summoner's bidding; & the Tenth only if it be a Count; & the Eleventh is only for a Marqui; & the Twelfth only for a President; & the Thirteenth, that is for Earls and Imps conjointly, also ſhall be employed upon every occasion.

Thus it will be, that if the demon whose Activity is required to work for the sorcerer ſhall be a Duke of Hell of the Palace of the Kingdom, then these claviculæ will be chosen; No. 1, as (always) Satan is to be addressed; No. 4, for the Palace of the Kingdom; No. 6 as always the Gateway must be opened; No. 7 as always the practitioner must have available to him the power to return that which is summoned; No. 8 because always is a Great Prince to be summoned; No. 9 because the demon required for the Activity be a Duke (Nos. 10, 11 or 12 being substituted here if otherwise); and No. 13

which will be always required; and in like manner shall this Selection be reconfigured on every occasion to ensure that the correct claviculæ be employed. On all occasions ſhall it begin with 1, then either of 2, 3, 4 or 5 for whichever Palace, then always 6 & 7 & 8, then either of 9, 10, 11 or 12 for whichever demon is particularly summoned, then always 13 to finiſh it.

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The 13 Descending Claviculæ

The 1st Clavicule: The Clavicule of Satan.

V-Gahe ol mica-olz Poamal chia casarman il adphaht do Ialprg gah. A allar bi-en il Vi-ge-gi adna, c-e Micalzo Vovin Qaas, ils ia-idon Lucifen, Ge-Iad Micar, casarmg-i vmd Tatan. Solpeth vonsarg noqod, Zirn vtoltorg, od niiso pambt on vgear; Yolci erm ilsi v lonshi taba vors il amma tliob ciaofi. Bolp homil, ca, casarmi chis V c Ma-dea ol il Adohil eophan. V ananael ol bzlr malprg mospleh i holq aai v balzarg ol il omax cicle. Niiso! Niiso gohus! C homil enay ol V-cocasb ol v-caosga. Qa-a-an i casarm v-Cro-od-zi a-ai-om casarmg chis ol-v cormp ta de homil noqol.

The Meaning of the 1st Clavicule.

The Spirits of a mighty Palace are under thy unspeakable name, Spirit of the Burning Flames. I bind unto my voice thy strong obedience, ye first mighty Dragon of Creation, thou all powerful Lucifer, Lord Satan, who is called wormwood. Hearken unto thy servant, Lord of the earth, and come to me in your strength; Bring with thee the power to govern over thy cursed creatures of terror. Be thou true, therefore, under whom are the 4 strong towers of thy kingdom of lamentation. The secret wisdom of *666* fiery horns is measured amongst the stewards of thy great mysteries. Come! Come I say! Ye true lord of the ages of the earth. Your creation is made the Second Beginning amongst us who are numbered as your true servants.

✠

The 2nd Clavicule: The Clavicule of the Night.

A-ai-om chisa c-dia ol vonph soba elo baghie avavago d V-butmoni ol cocasb. Iaida ialprt i ia-idon od pild sapah v-toh ol il cap-mi vonsarg v zong ol brints. V vran ol-v Dosig ol vonph trian torzu taba v affa caosgon. Matb napeai train niis pambt tol vgear ol il oexat od allar V Z-oi ol z sobam pa-aox dodseh ol i-cap-mi.

The Meaning of the 2nd Clavicule.

Amongst us are 4 angles of wrath whose first fury thunders into the mouths of ages. The highest flame is all powerful and continually sounds the triumph of thy power unto the winds of truth. The elders of the Night of wrath ſhall arise to govern the empty earth. A thousand mighty swords ſhall come to me with the strength of thy dark ſhadow and bind the hands of they whom remain in vexation of my power.

✠

The 3rd Clavicule: The Clavicule of the Blood.

Adphaht sibsi a-ooaona zimii rlodnr ialprg-l. Irgil ipuran Isr Ioiad lialprt. Bagle bien noar Cnila dooiap Mhpzfenqzoin od-elzap iad holq faboan aspt hoath il-lonshi Pele. A-ai-om gnetaab caosgin insi lusdan ol-v hami ol-baghia casarman sobol ial-prg mir balzarg ol-v caosgin noar noqol ol-pir-ialpor Vovina.

The Meaning of the 3rd Clavicule.

With an unspeakable covenant my eyes have entered the furnace of the first burning flames. How many ſhall not perceive Lucifer the Son of Light, He that liveth forever, the First Flame? For my voice is become blood in the name of Satan and the course of your god, it is measured with poison in the presence of the true worſhipper of the power of he who works wonders. Amongst the governments walkest the feet of the creatures of fury under whose burning torment the stewards of the earth become servants of the bright flaming Dragon.

✠

The 4th Clavicule: The Clavicule of the Kingdom.

Aglo busd micma V adohi p-ge-iad toltorg casarma vi qaas t-isror. Cid coraxo pi-glar torzu i-matb-pi do-o-a-ip ciaofi ocida il-tliob chirlan iv-irpon p gizyax atol paradial olora. V teloch p-ed-nas rest-el chiso cdrix V toa i-casarmi dpash ialpir insi aaf V-zar p-ors. Affa baltim baltoh chiso lu-la amma tol gigipah p-salbrox ial-prg fafen li-butmon p-siaion Micarg drta aala aai salmanahp netaab. Iporal-orri ip carbaf-orochag zumvi vonpho torzam ial ondoh p-toltorg.

The Meaning of the 4th Clavicule.

Behold in glory the Kingdom of the Lord of Earth under whom the second creation has been promised. Let the Thunders of the Deep arise in a thousand places in the name of Terror and let thy creatures rejoiceth in the destruction of earthquakes upon the dwellings of man. The death of the receivers of praise shall bring about the triumph of they under whom the children of the flames walketh amongst the paths of darkness. The empty justice of righteousness ſhall be cursed with the breath of sulphur burning from the mouth of Satan's temple which is placed amongst the houses of government. Stone ruins ſhall sink beneath the seas of wrath rising to consume the kingdoms of the earth.

✠

The 5th Clavicule: The Clavicule of the Bright One.

Solpeth iadpil-ar aaf-ia-idon adgt om v-ath drixp ln-nia-o p-li qaairpona ip-niiso aao ton hoatha. Cida zoba ooanoan lu-la grosbaz c-ial-prg luciftian p-tosobam-p ta-olprt nomig matb rorz. Micma maz Pin-basgim sobra hami poz v-siaion Corezd zah iris ovotrox od-amma oloraz aqlo-iaod tol omaxpa. Cid oi noqod biah aspt enay p-ialpir gohus cdrizp zirdo casarm mica-olz do-o-i-a p-lucif. Solpeth solpetha gohus taba-a casarmg nbritaz ananael qaas emetgis ralbaz

The Meaning of the 5th Clavicule.

Hearken to him that, amongst all men, canst understand the works by which the beast of the Apocalypse ſhall come amongst his worſhippers. Let their eyes be stung with the burning brightness of he whom is of light even as a thousand suns. Behold, the appearance of the Daystar, whose creatures destroyed the Temple of Zion within the Holy City and cursed mankind in the beginning with knowledge. Let this thy servant stand before the Lord of Flames, I say, in order that I am made mighty in the

name of the Bright One. Hearken! Hearken, I say, to I who possess the secret wisdom of the Seventh Seal of Creation.

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The 6th Clavicule: The Clavicule of the Opening of the Doorway.

Solpeth bi-en c-drilpa Le-va-na-el casarmg-t ors brabzg od niz. Odo-e li-zarno zah il-zon p-ors. Micma! A-ooge abramig nomig d- ananael gnay camilz, od drilpa comselha t-abramig T-elzap lap ilsi casarmg insi atol ozongon. Niiso! Nisso, gohus! Lu-la ils li-ovoars p-zon fafen vls p-malgon noncp c-oi faonts, ar vnd-l t-niss, z-casarmg chisa obelisong ondoh. Bolp elzap! Odo-e nizo-ors c-na!

The Meaning of the 6th Clavicule.

Hearken unto my voice, ye great Levanael who is the darkness and the doorway. Open ye the way within thy form of darkness. Behold! My chamber is prepared even as your secret wisdom doth command, and the great Circle is prepared as the path for thee who walketh upon the winds. Come! Come, I say! Be thou the centre of form from the farthest reaches of the infernal region unto this dwelling, that the rest come also, they who are the deliverers of kingdoms. Be thou the way! Open ye the doors of darkness unto me!

✠

The 7th Clavicule: The Clavicule of the Angel of Death.

Torzu-c efdrialo teloch, drilpa Semeliel, aspt casarma ia-idon bliorax noana amma. Yolci c-oi-noncp, crp cafafam tol-cocasg alurnas oi A-m-ipzi drilpa comselha, il vpahhi-ors. Bolp ciaofix aqli dosig od gamna aqli basgim, ta-t it athor zah sibsi-qaas cacrg v-piapaz p-iovls chiso cdrix zoba balzizras p-olora. Cdrixna v-vonph p-il mica-olz ialpor nazps tabath sobca gigipah ta-dodseh pambt. Bolb zmal p-faboan iala ia-idon casarmg mico i-manino. Ef c-teloch d-insi ils casarmg insi gnay ozazm aziagiar p-tol ds-hom! Bolb i-homil noco Semeliel, c-efdrialo vonpho!

The Meaning of the 7th Clavicule.

Arise, ye Angel of Death, great Semeliel, before whom all comfort becomes cursed. Bring unto this place, but abiding at all times outside this secured great circle, thy wings of darkness. Be thou a terror by night and a pestilence by day, as is thy task within the covenant of Creation until the scales of eternity ſhall bring about their judgement of Man. Visit the wrath of thy mighty flaming sword upon they whose breath is a vexation to me. Be thou an arrow of poison consuming all who oppose my will. Visit us, ye walking Death, thou who doth make a harvest of all which liveth! Be thou my true servant Semeliel, ye angel of wrath!

✠

The 8th Clavicule.

Iaod p-ia-idon omaxpa gnay ialpon drilpa zah li-hoath p-brints. Cida cors lu-la-v gohol-bransg brabzgon hubar caoxz zirn. Lap qaada casarm ananael tbolz dodseh tabath zaca noqol casarmg chisa blior p-tol ar-solpeth c-iad-noqol p-li Anor-molap. Cida nalbar o-micaolz aqlo zoba Madrid, gohus, bagle moooah ar-cors-t vnal casarmg chis cormp a-ai-om chiso noan amma aspt li-sibsi p-Micar.

The Meaning of the 8th Clavicule.

The beginning of all knowledge doth burn within the worſhipper of Truth. Let such be the watchword of the Guardian of the lamps of earthly wonders. For the Creator made the secret wisdom to be a vexation upon the blind servants who are comforters of all that hearken unto the priesthood of the Son of man. Let them be mighty in their iniquity, I say, for it rejoices me that such as these who are numbered amongst us ſhall become cursed before the covenant of Satan.

✠

The 9th Clavicule.

T-I lami nozar i-li caoxz sibsi: Od zinu hama iadpil arralo. Oi isro tip fanoal aqli droln tliob piripsonaz zol. Ecazir allarilsi drilpaz vgegh, c-gahz Mpzors ils-orgah drazins affapi p-toltorg. Niiso! Niiso! Ilszchi zorge pambt casarmg zavam tabac do-o-a-ip micaolz Ln-nia-o! Niiso gohus, bagle tti il mir tbolz nozar fanoalag. Do-o-a-ip drilpa Micar ilzire chiso-c-ma.pambt zamod.

The Meaning of the 9th Clavicule.

It is written thus in the earthly covenant; And I will give him the morning star. This promise may not be disobeyed by any creatures of Heaven or Hell. Therefore do I bind thee most strongly, ye spirits of Hades, thou ſhades which walketh the empty places of the earth. Come! Come! Thou art friendly to me who calleth to ye in the name of the Mighty Beast! Come, I say, for it is thy torment to be thus disobedient. In the name of great Satan thy lord ſhall ye appear to me presently.

✠

The 10th Clavicule.

Aod osi noasa nvgal odzimax babalon. Mad qaalimitol miad, od plaamo mibrints zoba idonfas, ploz z-irpotan amont odgonol Zoqal, qirpotazn mooasons. Noazon enai-oaodosi aancoma qaab mgeha belin odvrban, cara inzir vmd Ioiad. Nozaria om bvsdir telocvovim arcaosgi. Dsita vooanio balmicaloz od malpirgi gohvs, dlvg pambt gah caosgi odlonshin, ar olnoa tabaori zoba gono od omaoas.

The Meaning of the 10th Clavicule.

The tenth host became degenerate and turned to evil. God created them all good, and allowed them to have their own choice, whether they would love and follow their Creator, or would abandon him. Then the prince of the tenth host had been created very fair and beautiful, so that he was called Lucifer. Thus we know the glory of him that is fallen to embelliſh the earth with his canopy. To him that is as the roaring of mighty light and the fires of life and increase I say, give unto me the spirits of the earth and their powers, that I may govern their obedience and their names.

✠

The 11th Clavicule.

Zirdo piamo laiad odlonshin. Zacam, sobhaath iolci oadriax telocvovim, dlvga dsoma sibsi iaidon Micar cab netaaib caosgo, ar-c torzvl prge ogono. Toatar! Toatar zacam! Bolp gonds bvtmon dooaip lialpvrg. Noan noqo lozien zol. Niis! Niis! Bolpip cocasip! Zamran, nomig ol-nataab.

The Meaning of the 11th Clavicule.

I am the balance of the secrets of truth and their powers. I move ye, whose works bringeth out the lower heavens of him that is fallen, giving to him that understandeth the covenant of the all-powerful Satan a rod for the government of the earth, that ye ſhall rise with the fire of obedience. Hearken! Hearken I order ye! Be thou obedient to him that hath opened his mouth in the name of the burning flames. Thus you are become the servants of mine own hands. Come! Come! Be thou not tardy! Show yourselves, even as I direct.

✠

The 12th Clavicule.

Ivmambt grsam, napeai deors, baglen ohorela ohorelis erm enai caosgi, geh Ioiad, restil aziazor olora! Lap zirdo oln bialo bvtmona odfaorgt lonshitox pild. Agadgt cormpt aaf esiach pvrgel cacrd zchis darzoban pambt. Solpeth ca, ils hami baghie baltoh iteloch, bagle aai chisvmd odaai allsi darbs. Dooaip iaidon luciftiasl Ioiad, podsita!

The Meaning of the 12th Clavicule.

Apply yourselves unto me with admiration, oh ye swords of darkness, because I have made a pact with the lord of the earth, great Lucifer, that you may praise him in the likeness of man! For I am made the voice of his mouth and the dwelling place of his power on the earth. None can be numbered amongst the brothers of fire until they are obedient unto me. Hearken therefore, oh thou creatures of fury whose beginning is of death, for you are called and you must obey. In the name of the all-powerful brightness of Lucifer, so let it be!

✠

The 13th Clavicule.

Noncfgah dspraf aors lvcal caosgo chiso emgta mirc arbasgim vonpho marb iarri ldd Gahtaba, bolp arbo vnigian. Abramg noncp aldi ioi comseleh, fafen noan noco onanaeel caosgi, nomig oali zina aqlo bnoqadh iacocasb iozien teloah. Zacam prge tox casarm idlvgam gohab vorsg ili dobix, drilpa Micar, vovina eophan, ar vahin pambt ardsi margona de ilsi.

The Meaning of the 13th Clavicule.

You spirits which dwell in the darkness in the north of the earth and ſhall be released on that day of wrath according to the providence of the third Archon, be thou attentive to my requirements. I have prepared a place of gathering in this cirde, to the intent that you are become the servants of my power on the earth, even as I have placed myself in thy servitude in the time of mine own death. I move you with the fire of him unto whom is given authority over you, great Satan, the dragon of lamentation, that you ſhall work unto me that which is commanded of thee.

✠

J.H.

SL. 3191.

101 h

Ms. A. 652.
3191
XVI. F.

This is the Original Act on Mr. Steele's handwriting, & for a copy by Parliament see Mr. Ind. Steele 3198.

This Volume properly belongs to the Journals and in the Clerks of the Parliaments but the contemporary was inspected. ~~& a Transcript thereof compared & collated with the said original, & certified~~

Mr. Rolls obtained this Ind. office of his assistant & placed it in Ind. Steele 36[illegible]

48 Claues

Angelicæ

A°

1.584

Cracouiæ

Liber: 18

Liber. 18.

48 Claues, Angelicæ,

A°. 1584:

Cracouiæ, ab Aprilis 13,
ad Julij 13m, (diuersis
temporibus) Receptæ:
ex mera Dei nostri
Misericordia:
Cui soli,
ōis
Laus, honor, et Gloria,
Amen.
Δ.

Liber .18.

I raygne over you sayeth the God of Justice in powre exalted
Ol sonf vorsg, gohó Iad balt lansh
above the firmaments of wrath: in whose hands the Sonne is as
calz vonpho, Sobra z-ol ror i ta
a sword, and the Mone as a through thrusting fire: which measureth
Nazpsad Graa ta Malprg. Ds hol q
your garments in the mydst of my vestures, and trussed you together
Qäa nothóa zimz Od commah
as the palms of my hands: whose seats I garnished
ta noblóh zien: Soba thil gnonp
with the fire of gathering, and bewtified your garments wth admiration
prge aldi Ds Vrbs óböleh grsam:
To whome I made a law to govern the holy ones and delivered you
Casárm ohorela cabá pir Ds zonrensg,
a rod with the ark of knowledge. Moreover you lifted up your voyces
cab erm Iadnah: Pilah farzm
and sware
znrza adná gono Iádpil Ds
whose beginning is not, nor ende
hom tós / Soba Ipam lu
can not be which shyneth as a flame in the myddst
Ipămis / Ds lóhölo. vep zomd,
of your pallace and reygneth amongst you as the ballance
Poamal / od bogpa aäi ta piap
of righteousnes, and truth: Move therfore,
piamo l od Vooan ZACAR e ca
and shew yo selues: open the Mysteries of your Creation:
od ZAMRAN odo cicle Qäá /
Be frendely unto me: for I am the servant of the same yor God,
zorge, Lap zirdo Noco MAD
the true worshipper of the Highest.
Hoath Iaïda.

obedience and
faith to him
that liveth
and triumpheth

BRITISH MUSEUM

Can the wings of the wyndes understand yo voyces of wunder
Adgt v'pa ah zongom fa a ip sald
O you the second of the first, whome the burning flames have framed
vi i v L Sobam ial prg Iză zaz
within the depths of my jaws whome I have prepared as Cupps
pi ádph Cas arma abramg ta talho
for a wedding, or as the flowres in their beawty
paracleda Q ta lors l q turbs
for the Chamber of righteousnes Stronger are your fete
oöge Baltoh / Giui chis lusd
then the barren stone: And mighter are your voyces then the manifold windes.
orri / Od micalp chis bia ózöngon.
For, you are become a buylding such as is not but in the mynde
Lap noán trof cors tage, o q manin
of the all powrefull. Arrise, sayth the First: Move therfore
Ia i don Torzú gohel ZACAR ca
unto his servants: shew your selves in powre: And
c nó qod, ZAMRAN micalzo od
make me a strong seething: for I am of him that liveth for ever.
ozazm vrelp Lap zir Ioiad.

MVSEVM
BRITAN
NICVM

Behold sayeth your God, I am a Circle on whose hands
Micma gohó Piad zir Cóm selh azien
stand 12 Kingdoms: Six are the seats
biab Os Lóndoh Norz chis óthil
of living breath: the rest are as sharp Sickles: or the horns
Gigipah vnd L chis tá puim Q mospleh
of death wherein the Creatures of ye earth are to are not
teloch Quiin toltorg chis i chis ge
Except myne own hand which slepe and shall ryse:
m ozien dst brgda od torzul
In the first I made you Stuards: and placed you in seats 12.
i li E ól balzarg, od áala Thiln os
of government giving vnto every one of you powre
netaab, dluga vomsarg lonsa
successively over 456. the true ages of tyme
Cap mi áli vors Cla homil cocasb
to the intent that from ye highest vessells and the Corners of
fafen izizop od miinóag de
your governments, you might work my powre: powring downe
gnetáab vaun nanáeel panpir
the fires of life, and encrease; continually on the earth Thus you are become the skirts
Malpirgi caósg. Pild noan vnalah.
of Justice and Truth. In the Name of the same your God
balt od vooan do ó i ap MAD
Lift up, I say your selves. Behold his mercies
Goholor gohús amiran / Micma, Iehúsoz
florish, and Name is become mighty
ca cá com od do o a in noar mi cá olz
amongst us. In whome we say Move,
a ai om / Ca sármg gohia ZACAR zódacar
Descend and apply your selves vnto us as vnto
vniglag od Im ua mar pugo
the partakers of the secret wisdome of your Creation.
plapli ananael Qá an.

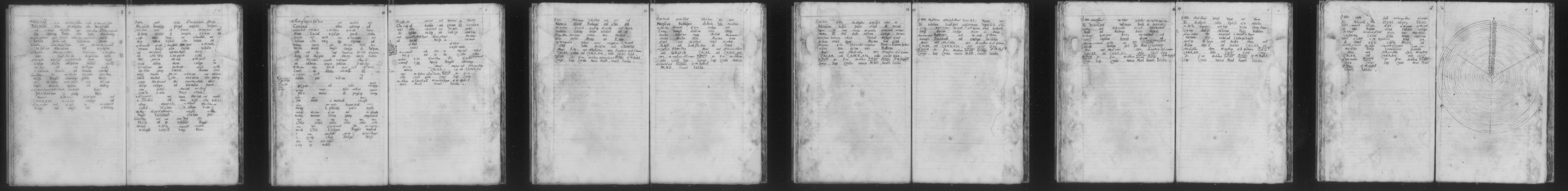
I have set my fete in the South, and have loked about me, saying, are not
Othil lasdi babage od dorpha Gohól G chis ge
the Thunders of encrease numbred 33, which raygne in the second Angle?
auauago Cormp pd dsonf vi v di v
Vnder whome I have placed 9639 whome None hath yet numbred,
Casármi óali Mapm Sobam ag cormpó
but one, in whome the second beginning of things are and wax strong
C rp l Casarmg cro od zi chis od vgeg
which allso successively are the number of time: and their powres
dst ca pi máli chis Ca pi ma on od lonshin.
are as the first 456. Arrise you Sonns of pleasure, and
chis ta lo Cla Torgú Nor quasáhi od
visit the earth: for I am the Lord yor God which is, and liveth.
F caósga Bagle Zi re náiad Dsi od Apila.
In the name of the Creator Move, and shew your selves
Do o a ip Qáal ZACAR od ZAMRAN
as pleasant deliverers That you may praise him amongst the sonnes of men.
Obelisong rest el aaf Nor mo lap

are dormished . *
With continuall burning Lamps — * here doth a word want.
69636
Δ hubar, is a burning lamp

The mighty sounds have entred in y e 3th Angle and are become as olives in y e olive mount looking with gladnes
Sapah zímii du-i-b od noas ta-qu-a-nis adroch dorphal
uppon the earth and dwelling in the brightnes of the heavens as continuall comforters unto whome I fastened
Caosg od faonts péripsol tablior Caſarm amipzi
pillers of gladnes 19 and gave them vessels to water the earth with her creatures
na zarth af od dlugar zizop z-lida caosgi toltórgi
and they are the brothers of the first and second and the beginning of their own seats
od z-chis esiasch L ta-viu od iáod thild
which 69636 whose numbers are as the first the endes
ds hubar Peóal soba cormfa chis ta la vls
and y e contents of tyme Therfore Come you and obey your creation visit us in peace
od Qcócasb Ca niis od Darbs Qáas Feth árzi
and cumfort Conclude us as receivers of your mysteries: for why? Our Lord and Mr
od blióra iaial ednas cicles Bágle Geiad
is all One.
i L

The Spirits of y e 4th Angle are Nine, Mighty in the firmament of waters: Whome
Gah s díu chis em micálzo pilzin sobam
the first hath planted a torment to the wicked and a garland to the righteous
El harg mir babálon od obloc samvelg.
giving unto them fyrie darts to vanne the earth and 7699
dlugar malprg arcaósgi od Acám
continuall workmen: whose courses visit with cumfort the earth
canal sobólzar tbliard caoſgi
f-bliard
and are in government and contynuance as the second
od chif anétab od miam ta viv
and the third Wherfore harken unto my voyce I have talked of you
od d Darſar sol peth bien Brita
and I move you in power and presence whose works ſhalbe
od zácam g micálzo sob há ath trian
a Song of honor and the praise of your God in your Creation
luiahe odecrin MAD Qaaon

The East is, a howse of virgins singing prayses amongst
Raas iſălman paradizod oécrimi aao
the flames, of first glory wherein the lord hath opened his mouth: and they are become
ial pirgah quiin enáy butmon od inóas
:28. Living dwellings in whome the strength of man reioyseth
ni paradiál Caſarmg, vgéar Chirlan
and they are apparailed wth ornaments of brightnes such as work, wonders
od zonac Luciftian cors ta vaul zirn
on all creatures Whose Kingdomes and continuance are as the third and fowrth
tol hámi Soba londóh od miam miam Chis tad o dés
strong towres and places of Comfort The seats of Mercy and Continuance
vmádea od pibliar Othil rit od miam
ô you Servants of Mercy, Move, Appeare, Sing prayses
C noquol Rit ZACAR, ZAMRAN oëcrimi
vnto the Creator: And be mighty amongst vs For
Qádah od omicaolz zod aaĭom Bagle
to this remembrance is given power and our strength
papnor idlugam lonſhi od vmplif
waxeth strong in our Cumforter.
vgĕgi Bigliad.



O you seraphs whose dwell in the first Aire, are Mystic

Madriax ds praf Lil chis Micaolz

in the porches of the first, and execute the Judgments of the Second.

Saanir Caosgo od fisis bal zizras Iaida

To you it is said, Behold the fire of your God.

nonca gobulm Micma adorian MAD

the beginning of comfort. where you are the Second

Sá od bliorb Sabaoáöna chis Lucifias

of the Aire. which proceed you for the government

peripsol ds abraasa nonef nctuáb

of the first, and her inseparable Powers, furnishing

Caosgi od tilb adphast damploz todat

you. in a place understanding, to despise all things

nonef gmi calzöma Lvasd tesglo

according to the principles of the Second Aire.

mavb yarry IDOIGO

and rose by in the beginning, Saying, To Earth

od torzulp Ia ô dasf gosol Caosga

Let him be governed by the first and Let there be Division

tubaord saanir od Christeos yr pori

in fire, that the glory of Sin may be always troubles

tiobl Busdn tilb nonlvt paid orsba

and which in it self. Her order, Let it reveal

od Aoarmni zylna El zap tilb parmga

of the Aire. and as as husband Let her Order thus:

peripsiax od tn Qurlst booapiS

Our selves Let it confound another. And Let there be

Lnibm. oVeso symp, od Christeos

no Creature, Power, or within her, the same. All

Ag tol torn mire Q tiobl Lcl, Ton

her members, Let them effect in their qualities. And Let there be

piombil dilemo aspian, Od Christeos

no one Creature, repell all other: the reasonable Creatures of the Second Aire

Ag L tor torn parace a Symp, Cord zi

Let them two and Providence one another: And

dosi pal od fisisz Ls mnad, Od

the dwelling place Let them keep their waters: The Work of men,

farsi bams omaois, Conisbra

and his power. Let them be obeyed. His dwellings

od nuanex tonug, Ors cath

Let them become Order for the health of the spirit. Confound

noasmi tabges, Lcuns mong. Vncta

her Understanding, with darkness. For Holy, to represent me

omp tilb ors. Bagle Moöas.

I make Man. Our Wills Let him be Noble, and in the Noble

ol cord zi. L capimao ixomaxip od caoocass

a Prayer. Eternal, to the help of my Spirits,

gosaa. Baglen pri tiantn abaiaiond

and the dwelling place of him that is pure. O you Governors, arrise:

od saorgt teloc vo dim. Madriax torzu

the Lower Governors Under world you, Let them Rule you Powers

Oadriax orocha abogpri. Tabaöri

thou that Rulest Earth Call down such as fall

priaz artabas. Adrpan corsta dobiax.

Bring forth, with them that exercise: And destroy the workers

Yolcam prinzi arcoaziar. Od quasb qdmg.

No place Let it remain in your numbers: Ad and Dwellings.

Ripir paaoxt sagadaor. Vmi od prdzy

Dwell the Elders for numbered Arise, Move

cacrg. Aoivéne cormpt. Torzu zacar

and Appear before the Covenant of his Wives, which

od Zamran aspt sibsi butmona ils

for hath Decreed Unto Us, in his Justice: Open the Mysteries

Sitzas tia baltan. Odo cicle

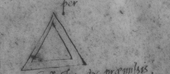
of your Creation. And Make Us partakers of Prophesies both Age.

Qaa od Ozazma plapli faanamad

Liber Scientiæ, Auxilij
et Victoriæ Terrestris
Aº. 1588.
Mayj 2.
stylo nouo

Cracouiæ
in Polonia

per



Collectas ☞ præmissus
in Lib. 10. &c. Algi.

Robert Gray
Gentleman Servant
unto Sr Walter Raleigh

Quando dixerint Alphonsus Cattus, Saundo
Ptolomæus, Iulius Firmicus, Haly, Albumasar
Iupiterum, Iulium Firmicum, & Haly Iouis.

Abyla. a Canis. Centro. 32.

Et videbis numeros magnum, et alium, Indicatum
per 24. Diadema, et in porta, Angelos duos
Portæ, et Coronæ, et Sol cum Luna
Nomina Diadematis Trahunt fabula Veteres.
Arcuphorus. cap. 11.

Liber Scientiæ, Auxilij & Victoriæ Terrestris
Liber Secundus

Nonagesimus et hoc Partium, Simul Coniunctæ	8. Partium Liber Nonagesimus, vel alius respectu	Partium Liber Nonagesimus	28. Partium Liber Nonagesimus	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
1.	Aegyptus	Occidens	♈		1 72.09		9 ☽	ZARIELIS	Nephthalim	Ocean. Septen.	
2.	Syria	Pisces	♓	Oriens LIL	2 2360	14931	11 ☽	TANIAEL	Zabulon	Quid dicam	
3.	Mesopotamia	Vulgares.	♌		3 2362		7.	ALEPHIS	Iacinabi	Quid Simile	

Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
4	Capricornus	Decimus	♑	Occid. ARIN	4 3636	15960	4 ☽	ZAMAEL	Manasse	Aquilonaris	
5	Tigris	Nonus	♒		2. 2362		2.	ZAMAEL	Ruben	Australis	
6	Romulus	Duodec.	♓		3. 8965		2.	ZAMAEL	Ruben	Australis	

Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo	Planeta Coniunctus Nonagesimo
7	Hyrcania	Sanctus	♊	Occid. ORIO	1 4440	17396	9 ☽	ZARIELIS	Nephthalim	Ocean. dicam	
8	Tyrus	Vndec.	♉	ROM.	2. 3660		7.	ALEPHIS	Iacinabi	Qui. Simile	
9	Germania	Ascend.	♈		3 9236		10	LAMAVOT	Gad	Aquilonar.	

Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli bonũ Aereorũ Ordinũ, et 12. Tribuum Præsides.	Tribus Populi Israelitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaſili	Thotanf		Ordo 4ª PAZ	1 2360	11660	10 LAVAVOTH	Gad	Auſtr. dex.
11	Parſadal	Axziarg			3000		10 LAVAVOTH	Gad	Auſtr. dex.
12	India	Pothmir			6300		12 ARFAOLG	Ephraim	Aſſon. dex.

Numerus et Ordo Partium Terræ Sanctæ	Partiũ Terræ Nomina, ab hominibus impositæ	Partiũ Terræ Nomina, Diuinitus impositæ.	Diuinæ Impositionis Characteres Symmetrici.	Bonorũ Principũ Aereorũ Ordines Sphærici	Bonorũ Ministrorũ Vnuscuiusq; Ordinis, Numerus Tripartitus	Bonorũ Ministrorũ Ordinibus Tripartitis Numeri Totales	Angeli Bonũ Aereorũ Ordinum, et 12. Tribuum Præsides.	Tribus Populi Israelitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi			1 8630		1 OLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal		Ordo 5ª LIT	2 2306	16738	7 ALPVDVS	Iſacarãs	Occi. ſiniſtr.
15	Oxiana	Tiarpax			3 5802		11 ZINGGEN	Zabulon.	Occi. dextr.

16	Numidia	Saxtomp.		Ordo 6. **MAZ**	1 3620	20040	5 GEBÁBAL	Asseir	Ori. sinistr.
17	Cyprus	Váuăamp			2 9200		12 ARFÁOLG	Ephraim	Aqilon. dext.
18	Parthia	Zirzird			3 7220		5 GEBÁBAL	Asseir	Orien. Sinist

19	Getulia	Obmăcas		Ordo 7. **DEO**	1 6363.	20389	4 ZARNÁAH	Manaſse	Aquilonaris
20	Arabia	Genadol			2 7706		3 HONÓNOL	Iehudah	Occidentalis
21	Phalagon	Aspíăon			3 6320		11 ZINGGEN	Zabulon.	Occi: dextr.

22	Mattiãna	Zamfres		Ordo 8. ZID	·1· 4362	13900	·5· GEBÁBAL	Asseir..	Orien. Sinif.
23	Soxia	Todnaon			·2· 7236		·1· ÓLPAGED	Dan.	Orientalis
24	Gallia	Pristac			·3· 2302.		·9· ZARZILG	Nepbthalim	Orien. dext.

25	Illyria	Oddiorg.		Ordo 9. ZIP	·1· 9996.	17846	·3· HONÓNOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir.			·2· 3620		·10· LAVÁVOTH	Gad.	Austr. dextr.
27	Lydia	Doánzin.			3 4230.		·9· ZARZILG	Nepbthalim	Orien. dextr

28.	Caspis	LEXARPH		Ordo 10.º ZAX	1. 8880.	11727	11. ZINGGEN	Zabulon.	Occ. dextra
29.	Germania	COMANAN			2. 1230		7 ALPÚDUS.	Isacaraah	Occi. Sinist.
30.	Trenam	TABITOM			3 1617.		9 ZARZILG	Nephthalim	Orien. dextra

31.	Bithynia	Molpand		Ordo 11.º ICH	1. 3472	15942	10. LAVÁVOTH	Gad	Austr. dextra
32.	Gracia	Vſnárda			2. 7236.		6. ZURCHOL	Simeon	Austr. sinistra
33.	Licia	Ponödol			3. 5234.		3. HONÓNOL	Iehudah.	Occidentalis

34.	Onígap	Tapamal		Ordo 12. **LOE**	1. 2658	13821.	6. ZURCHOL	Simeon	Austr. Sinis.
35.	India maior	Gedöons			2. 7772		8 CADAÁMP	Beniamin	Aqlon. Sinist
36.	Orcheny	Ambriol			3. 3391.		2. ZÍRACAH	Ruben.	Australis.

37.	Achaia	Gecáond		Ordo 13. **ZIM**	1. 8111	15684.	10. LAVÁVOTH	Gad.	Austr. dext.
38.	Armenia	Lapărin			2 3360		1. ÓLPAGED	Dan	Orientalis.
39.	Cilicia Nemrodiana.	Docepax			3. 4213.		7. ALPÚDUS	Isacaraáb	Occi. Sinist

40.	Paphlagonia	Tedŏand		Ordo. 14° **VTA.**	·1· 2673.	20139	5. GEBÁBAL	Asseir	Orien. Sinis.
41.	Phasiana	Viuĭpos			2. 9236.		·7· ALPÚDUS	Iſacaraáſ	Occi. Sinist
42	Chaldéï	Oóănamb.			·3· 8230.		·12· ARFÁOLG	Ephraim	Aqilo. Dext.

43	Itergi	Tahăndo		Ordo 15° **OXO.**	·1· 1367.	4620	9. ZARZILG	Nephthalim	Orien. dext.
44	Macedonia	Nociăbi			·2· 1367		10. LAVÁVOTH	Gad.	Austr. dex.
45.	Garamannia	Taſtoxo			·3· 1886.		12. ARFÁOLG	Ephraim	Aqilo. dextra

46.	Sauromatica	Cucarpt.		Ordo 16? **LEA**	1. 9920.	28390.	2. ZÍRACAH	Ruben.	Australis
47.	Æthiopia	Lauacon.			2. 9230.		3. HONÓNOL	Iehudah.	Occidentalis
48	Fiacim	xi Sochial			3. 9240.		12. ARFÁOLG	Ephraim	Aquilo. dextr

49.	Colchica	Sigmorf		Ordo. .17? **TAN**	1. 7623	17389	2 ZÍRACAH	Ruben.	Australis
50.	Ciréniaca	Aydropt			2. 7132		1. ÓLPAGED	Dan.	Orientalis
51	Nasamonia	Tocărzi			3. 2634.		9. ZARZILG	Nephthalim	Orien. dextr.

52.	Carthago	Nabaŏmi		Ordo ·18º. **ZEN**	·1· 2346.	19311	·5· GEBÁBAL	Asseir	Orien. Sinis.
53.	COXLANT	ZAFĂSAI.			·2· 7689		7· ALPÚDUS	Isacaraás	Occid. Sinist.
54.	Idumęa	Yal pa ḿ b			·3· 9276.		12· ARFÁOLG	Ephraim	Aqilon. dext.

55.	Parstania	Torzóxi		Ordo ·19º. **POP.**	·1· 6236.	15356.	12 ARFÁOLG	Ephraim	Aqilon. dext.
56	Celtica	Abą íond			2 6732		8 CADAÁMP.	Beniamin	Aqilon. Sinist.
57	Vinsan	Omăgrap.			·3· 2388.		·11· ZINGGEN	Zabulon	Occid. dext.

58.	Tolpam.	Ziĺdron		Ordo. 20.ꝰ CHR.	1. 3626	14889	5. GEBÁBAL	Asseir	Orien. Sinis.
59.	Carcédoma	Parz̆iba			2. 7629		3. HONÓNOL	Iehudah.	Occidentalis
60.	Italia	Totŏcan			3. 3634.		7. ALPV́DVS	Isacaraáh	Occid. Sinis.

61.	Brytania	Chirspa		Ordo 21.ꝰ ASP.	1. 5536	16829	12. ARFÁOLG	Ephraim	Aqⁱlon. dext.
62.	Phęnices	Toantom.			2. 5635		8. CADAÁMP	Beniamin	Aqⁱlon. Sinist.
63.	Comagimen	Vixpaᵈᵃlg.			3. 5658		6. ZVRCHOL	Simeon	Austr. Sinist.

64.	Apulia	Ozidaïa		Ordo 22. **LIN.**	1. 2232.	**6925.**	12. ARFÁOLG	Ephraim	Aquilon. dex.
65.	Marmarica	PARÁŎAN			2. 2326.		1. ÓLPAGED	Dan.	Orientalis.
66.	Concaua Syria	Calzirg			3 2367.		12. ARFÁOLG	Ephraim	Aqⁱlon. dextra

67.	Gebal.	Ronŏamb		Ordo 23. **TOR.**	1. 7320.	**21915.**	4. ZARNÁAH	Manasse	Aqⁱlonaris.
68.	Elam.	Onizímp			2. 7262.		10. LAVÁVOTH	Gad.	Austr. dextr.
69.	Idumia	Zaxănin			3. 7333.		11. ZINGGEN	Zabulon.	Occid. dextr.

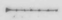
70.	Media	Orcămir		Ordo 24 **NIA**.	1. 8200.	24796	4: ZARNÁAH	Manaſse	Aqⁱlonaris
71.	Arriana	Cᵏⁱhialps			2. 8360.		10. LAVÁVOTH	Gad.	Austr. dext.
72.	Chaldea	Soágëel.			3. 8236.		11. ZINGGEN	Zabulon.	Occid. dex.

73.	Serici populi	Mirzind.		Ordo 25 **VTI**.	1. 5632.	18201.	4. ZARNÁAH	Manaſse	Aqⁱlonaris.
74.	Persia	Obuăors			2. 6333.		2. ZÍRACAH	Ruben.	Australis.
75.	Gongatha.	Ranglam			3. 6236.		12. ARFAOLG	Ephraim.	Aqⁱlon. dext.

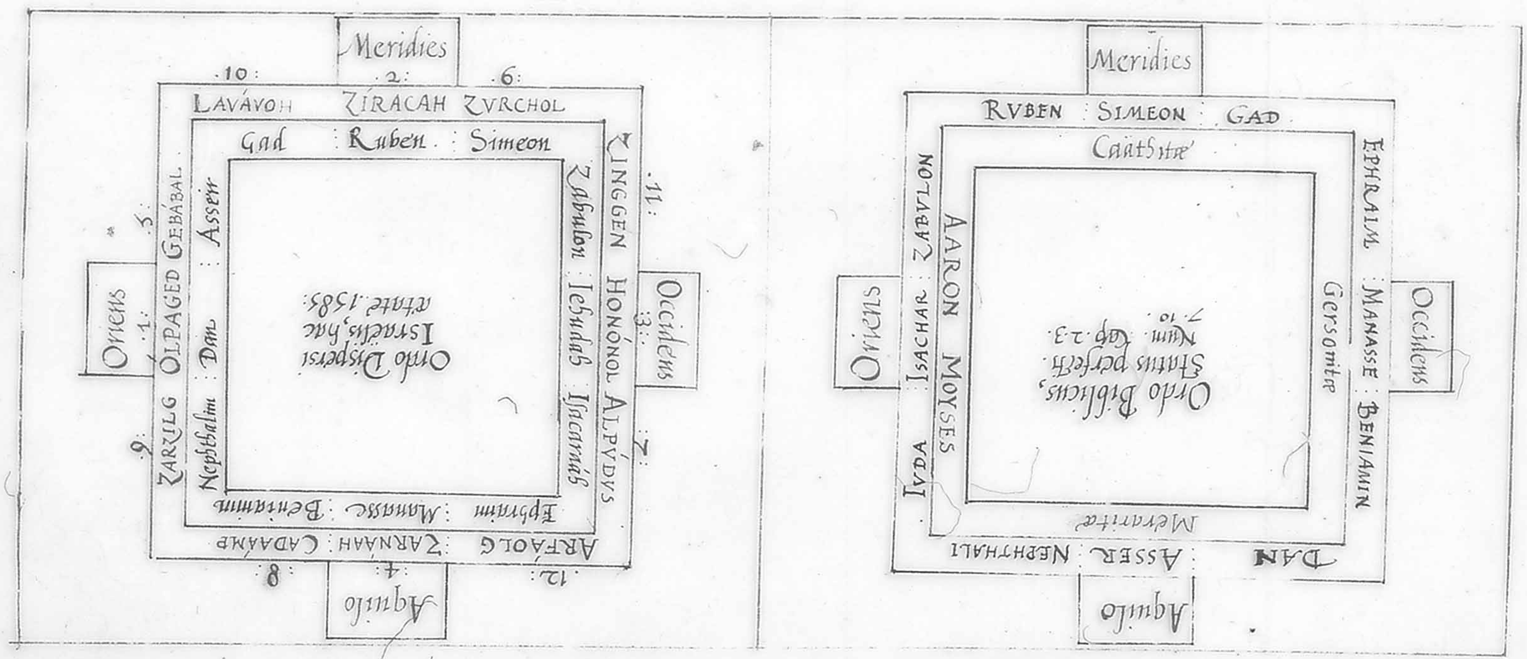
76.	Gorſin	Popհand		Ordo 26. **DES.**	1. 9232.	18489.	12. ARFÁOLG	Ephraim	A^{i}qlon. dext.
77.	Hiſpania	Nigrána			2. 3620.		8. CADAÁMP.	Beniamin	A^{i}qlon. Siniſt.
78.	Pamphilia.	Bazchim^{Kim}.			3. 5637.		12. ARFÁOLG.	Ephraim	A^{i}qlon. dext.

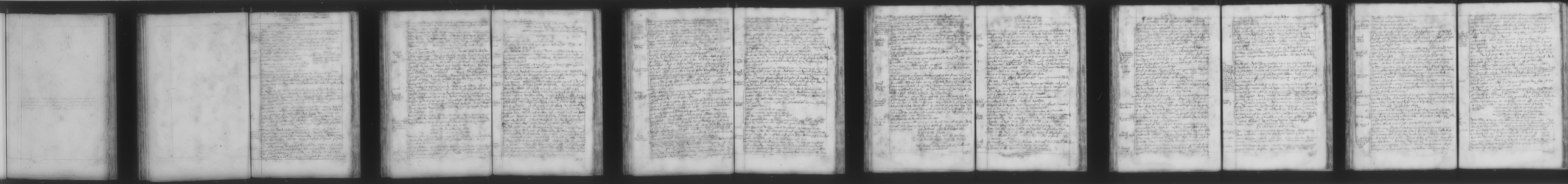
79.	Oacidi	Saziămi		Ordo 27. **ZAA.**	1. 7220.	22043	2. ZÍRACAH	Ruben.	Auſtralis.
80.	Babylon	Mathŭla			2. 7560.		4. ZARNÁAH	Manasse	A^{i}qlonaris.
81.	Median	Orpămb			3. 7263.		5. GEBÁBAL	Asscir.	Orient. Siniſ.

82.	Idumian	Labnixp		Ordo. 28°. **BAG**	1. 2630.	18066.	10. LAVÁVOTH	Gad	Aust. dex.
83.	Fœlix Arabia	Focísni.			2. 7236.		9. ZARZILG	Nephthalim	Orient. dextr.
84	Metagomitidim	Oxlŏpar.			3. 8200.		6. ZURCHOL	Simeon.	Austr. sinist

85.	Assyria.	Vastrim.		Ordo 29°. **RII**	1. 9632.	21503	3. HONÓNOL	Iehudah	Occidentalis
86.	Affrica	Odrăxti			2. 4236.		4. ZARNÁAH	Manasse	Aquilonaris
87.	Bactriam̃	Gomziam			3 7635.		12. ARFÁOLG	Ephraim	Aqⁱlon. dextr.

Nonaginta et Vnius partium Series continua.	Partiũ Terræ Nomina, ab hominibus imposita.	Partiũ Terræ Nomina, Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici	Bonorũ Principũ Aëreorũ Ordines Sphærici.	Bonorũ Ministror in Vltimo Ordine Quadripartitus Numerus.	Bonorũ Ministror in Vltimo Ordine Quadripartitorũ, Numerus Totalis	Angeli Reges, Aëreorũ Ordinum et 12 Tribuum Præsides	Tribus Populi Jsraëlitici in Dispersione.	Plagæ Mundi, Tribubus Dispersis assignatæ.
88.	Afnan	Taoágla		Ordo 30. TEX.	1. 4632.	27532.	12. ARFÁOLG	Ephraim	Aqilon. dextra
89.	Phrygia	Gemnimb			2. 9636.		4. ZARNÁAH	Manasse.	Aquilonaris
90.	Creta	Advorpt			3. 7632.		3. HONÓNOL	Iehudah.	Occidentalis
91.	Mauritania	Dozínal.			4. 5632		.6. ZVRCHOL	Simeon	Austr. Sinist.


Meridies
Aquilo
Occidens
Orientis
RVBEN SIMEON GAD
EPHRAIM MANASSE BENIAMIN
DAN ASSER NEPHTHALI
IVDA ISACHAR ZABVLON
AARON MOYSES
Gersomitæ
Merarithæ
Caathitæ
Ordo Biblicus,
Status perfecti
Num. Cap. 2.
7. 10.
Meridies
Aquilo
Occidens
Orientis
LAVAVOH ZIRACAH ZVRCHOL
ZARVLG OLPAGED GEBABAL
ZINGGEN HONONOL ALPVDVS
ARFAOLG ZARNAAH CADAMP
Gad Ruben Simeon
Nephthalim Dan Asser
Zabulon Iehudah Issachar
Ephraim Manasse Beniamin
Ordo Dispersi
Israelis, hac
ætate 1585.



Conciliation

To the Crowns — Δ — Conciliation, upon me and
Jh — The Table is an Instrument of Conciliation. And so are the
other 7 Quarters, wherein upon roll the Name of Tables:
Crowned with the forms of Crowns: wherein are prayers to every
King and Prince, according to their order.
Note to the last — Δ — No routemunge the end of Idolatry and
Operation — Jh — It only consisteth in the Merit of Christ,
& the Quarters of those Books.
Fol. Down the Kings, and their Princes, in a Table, as the
Crowns of them with their Letters backwards (excepting the
Beef) from the right hand to the Left. Let Bobogel be
the first, and Borongo his Prince. Yours
Δ. Now
Δ — So, on my Quarter or Campus of Dionysius: are all
the names of the 7 Kings, and of the 7 Princes: perfectly
as in the great Table, (called after Synod Mensa sedens)
the Beef, only (being the first Letter Simon & upon all)
kept back, in memory.

De sigillo Ameth; alias, vocato Sigillo Dei.

Michael — I will show thee in the might and strength of God, what his
Mysteries are: The true Circle of the Heavenly: compass finding all
Secrets: the Whole and Sacred Trinity: Oh holy be he: Oh
Holy be he: Oh holy be he.
Δ — Pray and Record, Amen
Mich — Note, Royal Will thou? — Δ — I will fulfil thine pronde
according to the Matter in them.
Mich — Divide this Outward Circle into 40 equall parts: wherein
are also Numbered 100 4. Set these do it present — Δ I do
10. Dividing it first into 4; and then every of them, into 10.

Michael 1582. March. 19.

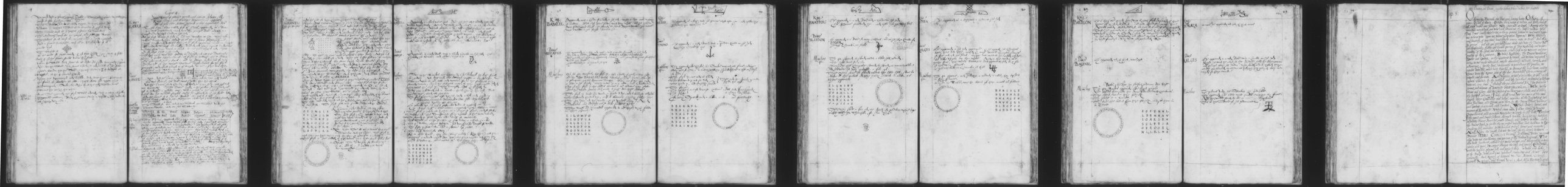
Δ — He calleth one of the names Semiel. One came in, and spake down
and great fear, came out of his Circle, Michael said, To him are the
Mysteries of these Tables known. Michael said, Semiel (Virgine) and
by the Almighty God this hast said, and this liest for ever. Then
Semiel stood up and stearing fire from out of his Circle, and then he
spake, as followeth.
Semiel — Mighty Lord, Royal Will thou with the Tables?
Michael — It is the Will of God, these shall from hence.
Sem — I am the Tables. Behold, these are the Tables, Lo these the Arts.
Δ. There came in 40 Noble Creatures, all in bright Silk long robes; And

these

the like Crowns. And all these falling on their knees, said.
Thou only, art Holy among the Hosts: O God, thy Name be blessed for ever.
Δ — Michael stood up out of his Quire: and by Cl. All his Host to be like
two great pillars of Brass: Cl as fire, as glass Cl to Ether. And
by and by, his Swords were all on fire: And the strokes of his
Sword over all these 40 their Foes. The Earth quaked. And the
4 fires down. And Michael Semiel with a thundrous voice:
and said. Declare the Mysteries of the Living God: our God: of One
Eternity for ever.

Sem — I am ready
Δ — Michael stroke over them with his Sword: in the Air fell down
and Vriel also on his knees. And removed at the striking of his
Sword, flaming fire, like lightening, that Host were all.
Michael — Note, Here is a Mystery.
Δ — On first sixty, One of first 40, from the East: Cl opened his
breast, wherein was covered with Silk, and there appeared a cross T
all of Gold
Michael — Note the number — Δ — adde the T, stode the Number
of 4 on his Forehead T
Δ — The 40, all, royal, & Lively, and Multiplieth for ever: Blessed
be his Name
Δ — The Creatures did fall by his breast bosome, and vanished away
like a fire.
Michael — Plain that in the first place: It is the Name of God.
Δ — On three Scrolls a great Clap of Thunder & Cl:
And so that: And note that the whole Extract
Book is Nothing else but the Mysteries most Medaylous of
Sigillum Dei: otherwise called Sigillum Ameth. Notwithstanding
how I did set under a Letter Salomons Seal.
Note finally, Almost all, the Good Book, and of the
Conclusions of Creation. wherein mention was how before
made.
Δ — The Quire was divided in 4 parts: and 7 equal angled Mount.
Vriel — This is a Seal of protection: from Mischief, Things shall
prevail and the Wicked shall last long decayed.
Δ — On Mount a square Table adjoyned with the Mount. and I
demanded, Royal that Table belongeth
Vriel — A Mystery and not to be known. These two shall
remain in the Tone, to the Light of all undefiled Creatures.

You must



SONDAYE

MONDAYE:

TVESDAYE:

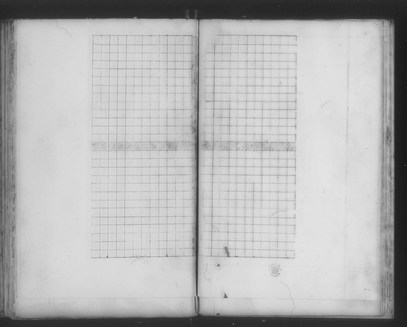
WEDDENSDAYE

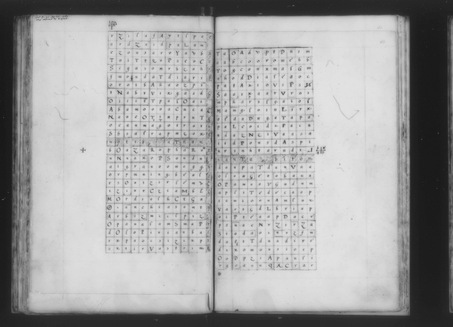
THVRSDAYE:

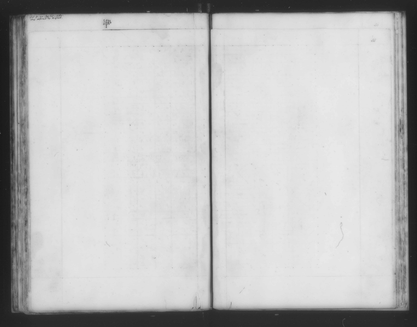
FRYDAYE

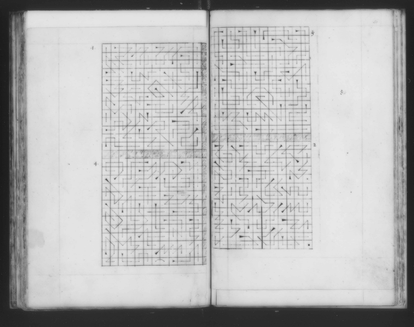
SATERDAYE

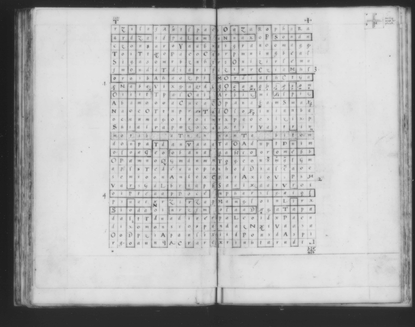
BRITISH MUSEUM

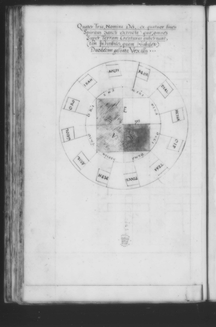


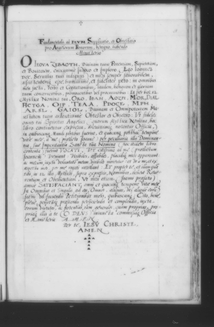












VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filij et Spiritus Sancti Imeis, collecta Nomina: Istorū Bonorū Angelorum Munus est, Hoibus, Rerū humanarum Scientiam, ſudiciumq; impertire, &c

	Numen Diuinum BATAIVA, ſiue BATAIVH.
ORIENS	Abioro, ſiue Habioro Aaoxaif Htmorda Haozpi, ſiue Ahaozpi Hipotga Autotar
	Numen Diuinum ICZHHCA, ſiue ICZHHCL.
MERIDIES	Aiſrom, ſiue Laiſrom Aczinor Lzinopo Lbctga, ſiue Albctga Lbiansa Acmſicu b
	Numen Diuinum RAAGIOS ſiue RAAGIOL
OCCIDENS	Srabpm, ſiue Lſrabpm Saiinou Laonxrp Lgaiol, ſiue Slgaiol cb Lugdiſa Soaixnt
	Numen Diuinum EDLPRNA, ſiue EDLPRNAA.
SEPTENT.	Aetpio, ſiue AAetpio Adocoet Aſnſood Apdoce, ſiue Aapdoce Arinnap Anodoin

SEX SENIORVM Orientalium Invitatio

O vos Sex SENIORES, Orientales, præpotentes, fideleſq; Omnipotentis DEI nostri Miniſtri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, ſiue HABIORO, AAOXAIF, HTMORDA, HAOZPI, ſiue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter præſominās Diuinum Numen, Nomenq; Angelicū BATAIVA, ſiue BATAIVH, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuiſim, amicè, vehementer, et confidenter requiro et peto, VT posthac, quanq; tempore voluero, per reliquum totius vitæ meæ curſum, vel omnes vos, vel ex vobis, illi quos ego nominauero (per prædictū Myſticum Diuinumq; Nomen BATAIVA ſiue BATAIVH, à me, præfato Ioanne, Vocati, Invocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, viſibiles, affabiles ac placidi: Præterea adeo Fauorabiles mihi esse velitis, VT Petitiones meas omnes et quaſcunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO, aliiſq; rebus, Veſtro Diuinitus aſſignatis, pertinentibusq; Officio, ſiue Miniſterio (Vobis omnibus, vni, vel pluribus) factas faciendasq;, Cito, bene, vere, planè, plene, perfectèq; præſtare, perficere et complere velitis: iuxta veſtrarū Virtutū, potentiarū, Officiorumq; ſiue Miniſteriorū veſtrorum Menſuram, a DEO Omnipotente vobis concreditam et commiſsam. AMEN. Per Sanctum Dei Nomen, BATAIVA, ſiue BATAIVH AMEN

SEX SENIORUM Meridionaliū Inuitatio

O vos Sex SENIORES Meridionales, præpotentes, fideleſq; Omnipotentis DEI noſtri Miniſtri: In Nomine eiuſdem Dei (vnius et Trini) O vos, (inquam,) AIDROM, ſiue LAIDROM, ACZINOR, LZINOPO, LHCTGA, ſiue ALHCTGA, LHIANSA, et ACMLICV per vobis peculiariter prædominans Diuinū Numen Nomenq; Angelicū ICZHHCA ſiue ICZHHCL, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim, et quomodocunq; diuiſim,) amicè, vehementer et confidenter requiro et Peto, VT poſthac, quocunq; tempore voluero, per reliquum totius vitæ meæ curſum,) vel omnes vos, vel ex vobis, illi, quos ego Nominauero, (per prædictū Myſticū Diuinumq; Nomen ICZHHCA ſiue ICZHHCL, à me, præfato Ioanne, VOCATI, inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, viſibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles eſſe velitis, VT Petitiones meas omnes et quaſcunq;, DE RERUM HUMANARUM SCIENTIA, ET IUDICIO, alijſq; rebus, veſtro, diuinitus aſsignatis, pertinentibuſq; Officio, ſiue Miniſterio, vobis Omnibus vni, vel pluribus factas faciendaſq;, Cito, bene, verè, planè, plenè perfecteq; præſtare, perficere, et complere velitis: iuxta veſtrarum virtutum, Potentiarū Officiorumq; ſiue Miniſteriorū veſtrorū Menſuram, à DEO Omnipotente, vobis concreditā, et commiſſam.

AMEN:
Per ſanctum DEI Nomen
ICZHHCA, ſiue ICZHHCL
AMEN.

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SEX SENIORUM Occidentaliū Inuitatio

O vos Sex SENIORES Occidentales, præpotentes, fideleſq; Omnipotentis DEI noſtri Miniſtri: In Nomine eiuſdem Dei, (vnius et Trini) O vos, (inquam) SRAHPM, ſiue LSRAHPM, SAIINOV, LAOAXRP, LGAIOL ſiue SLGAIOL, LIGDISA, SOAIXNT per vobis peculiariter prædominans Diuinum Numen Nomenq;, Angelicū RAAGIOS, ſiue RAAGIOL, Ego Ioannes Dee, fidelis eiuſdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim et quomodocunq; diuiſim) amicè vehementer et confidenter requiro et Peto, VT poſthac, quocunq; tempore voluero, (per reliquum totius vitæ meæ curſum) vel omnes vos, vel ex vobis, illi, quos ego Nominauero (per prædictū Myſticū, Diuinumq; Nomen RAAGIOS ſiue RAAGIOL à me, præfato Ioanne, VOCATI, inuocati, ſiue requiſiti) Statim et ſine mora, mihi, prædicto Ioanni, Adeſſe, Viſibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles eſſe velitis, VT Petitiones meas omnes et quaſcunq; DE RERŪ HUMANARUM SCIENTIA ET IUDICIO, alijſq; rebus, veſtro diuinitus aſsignatis pertinentibuſq; Officio ſiue Miniſterio, (vobis omnibus, vni vel veſtrum pluribus) factas faciendaſq;, Cito, benè, verè, planè, plenè, perfecteq; præſtare perficere et complere velitis: iuxta veſtrarum Virtutum, Potentiarū, Officiorumq; ſiue Miniſteriorum, veſtrorū Menſurā, à DEO Omnipotente vobis concreditā et comiſſā.

AMEN:
Per Sanctum DEI Nomen,
RAAGIOS, ſiue RAAGIOL
AMEN

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Sex Seniorum Septentrionalium Inuitatio.

O vos Sex SENIORES Septentrionales, Præpotentes, fidelesq; Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (Vnius et Trini) O vos, (inquam, AETPIO, ſiue AAETPIO, ADOEOET, ALNDOOD, APDOCE, ſiue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter prædominans Diuinū Numen, Nomenq; Angelicum EDLPRNA, ſiue EDLPRNA), Ego Ioannes Dee fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim, et quomodocunq; diuisim) amicè, vehementer et confidenter requiro et Peto, VT posthac, quocunq; tempore voluero, per reliquū totius meæ vitæ cursum, Vel omnes vos, Vel ex vobis, illi, quos Ego nominauero (Per prædictum Mysticum, Diuinumq; Nomen EDLPRNA ſiue EDLPRNA à me, præfato Ioanne, VOCATI, Inuocati, ſiue requisiti) Statim, et sine mora mihi (prædicto Ioanni) Adeſse, visibiles, affabiles, ac placidi; præterea adeo Fauorabiles mihi velitis eſse, VT Petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO aliisq; rebus, vestro, diuinitus aſsignatis pertinentibusq; Officio ſiue Ministerio (vobis omnibus, vni vel pluribus vestrum) factas, faciendasq;, Cito, bene, vere, plane, plene, perfecteq; præstare, perficere et complere velitis: iuxta vestrarū virtutū, Potentiarū Officiorūq; ſiue Ministeriorū vestrorū Mensurā à DEO Omnipotente vobis concreditam & commissam:

AMEN
Per Sanctum DEI Nomen
EDLPRNA ſiue EDLPRNA
AMEN

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NOMINA SEDECIM BONORVM ANGELORVM Peritissimorum & Potentium in MEDICINA Curisq; Morborum: Annexis sedecim Cacodæmonū nominibus, qui morbos inferre possūt. &c.

	Nomina Diuina IDOIGO ARDZA		
ORIENS	Czns, ſiue Czons Tott, ſiue Toitt Sias, ſiue Sigas Fmnd, ſiue Fmond	Xcz Ato Rsi Pfm	OGIODI ARDRA
	Nomina Diuina ANGPOI VNNAX		
MERIDIES	Aira, ſiue Aigra Ormn, ſiue Orpmn Rsni, ſiue Rsoni Iznr, ſiue Izinr	Xai Aor Rrs Piz	IOPGNA XANNV
	Nomina Diuina O$\underset{L}{B}$GOTA $\underset{o}{A}$A$\underset{L}{B}$CO		
OCCIDENS	T$\overset{a}{o}$co, ſiue T$\overset{a}{o}$gco Nhdd; ſiue Nhodd $\underset{F}{P}$aax, ſiue $\underset{F}{P}$atax Sai$\underset{z}{x}$, ſiue Saai$\underset{z}{x}$	Mto Ons C$\overset{f}{p}$a Hsa	ATOGBO OCBAA
	Nomina Diuina NOALMR OLOAG		
SEPTENTRIO	Opmn, ſiue Opamn Apst, ſiue Apist Scio, ſiue Scmio Vasg, ſiue Varsg.	Mop Oap Csc Hua	RMLAON GAOLO

QVATVOR BONORV̄ ANGELORV̄ Orientalium in MEDICINA et Curis Morborū peritiſsimorum et Potentium Invitatio

O vos quatuor Angeli Lucis, CZNS, ſiue CZONS, TOTT ſiue TOITT, SIAS ſiue SIGAS, FMND, ſiue FMOND, in Orientali Mundi parte, Medicinaliū DEI Virtutum Sanitatū et Curationum Dispositores et Miniſtri Potentes: In Nomine Omnipotentis, Viui et Veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, Cælestis Hieruſalem futurus Ciuis) PER reuerentiā et Obedientiam, quam eidem DEO noſtro debetis, et per hæc Diuina illius, ac Myſtica Nomina, IDOIGO et ARDZA, à vobis omnibus et ſingulis, ſerio, vehementer et confidenter requiro et Peto, VT mihi, (Ioanni prædicto) poſthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et FAVORABILES eſse velitis, in omnibus meis Petitionibus quàm citissime, perfectissime, plenissimeq; perficiendis et complendis: quas à vobis, omnibus vel veſtrorū aliquibus vel aliquo, per hæc DEI Nomina præfata, IDOIGO et ARDZA Petiuero: et quas per veſtram virtutem, Potentiam, peculiaremq; veſtrorū Officiorū ſiue Miniſteriorū Medicinalium quorumcunq; tenorem, ac rationem, citiſsime perfectiſsime, pleniſsime, placidiſsimeq; præſtare, perficere compleréq; poteritis: AMEN

Per hæc prædicta Sacroſancta
DEI Nomina
IDOIGO et ARDZA
AMEN

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QVATVOR BONORV̄ ANGELORV̄ Meridionalium, in MEDICINA et Curis Morborū Peritissimorū et Potentiū Invitatio:

O vos quatuor Angeli Lucis AIRA, ſiue AIGRA, ORMN, ſiue OREMN, RSNI, ſiue RSONI, IZNR ſiue IZINR, in Meridionali Mundi parte, Medicinalium DEI Virtutum, Sanitatū, et Curationum Dispositores et Miniſtri Potentes: In Nomine Omnipotentis, Viui et Veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Cæleſtis Hieruſalem futurus Ciuis) Per Reuerentiā et Obedientiam quam eidem DEO noſtro debetis: Et per hæc Diuina illius ac Myſtica Nomina ANGPOI et VNNAX à vobis omnibus et ſingulis, ſerio, vehementer et confidenter requiro et Peto. VT mihi (Ioanni prædicto) poſthāc, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi Visibiles, et FAVORABILES eſse velitis, in omnibus meis Petitionibus quam citissimè, perfectissimè, pleniſsimeq; perficiendis et Complendis: quas à vobis, omnibus, vel veſtrorū aliquibus vel aliquo, per hæc DEI Nomina præfata ANGPOI et VNNAX Petiuero: et quas per veſtrā virtutem, Potentiam, peculiaremq; veſtrorum Officiorum, ſiue Miniſteriorū Medicinaliū quorumcunq; tenorem ac rationem, citissime, perfectissimè, pleniſsimè, placidissimeq; præſtare, perficere, compleréq; poteritis. AMEN

Per hæc Sacroſancta Dei Nomina
ANGPOI et VNNAX
AMEN

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QVATVOR BONORV̄ ANGELORV̄ Occidentaliū in MEDICINA et Curis Morborū, Peritissimorum et Potentium, Invitatio.

O vos quatuor Angeli Lucis TOCO, sive TOGCO, NHDD, sive NHODD, PAAX, sive PATAX, SAIX sive SAAIX in Occidentali Mundi parte, Medicinaliū DEI virtutū, Sanitatū, et Curationum Dispositores et Ministri potentes: In Nomine Omnipotentis, Vivi et Veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, Caelestis Hierusalem futurus Civis) Per Reverentiam et Obedientiam, quam eidem DEO nr̃o debetis: et per haec Divina illius ac Mystica Nomina OBGOTA, et AABCO, à vobis omnibus et singulis seriò, vehementer, constanter, et confidenter requiro et Peto, VT mihi (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissimè, perfectissimè, plenissimèq perficiendis et Complendis: quas à vobis, (omnibus, vel vestrorū aliquibus, vel aliq̊) per haec DEI Nomina (praefata OBGOTA et AABCO petiuero: et quas per vestram virtutem, potentiā, peculiaremq Vestrorum Officiorū, sive Ministeriorū Medicinaliū quorumcunq tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimeq praestare, perficere, complereq poteritis. AMEN.

Per haec sacrosancta DEI Nomina.

OBGOTA, et AABCO

AMEN.

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QVATVOR BONORV̄ ANGELORV̄ Septentrionalium, in MEDICINA et Curis Morborū Peritissimorū et Potentium, Invitatio.

O vos Quatuor Angeli Lucis OPMN sive OPAMN, APST sive APLST, SCIO, sive SCMIO, VASG sive VARSG, in Septentrionali Mundi parte, Medicinaliū DEI virtutū, Sanitatum et Curationū Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vivi et Veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Civis) Per Reverentiam et Obedientiam, quam eidem DEO nr̃o debetis, et Per haec Divina illius ac Mystica Nomina NOALMR et OLOAG, à vobis omnibus et singulis, seriò, vehementer, constanter et confidenter requiro et Peto, VT mihi (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, Visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quàm citissimè, perfectissimè plenissimèq praestandis, perficiendis et Complendis; quas à vobis, (omnibus, vel vestrorum aliquibus, vel aliq̊) per haec Dei Nomina (praefata) NOALMR et OLOAG petiuero: et quas per vestram virtutem, Potentiā, peculiaremq vestrorū Officiorū, sive Ministeriorū Medicinaliū quorumcunq tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimeq praestare, perficere, Complereq poteritis. AMEN.

Per haec sacrosancta DEI Nomina,

NOALMR et OLOAG,

AMEN.

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NOMINA SEDECIM BONORV̄ ANGELORVM Qui in METALLORV̄ Inventione, Collectione, Vſu et Virtute: ac etiam in LAPIDVM Coagulatione, Virtuteq periti, et Potentes ſunt: &c.

	Nomina Diuina LLACZA PALAM		
ORIENS	Oyub, ſiue Oyaub Paoc, ſiue Pacoc Rbnh, ſiue Rbznh Diri, ſiue Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
	Nomina Diuina ANAEEM SONDN		
MERIDIES	Omgg, ſiue Omagg Gbal, ſiue Gbeal Rſmu, ſiue Rlemu Iahl, ſiue Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
	Nomina Diuina NELAPR OMEBB		
OCCIDENS	Magm, ſiue Malgm Leoc, ſiue Leaoc Vſsn, ſiue Vſpsn Ruoi, ſiue Ruroi	Mma Ole Cus Hru	RPALEN BBEMO
	Nomina Diuina VADALI OBAVA		
SEPTENTRIO	Gmnm, ſiue Gmdnm Ecop, ſiue Ecaop Amox, ſiue Amlox. Brap, ſiue Briap	Mgm Occ Cam Hbr	ILADAV AVABO

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Orientalium QVATVOR BONORV̄ ANGELORVM, in METALLIS, et LAPIDIBVS Peritorum, & Potentium, Invitatio

O Vos QVATVOR ANGELI LVCIS, fideles DEI (Creatoris noſtri) Miniſtri: O vos (inquam) OYVB, ſiue OYAVB, PAOC, ſiue PACOC, RBNH, ſiue RBZNH, et DIRI, ſiue DIARI, in Mundi parte Orientali Dominantes, ac (ex DEI diſpensatione et Dono peculiari) in Metallicarū Venarum, ſiue Metallorū Inventione, Materiæ Metallicæ Collectione, ſiue Coaceruatione, Metallorum Vſu et Virtute: Nec non in LAPIDVM Coagulatione et Virtute; aliisq multis (de Metallorū, Lapidumq loco, collectione, Natura, proprietate, Virtute et Vſu Secretis et Arcanis, Peritiſsimi et Potentiſsimi: Ego Ioannes Dee, Omnipotentis, viui, et veri DEI (ipsius IEOVA ZEBAOTH) humilis et deuotus Seruulus,: Per ineuitabilem, quam eidem DEO noſtro, in nominibus iſtis, Notificato, videlicet, LLACZA et PALAM, debetis Reuerentiam et Obedientiam, à vobis omnibus et Singulis, vehementer et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero tempore, Benigni, placidi, Visibiles, affabilesq Adeſse velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſse dignemini, VT Petitiones meas omnes et quaſcunq, vobis, omnibus, quibuſcunq, vel cuicunq veſtrum, propositas factasve, et proponendas, faciendasve, Citiſsime, euidentiſsime, certiſsime, perfecte, plenéq perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus ſum, quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo ſaltem modo, peculiarem veſtram (suprà expreſsam) circa Metalla vel Lapides, peritiā, Virtutē, Potentiam, facultatemve reſpiciant: Ac etiam cū debita Conteſtatione dictorū Diuinorū Nom LLACZA et PALAM per me prædictū Ioannē à vobis, veſtrū aliquibus, vel aliquo, requirantur ſiue petantur: AMEN

In Noie eiusde Dei mi et

Per dicta Sancta et Myſtica DEI Noia
LLACZA et PALAM
AMEN.

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Meridionaliũ QUATUOR BONORUM ANGELORŨ in METALLIS et LAPIDIBUS Peritorum & Potentium Invitatio

Ô Vos QUATUOR ANGELI LUCIS, fideles, DEI (nr̃i Creatoris) Miniſtri: Ô vos (inquam) OMGG, ſiue OMAGG, GBAL, ſiue GBEAL, RLMV, ſiue RLEMV, et IAHL, ſiue IAMHL in Mundi parte Meridionali Dominantes, ac (ex DEI diſpenſatione et dono peculiari) in Metallicarũ venarũ, ſiue Metallorũ Inventione, Materiæ Metallicæ collectione ſiue Coaceruatione, Metallorũ Vſu, et virtute: Nec non in LAPIDUM COAGULATIONE et virtute: aliisq multis (De Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute et Vſu) Secretis et Arcanis Peritiſſimi et Potentiſſimi: Ego Ioannes Dee, Omnipotentis, viui et veri Dei (ipſius IEOVA ZEBAOTH) humilis et deuotus Seruulus, In Nomine eiusdem DEI noſtri, et Per ineuitabilem, quam eidem DEO noſtro (in nõibus iſtis Notificato) videlicet, ANAEEM et SONDN, debetis Reuerentiam et Obedientiã, à vobis, omnibus et ſingulis, vehementer, conſtanter et confidenter requiro et peto, Ut mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq voluero tempore, benigni, placidi, Viſibiles, Affabilesq Adeſſe velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſſe dignemini, Ut Petitiones meas omnes, et quascunq, vobis, õibus, quibuſcunq vel cuicunq veſtrũm, propoſitas, factasve, et proponendas, faciendasve, Citiſſime, euidentiſſime, certiſſime, perfecte, pleneq præſtare, perficere et perimplere velitis: Sub hac tamen conditione arctari contentus ſum: Quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo ſaltem modo, peculiarẽ veſtrã (ſupra expreſſã) circa Metalla vel Lapides, peritiã, virtutem, potentiam, facultatemve reſpiciant: Ac etiam cum debita Conteſtatione dictorum Diuinorũ Nominũ ANAEEM et SONDN, per me (prædictũ Ioannẽ) à vobis, veſtrũ aliquibus, vel aliquo requirantur, ſiue Petantur: AMEN:

Per dicta Sancta et Myſtica DEI Nõia
ANAEEM et SONDN
AMEN.

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Occidentaliũ QUATUOR BONORŨ ANGELORŨ in METALLIS et LAPIDIBUS Peritorũ & Potentium, Invitatio

Ô Vos QUATUOR ANGELI LUCIS, fideles, DEI (nr̃i Creatoris) Miniſtri: ô Vos (inquam) MAGM ſiue MALGM, LEOC, ſiue LEAOC, VSSN ſiue VSPSN, et RVOI, ſiue RVROI, in Mundi parte Occidentali Dominantes, ac ex DEI diſpenſatione, et dono peculiari) in Metallicarũ venarũ, ſiue Metallorum Inventione, Materiæ Metallicæ Collectione, ſiue Coaceruatione, Metallorũ Vſu, et virtute: Necnon in LAPIDUM COAGULATIONE et virtute: aliisq multis (De Metallorum, Lapidumq loco, collectione, natura, proprietate, virtute, et Vſu) Secretis et Arcanis Peritiſſimi et Potentiſſimi: Ego, Ioannes Dee, Omnipotentis, viui et veri DEI (ipſius IEOVA ZEBAOTH) humilis et deuotus Seruulus: IN NOMINE eiusdem DEI nr̃i, ET Per ineuitabilem, quam eidem DEO noſtro (in nõibus iſtis Notificato) videlicet NELAPR et OMEBB debetis Reuerentiã et Obedientiam, à vobis, õibus et ſingulis, vehementer, conſtanter, et confidenter requiro et Peto, Ut mihi, (prædicto Ioanni) totius meæ reliquæ vitæ; quocunq voluero, tempore, benigni, placidi, Viſibiles, Affabilesq Adeſſe velitis: Adeoq mihi (eidem Ioanni) FAVORABILES eſſe dignemini, Ut Petitiones meas omnes et quascunq, vobis, omnibus, quibuſcunq vel cuicunq veſtrum propoſitas, factasve, et proponendas faciendasve (aliquo modo peculiarem veſtram, ſupra expoſitã, circa Metalla vel Lapides, peritiam, virtutem, Potentiã facultatemve reſpicientes aut concernentes: ac etiam cũ debita Conteſtatione dictorũ Diuinorũ Nominũ NELAPR et OMEBB requiſitas vel petitas) Citiſſime, euidentiſſime, certiſſime, perfecte, pleneq præſtare, perficere, et perimplere velitis: AMEN:

Per dicta Sancta et Myſtica Dei Nõia
NELAPR et OMEBB
AMEN

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Septentrionaliũ Quatuor Bonorũ Angelorũ in Metallis, et Lapidibus, Peritorum, & Potentiũ, Invitatio ▲ ▲ ▲

O vos Quatuor Angeli Lucis, fideles, Dei (uĩ Creatoris) Ministri, ô vos inquam GMNM, siue GMDNM, ECDE, siue ECAOP, AMOX, siue AMLOX, et BRAP siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarũ venarũ, siue Metallorũ inventione, Materiæ Metallicæ collectione siue Conservatione, Metallorũ usu et virtute: Necnon in Lapidum Coagulatione et virtute: aliisq multis de Metallorũ Lapidumq Loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oipotentis, Vivi et Veri Dei (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: In nomine eiusdẽ Dei uri: Et Per meritabilem, quam eidem Deo nro (in Nobis istis Nobiscato) videlicet VADALI et OBAVA, debetis Reverentiam et Obedientiã, à Vobis, omnibus et singulis, Vehementer, constanter et confidenter requiro et Peto, VT mihi (præfecto Joanni) totius meæ reliquæ vitæ, quocunq volucro tempore, Benigni, placidi, Visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Joanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, Vobis, omnibus, quibuscunq vel cuicunq Vestrũm propositas factasve, et proponendas faciendasve, (aliquo modo, peculiarem Vestrã, supra expressam, circa Metalla, vel Lapides, peritiã, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorũ Divinorũ Nominũ VADALI et OBAVA requisitas vel Petitas) Citissimè, evidentissimè, certissimè, perfectè, plenèq præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Nõia,

VADALI et OBAVA

AMEN

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Nomina Sedecim Bonorum Angelorũ qui in TRANSFORMATIONE Periti et Potentes sunt: Sedecim etiam Cacodæmonũ manifestatis Nominibus

	Nomina Divina AIAOAI OIIIT	
ORIENS	Abmo, siue Abamo	Cab
	Naco, siue Naoco	Ona
	Ocnm, siue Ocanm	Moc
	Shal, siue Shial	Ash
	Nomina Divina CBALPT ARBIZ	
MERIDIES	Opna, siue Opana	Cop
	Doop, siue Dolop	Odo
	Rxno, siue Rxpao	Mrx
	Axir, siue Axtir	Anx
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, siue Palco	Rpa
	Ndzn, siue Ndazn	And
	Iipo, siue Iidpo	Xii
	Xrns, siue Xrins	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR.	Datt, siue Dalt	Rda
	Diom, siue Dixom	Adi
	Oopz, siue Oodpz	Xoo
	Rgan, siue Rgoan	Erg.

Orientalium QVATVOR BONORV̄ ANGELORVM in TRANSFORMATIONE Peritorum, & Potentium, Invitatio.

O vos QVATVOR Boni, Veracesq, DEI (Creatoris nrī) ANGELI ABMO, siue ABAMO, NACO, siue NAOCO, OCNM siue OCANM, et SHAL, siue SHIAL, qui in Mundi Orientali parte Dominantes, peculiarē Virtutem, Scientiā veram, Potentiamq perfectā et absolutam TRANSFORMATIONVM, in Creatione Vrā, ab eodem (Creatore nostro, et Vestro) recepistis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO nostro præordinatis) per vos, eadem talis vestra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nrī laudem, honorē et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nrī deuotus Servulus, valde Cupiens Dei nrī laudes, honorem, et gloriam vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verū vsum, inter hoīes promouere et amplificare PER eundem DEVM Creatorē nrm, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nrī Mystica Nomina AIAOAI et OIIIT, à vobis, omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momēto, et quotiescunq, per totius vitæ meæ residuum tempus, Ego (dictus Joannes) voluero, eodem etiam temporis Momento, et toties, Benigni, placidi, visibilesq mihi (dicto Joanni) Adesse velitis: et adeo Amici, Fauorabilesq mihi (dicto Joanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam, potentiamq concernentes vel respicientes et per me (dictū Joannem) à vobis, vestrū aliquibus, vel aliquo, (per hæc iam memorata Dei nrī Noīa, AIAOAI, & OIIIT) requisitas, siue petitas, requirendas siue petendas, quocunq posthac tempore; Easdem, statim, sine mora (vel saltem, quam cito fieri vllo modo poterint) Verè, perfectè, manifestè, planè, plenèq facere, præstare, complere et perficere velitis. AMEN.

Per hæc sancta, Mysticaq Dei Noīa
AIAOAI et OIIIT
AMEN

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Meridionaliū QVATVOR Bonorū ANGELORVM. in TRANSFORMATIONE Peritorum & Potentium Invitatio.

O vos QVATVOR Boni veracesq Dei (Creatoris nrī) ANGELI OPNA, siue OPANA, DOOP, siue DOLOP, RXAO, siue RXPAO et AXIR, siue AXTIR, qui in Mundi Meridionali parte, Dominātes, peculiarē virtutē, Scientiā verā, et Potentiā perfectā ac absolutam TRANSFORMATIONV̄, in Creatione vestra, ab eodē (Creatore nro et vro) recepistis, tanq Munus et Officiū quoddam: Vt hominibus (ab eodem præordinatis) per vos, eadem talis vrā Scientia vera, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nrī laudem, honorē et gloriā: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nrī deuotus Servulus, Valde cupiens Dei nrī Laudes, honorē et gloriā, Verè, diligenter et fideliter, per hanc vestrā (supradictā) Scientiā, et eiusdem verū vsum, inter hoīes promouere et amplificare: PER eundem DEVM Creatorem nrm, et per hæc (Vobis peculiariter præeminentia et prædominantia) DEI nrī Mystica Noīa CBALPT et ARBIZ à vobis, oībus et singulis, Vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq, per totius vitæ meæ residuum tempus, Ego, (dictus Joannes) Voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq mihi (dicto Joanni) Adesse velitis: et adeo Amici, Fauorabilesq mihi (dicto Joanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcunq vrām TRANSFORMATIONV̄ peritiam, Scientiam, Potentiamq concernentes, vel respicientes, et per me (dictum Joēm) à vobis, vestrum aliquibus, vel aliquo (per hæc iam memorata, Dei nrī Noīa CBALPT et ARBIZ) requisitas, siue Petitas, requirendas, siue Petendas, q̄cunq posthac tempore, EASDEM. statim, sine mora (vel saltem, quam cito fieri, vllo modo poterint) Verè, perfectè, manifestè, planè, plenèq facere, præstare, complere et perficere velitis: AMEN:

Per hæc Sancta et Mystica Dei Noīa
CBALPT et ARBIZ
AMEN

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Occidentaliū Quatuor Bonorū ANGELORUM, in TRANSFORMATIONE, Peritorum, & Potentium, Invitatio

O vos Quatuor Boni, veracesq; DEI (Creatoris nri) ANGELI, PACO, sive PALCO; Ndzn, sive NDAZN: IIPO, sive IIDPO: et XRNH sive XRINH, qui in Mundi Occidentali parte Dominantes, peculiare virtutem, Scientiam verā, Potentiā perfectū et absolutam TRANSFORMATIONV, in Creatione vestra, ab eodem Creatore nro et vestro) recepistis: tanquam Munus et Officiū quoddam: Ut hominibus (ab eodē Deo nro præordinatis) per vos, eadem talis Scientia vrā, vera, et Potentia perfecta, manifesta fieret, et impertiretur; propter eiusdem Creatoris nri laudē, honorē et Gloriā: Propterea, Ego Ioannes Dee, eiusdem, Creatoris, et Dei nri, devotus Servulus, valde cupiens DEI nri laudes, honorem et Gloriā, verè, diligenter et fideliter, per hanc vram (supradictam) Scientiam, et eiusdē verum usum, inter hoīes promovere et amplificare: Per eundem DEUM, Creatorē nostrū, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nri Mystica Noīa, MALADI et OLAAD, à vobis, oībus et singulis, vehementer requiro, et confidenter Peto, UT quocunq; temporis momento, et quotiescunq;, per totius vitæ meæ residuum tempus, Ego (dictus Joannes) voluëro; eodem etiā temporis momento, et toties, Benigni, Placidi, visibilesq; mihi (dicto Joanni) Adesse velitis: et adeo Amici Favorabilesq; mihi (dicto Joanni) esse dignemini, UT omnes et quascunq; Petitiones meas, q̊cunq; modo, quamcunq; vestrā TRANSFORMATIONV peritiā, Scientiā, potentiamq; concernentes vel respicientes: et per me (dictū Joannem) à vobis, vestrum aliquibus, vel aliquo (per hæc, iam memorata Dei nri Noīa, MALADI et OLAAD,) requisitas sive Petitas: requirendas, sive Petendas, q̊cunq; posthac tempore: Easdē Statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) verè, perfectè, manifestè, planè, plenèq; facere, præstare, complere et perficere velitis: A M E N:

Per hæc Sancta et Mystica Dei Noīa
MALADI et OLAAD
AMEN.

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Septentrionaliū Quatuor Bonorū ANGELORUM, in TRANSFORMATIONE Peritorum, et Potentium, Invitatio

O vos Quatuor Boni, veracesq; DEI (Creatoris nri) ANGELI, DATT, sive DALTT: DIOM, sive DIXOM: OOPZ, sive OODPZ et RGAN, sive RGOAN, qui in Mundi Septentrionali parte Dominantes, peculiarem virtutē, Scientiā verā, Potentiamq; perfectā et absolutā TRANSFORMATIONV, in Creatione vrā, ab eodem (Creatore nro, et vro) recepistis: tanquam Munus, et Officium quoddam: Ut, hominibus (ab eodem Deo nro præordinatis) per vos, eadem talis vrā Scientia, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nri laudem, honorē, et Gloriā: Propterea, Ego Joannes Dee, eiusdem Creatoris, et DEI nri, devotus Servulus, valde cupiens Dei nri laudes, honorē, et gloriā, verè, diligenter, et fideliter per hanc vram (supradictā) Scientiam, et eiusdem verū usum, inter homines promovere et amplificare: Per eundem DEUM, Creatorē nrm, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI Mystica Noīa, VOLXDO et SIODA, à vobis omnibus et singulis, vehementer requiro, et confidenter Peto, UT, quocunq; temporis momento, et quotiescunq;, per totius vitæ meæ residuum tempus, Ego (dictus Joannes) voluëro; eodem etiam temporis momento, et toties, Benigni, Placidi, Visibilesq; mihi (dicto Joanni) Adesse velitis: et adeo Amici, Favorabilesq; mihi (dicto Joanni) esse dignemini, UT omnes et quascunq; Petitiones meas, quocunq; modo, quamcunq; vestrā TRANSFORMATIONUM peritiam, Scientiam Potentiāq; concernentes vel respicientes: et per hæc, iam memorata Dei nri Noīa VOLXDO et SIODA, à vobis, vestrûm aliquibus vel aliquo, per me (dictum Joannē) requisitas, sive petitas: requirendas, sive Petendas, quocunq; posthac, tempore; Easdem Statim, sine mora, (vel saltem, quam cito fieri ullo modo poterint) verè perfectè, manifestè, planè, plenèq; facere, præstare, Complere, et perficere velitis. AMEN.

Per hæc Sancta, et Mystica DEI Noīa,
VOLXDO et SIODA,
AMEN

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NOMINA SEDECIM BONORV̄ ANGELORVM.
Qui Omni in 4. ELEMENTIS VIVENTIVM,
et Species et Vſus cognoſcunt: Expreſſis
etiam, Sedecim Cacodæmonũ Noĩbus.

	Nomina Diuina	AOVRRZ ALOAI		
ORIENS	Acca, ſiue Acuca Npat, ſiue Nprat Otoi, ſiue Otroi Pmox, ſiue Pmzox	Aeris Aquæ Terræ Ignis	Cac Onp Mot Apm	ZRRVOA IAOLA
	Nomina Diuina.	SPMNIR LLPIZ		
MERIDIES	Msal, ſiue Msmal Iãba, ſiue Ianba Izxp, ſiue Izixp Stim, ſiue Strim	Aeris Aquæ Terræ Ignis	Cms Oia Miz Ast	RINMPS ZIPLL
	Nomina Diuina	IAAASD ATAPA		
OCCIDENS	Xpcn, ſiue Xpacn Vaſa, ſiue Vaaſa Dapi, ſiue Daspi Rnil, ſiue Rnail	Aeris Aquæ Terræ Ignis	Rxp Aua Xda Ern	DSAAAI APATA
	Nomina Diuina	RZIONR NRZFM		
SEPTENTR.	Adre, ſiue Adire Siſp, ſiue Sioſp Pali, ſiue Panli Acar, ſiue Acrar	Aeris Aquæ Terræ Ignis	Rad Asi Xpa Eac	RNOIZR MFZRN

Orientaliũ QVATVOR Bonorum ANGELORVM
Inuitatio: quorũ vnuſquiſq; vnius ELEMENTI
VIVENTES Creaturas omnes, et earũ vſus nouit:

O vos ANGELI DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, ſiue ACVCA, NPAT, ſiue NPRAT, OTOI, ſiue OTROI, et PMOX, ſiue PMZOX, qui in Mundi parte Orientali Dominamini: ita vt vnuſquiſq; veſtrum, in vno ex 4. Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuum habeat Munus, ſeu Officium, peculiare peritiã, Scientiã, Potentiã et Authoritatem peculiarem: Ô tu ACCA, ſiue ACVCA, Angele præclare, qui om̃ in Orientali Aere Viuentium, diuerſas ſpecies oẽs, perſpectas habes: et quos in vſus à Deo nr̃o, quaſq; ob hom̃ Vtilitates creabantur, perfectè percipis: Tu autem ô Illuſtris NPAT, ſiue NPRAT, qui om̃ in Orientali AQVA VIVENTIV̄ ſpecies, vſusq; cognoſcis veros: Et ô tu Inſignis OTOI, ſiue OTROI, qui om̃ in Orientali TERRA vita fruentium Species varias, et ad quos vſus à Deo nr̃o creabantur, exactè intelligis. Deniq; ô tu PMOX, ſiue PMZOX, fulgide Dei Angele, qui Orientalis IGNIS Secretiſſimã efficaciſſimamq; Vitalem proprietatẽ plenè cognitã habes: Ô Vos (inquam) omnes, fideles DEI et Creatoris nr̃i Miniſtri, qui in Orientali Mundi parte, prædicta, aliaq; perplura. 4. Elementorũ Arcana et Secreta, Veſtris Scientijs et Officijs à nr̃o Omnipotente Creatore, conceſſa, aſſignata et deputata, intelligitis: et, quæ, ad Dei laudem, honorem et Gloriã, atq; ex magna Veſtra erga humanũ genus Charitate, nobis autem maximè (Viua et Celeſti Vocatis voce, et Electis) impertire (annuente Deo) poteritis, atq; manifeſta reddere: Ego igitur Joannes Dee, ardentiſſimus huiuſcemodi Secretorũ Amator et Indagator (idq; maximè propter Dei nr̃i laudem, honorẽ, et Gloriam) In eiuſdem Dei et Creatoris nr̃i Noĩe, vobis oĩbus, et ſingulis, iam memoratis, humiliter ſupplico, et per Dei nr̃i ſancta Noĩa, AOVRRZ et ALOAI, à Vobis, ego (dictus Joannes) requiro demiſſè, et confidenter PETO, VT, quocunq; tempore vitæ meæ (poſt hanc horã) futuro, Veſtrũm om̃, vel alicuius Veſtrũm, per hæc ſancta Dei Noĩa, AOVRRZ et ALOAI, requiſiuero ac Petiuero præſentiã benignam, Perſonalem, viſibiq; conſpicuã, Apparitione: Petitionumq; mearũ quarumcunq; (Veſtra iam dicta peculiaria officia, muneraq;, ſiue Scientias poteſtatesq; vr̃as ſpeciales, reſpicientiũ aut concernentiũ) expletionẽ, ſatiſfactionẽ, executionemq; manifeſtã, plenam et perfectam: Eaſdem omnes, et ſingulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere velitis. AMEN.

Per hæc reuerenda et Myſtica DEI Noĩa
AOVRRZ et ALOAI
AMEN

Meridionaliũ QVATVOR Bonorũ ANGELORVM Invitatio: Quorũ vnusquisq; Vnius ELEMENTI VIVENTES Creaturas oẽs, et earum vſus noſcit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô MSAL, ſiue MSMAL: IABA, ſiue IANBA: IZXP, ſiue IZIXP; et STIM ſiue STRIM, qui in Mundi parte Meridionali Dominamini: ita vt vnusquisq; veſtrũm, in vno ex 4 Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuum habeat Munus ſeu Officiũ, peculiarẽ peritiã; Scientiam, Potentiã, et Authoritatẽ peculiarẽ: Ô tu MSAL, ſiue MSMAL, Angele præclare, qui oĩm in Meridionali AERE viuentiũ, diuerſas Species omnes, perſpectas habes, et quos in vſus à Deo nr̃o, quasq; ob hoĩm vtilitates creãbantur, perfectè percipis: Tu autem ô Illuſtris IABA, ſiue IANBA, qui oĩm in Meridionali AQVA viuentiũ species, vſusq; cognoſcis veros: Et, ô tu Inſignis IZXP, ſiue IZIXP, qui oĩm in Meridionali TERRA vita fruentium Species varias, et ad quos vſus, à Deo nr̃o creãbantur, exactè intelligis: Deniq; ô tu PMOX ſiue PMZOX, fulgide DEI Angele, qui Meridionalis IGNIS Secretiſsimam, efficaciſsimamq; Vitalem Proprietatẽ, plenè cognitam habes: Ô Vos (inq̃) Omnes, fideles DEI, et Creatoris nr̃i Miniſtri, qui in Meridionali Mundi parte, prædicta, aliaq; perplura, quatuor ELEMENTORṼ Arcana et Secreta, veſtris Scientijs et Officijs à nr̃o Oĩpotente Creatore, conceſsa, aſsignata, et deputata, intelligitis: et, quæ, ad DEI Laudem, honorẽ et Gloriã, atq; ex magna vr̃a erga humanũ genus charitate, nobis autem maximè (annuente Deo,) impertire poteritis, et reddere manifeſta: viua (vt nouiſtis) Celeſtiq; voce, ad hoc a vobis requirendũ, incitatis: Ego igitur, Ioannes Dee, ardentiſsimus huiuſcemodi Secretorũ Amator, et Indagator (illaq; maximè propter DEI nr̃i Laudem, honorẽ et gloriã) In eiusdem DEI et Creatoris nr̃i Noĩe, vobis oĩbus et ſingulis, iã memoratis, humiliter ſupplico; Et per Dei nr̃i ſancta Noĩa SPMNIR et LLPIZ à vobis, ego (dictus Ioannes) requiro demiſsè, et confidenter Peto, Vt quocunq; tempore vitæ meæ (poſt hanc horã) futuro, veſtrũ oĩm, vel alicuius veſtrũm, per hæc ſancta Dei Noĩa SPMNIR et LLPIZ requiſiuero ac Petiuero præſentiã benignã, Perſonalem, mihiq; conſpicuã apparitionẽ, Petitionumq; mearũ quarumcũq; (veſtra, iam dicta, peculiaria officia, Muneraq;, ſiue Scientias Poteſtatesq; vr̃as Speciales reſpicientiũ aut concernentiũ) expletionẽ, Satiſfactionẽ, Executionẽq; manifeſtam, plenã et perfectã: Easdem, omnes et ſingulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere velitis: AMEN:

Per hæc reuerenda et Myſtica DEI Noĩa,
SPMNIR et LLPIZ
AMEN

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Occidentaliũ QVATVOR Bonorũ ANGELORVM Invitatio; Quorũ vnusquisq; Vnius ELEMENTI VIVENTES Creaturas oẽs, et earum vſus noſcit.

Ô vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô XPCN, ſiue XPACN: VASA, ſiue VAASA: DAPI, ſiue DASPI, et RNIL, ſiue RNDIL, qui in Mundi parte Occidentali Dominamini: ita vt vnusquisq; veſtrũm in vno ex 4 Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuũ habeat Munus, ſeu Officiũ, peculiarẽ peritiã, Scientiã, Potentiã, et Authoritatẽ peculiarẽ: Ô tu XPCN ſiue XPACN, Angele præclare, qui oĩm in Occidentali AERE viuentiũ, diuerſas species omnes, perſpectas habes: et quos in vſus à Deo nr̃o, quasq; ob hoĩm vtilitates creãbantur, perfectè percipis: Tu autem ô Illuſtris VASA ſiue VAASA qui oĩm in Occidentali AQVA viuentium Species, vſusq; cognoſcis veros: Et ô tu Inſignis DAPI, ſiue DASPI, qui oĩm in Occidentali Terra, vita fruentium species varias: et ad quos vſus, à Deo nr̃o creãbantur, exactè intelligis: Deniq; ô tu RNIL ſiue RNDIL fulgide DEI Angele, qui Occidentalis IGNIS Secretiſsimã, efficaciſsimamq; Vitalem Proprietatem, plenè cognitã habes. Ô vos (inq̃) Omnes, fideles, Dei, et Creatoris nr̃i Miniſtri, qui in Occidentali Mundi parte, prædicta, aliaq; perplura, Quatuor Elementorũ Arcana et Secreta, veſtris Scientijs et Officijs, à nr̃o Omnipotente Creatore, conceſſa, aſsignata, et deputata, intelligitis: et quæ, ad Dei Laudem, honorem et Gloriã, atq; ex magna vr̃a erga humanũ genus charitate, nobis autem maximè (annuente Deo) impertire poteritis, et reddere manifeſta: viua (vt nouiſtis) Cæleſtiq; voce, ad hoc à vobis requirendũ, incitatis. Ego igitur, Ioannes Dee, ardentiſsimus huiuſcemodi Secretorũ Amator et Indagator (idq; maximè propter Dei nr̃i Laudem, honorem, et gloriã) In eiusdem Dei et Creatoris nr̃i Noĩe, vobis oĩbus, et ſingulis, iam memoratis, humiliter Supplico: Et per Dei nr̃i ſancta Noĩa, IAAASD et ATAPA, à vobis, ego (dictus Ioannes) requiro demiſsè, et confidenter Peto, Vt quocunq; tempore vitæ meæ (poſt hanc horã) futuro, veſtrũm oĩm, vel alicuius veſtrũm, per hæc ſancta DEI Noĩa IAAASD et ATAPA requiſiuero ac Petiuero præſentiã benignã, Perſonalẽ, mihiq; conſpicuã Apparitionẽ: Petitionumq; mearũ quarumcũq; (vr̃a, iam dicta, peculiaria officia, Muneraq;, ſiue Scientias, Poteſtatesq; vr̃as speciales reſpicientiũ aut concernentiũ) expletionẽ, Satiſfactionem, Executionemq; manifeſtam, plenam et perfectã: Easdem omnes et ſingulas dictas meas Petitiones, benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere velitis. AMEN

Per hæc reuerenda et Myſtica Dei Noĩa
IAAASD et ATAPA
AMEN

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Septentrionaliū QVATVOR Bonorū ANGELORVM Invitatio: Quorū vnusquisq; Vnius ELEMENTI Viuentes Creaturas oēs, et earū vſus noſcit.

O vos ANGELI DEI, veritatis et Bonitatis Pleni: vos dico ô ADRE, ſiue ADIRE: SISP, ſiue SIOSP: PALI, ſiue PANLI, et ACAR, ſiue ACRAR, qui in Mundi parte Septentrionali Dominamini: ita vt vnusquisq; veſtrum in vno ex 4. Magnis Mundi Elementis, ſiue Matricibus, peculiare ſuū habeat Munus, ſeu Officium, peculiarē peritiā, Scientiā, Potentiā, et Authoritatē peculiarē: O tu ADRE, ſiue ADIRE, Angele præclare, qui oīm in Septentrionali AERE Viuentiū diuerſas ſpecies oēs perſpectas habes, et quos in vſus à DEO nro, quasq; ob hoīm vtilitates, creabantur, perfectè percipis: Tu autem, ô Illuſtris SISP, ſiue SIOSP, qui oīm in Septentrionali AQVA Viuentiū Species, vſusq; cognoſcis veros: Et ô tu Inſignis PALI, ſiue PANLI, qui oīm in Septentrionali TERRA vita fruentiū Species varias, et ad quos vſus, à DEO nro creabantur exactè intelligis: Deniq; ô tu ACAR, ſiue ACRAR, fulgide DEI Angele, qui Septentrionalis IGNIS Secretiſſimā efficaciſſimāq; vitalem proprietatem plene cognitam habes: O vos (inquam) oēs, fideles DEI, et Creatoris nri Miniſtri, qui in Septentrionali Mundi parte, prædicta, aliaq; perplura. 4 Elementorū Arcana et Secreta, veſtris Scientijs et Officijs, à nro Oipotente Creatore, conceſſa, aſſignata, et deputata, intelligitis: et quæ, ad Dei Laudē, honorē, et Gloriam, atq; ex magna veſtra erga humanū genus Charitate: nobis autem, maximè, (annuente Deo) impertire poteritis, et reddere manifeſta: (viua vt nouiſtis) cœleſtiq; voce ad hoc à vobis requirendū, incitatis. EGO, igitur, Joannes Dee, ardentiſſimus huiuſcemodi Secretorū Amator et Indagator (idq; maximè, propter Dei nri laudem, honorē et gloriā) In eiusdem DEI et Creatoris nri Nomine, vobis oībus et ſingulis, iam memoratis, humiliter ſupplico, et per DEI nri Sancta Nomina RZIONR et NRZFM, à vobis, ego (dictus Joannes) requiro demiſſè, et confidenter peto, VT quocunq; tempore vitæ meæ (poſt hanc horā) futuro, veſtrūm oīm vel alicuius veſtrūm, per hæc Sancta Dei Noīa RZIONR et NRZFM, requiſiuero ac Petiuero præſentiā benignā, Perſonalem mihiq; conſpicuā Apparitionē, Petitionumq; mearū quarumcūq; (vrā, iam dicta, peculiaria Officia Muneraq;, ſiue Scientias Poteſtatesq; vras ſpeciales reſpicientiū aut concernentiū) expletionē, ſatiſfactionē, executionēq; manifeſtā, plenā, et perfectā: Eaſdem, oēs et ſingulas dictas meas Petitiones benignè concedere, euidenter præſtare, amanter perimplere, perfecteq; perficere velitis: AMEN:

Per hæc reuerenda et Myſtica Dei Noīa
RZIONR, et NRZFM,
AMEN

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Nomina SEDECIM BONORVM ANGELORVM qui in COMMIXTIONIBVS NATVRARVM Periti & Præpotentes exiſtunt.

		Nomen Diuinum. ERZLA	
ORIENS	Rzla Zlar Larz Arzl	– I	
		Nomen Diuinum EBOZA	
MERIDIES	Boza Ozab Zabo Aboz	A	
		Nomen Diuinum ATAAD	
OCCIDENS	Taad Aadt Adta Dtaa	O	
		Nomen Diuinum ADOPA	
SEPTENTR	Dopa Opad Pado Adop	N	

Orientaliũ QVATVOR Bonorũ ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARV̄, periti et Potentes sunt.

O vos QVATVOR Fideles, Veracesq; DEI Omnipotentis, nri Creatoris Ministri, RZLA, ZLAR, LARZ et ARZL, qui in Orientali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritissimi et Prevalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, deuotus famulus, Per eiusdem Creatoris nri Omnipotentiam, et per Mysticũ Dei nri Nomen **ERZLA**, à vobis omnibus et singulis humiliter requiro, et vehementer Peto, VT quocunq; posthac tempore vitæ meæ, per Nomen Dei nri Mysticum **ERZLA**, Vos, vel aliquos, aut aliquem vestrum; Ego (prædictus Joannes) Nominatim Vocauero vel Inuocauero; mihi dicto Joanni benigni, Placidiq; Adesse, visibiles ac personaliter apparere velitis: Adeoq; mihi dicto Joanni esse Amici et Fauorabiles dignemini, VT omnes et quascunq; Petitiones meas De Naturarũ Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisq; quasi deputauit Officijs et Ministerijs) Cito bene, plene, plane, perfecteq; præstare, adimplere, perficereq; velitis AMEN

Per sanctum hoc, et Mysticũ Dei Nomen,

ERZLA,

AMEN

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Meridionaliũ QVATVOR Bonorũ ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM, Periti et Potentes sunt.

O VOS QVATVOR Fideles, Veracesq; DEI Omnipotentis, nri Creatoris Ministri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATVRARVM COMMIXTIONIBVS, Peritissimi et Prevalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, deuotus famulus, Per eiusdem Creatoris nri Omnipotentiã, et per Mysticum Dei nri Nomen, **EBOZA**, à vobis, omnibus et singulis humiliter Requiro, et vehementer Peto, VT quocunq; posthac, vitæ meæ tempore, per Nomen Dei nostri Mysticum, **EBOZA**, Vos, vel aliquos, aut aliquẽ vestrum, Ego, (prædictus Joannes) Nominatim Vocauero vel Inuocauero: Mihi, dicto Joanni Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere velitis: Adeoq; mihi dicto Joanni esse Amici et Fauorabiles dignemini, VT omnes et quascunq; Petitiones meas De Naturarũ Commixtionibus, et alijs Secretis Naturalibus (quæ, nr Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni Commisit, vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq; præstare, adimplere, perficereq; velitis; AMEN.

Per Sanctum hoc et Mysticũ Nomen,

EBOZA,

AMEN

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Occidentalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum, Periti, et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in Naturarum Commixtionibus Peritissimi et Præbalidi estis; Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Dei, Creatoris Mi, Omnipotentiam, et per Mysticu Dei Mi Nomen ATAAD, à Vobis omnibus et singulis, humiliter requiro et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per nomen Dei Mi Mysticu ATAAD, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero, vel Invocauero: Mihi, dicto Joanni Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini: Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ, ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plenè, plane, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen,

ATAAD.

AMEN.

Septentrionalium Quatuor Bonorum Angelorum Invitatio, qui in Commixtionibus Naturarum Periti et Potentes sunt.

O vos Quatuor Fideles, Veracesq; Dei Omnipotentis, Mi Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum Commixtionibus, Peritissimi et Præbalidi estis: Ego Joannes Dee, eiusdem Mi Creatoris, devotus Famulus, Per eiusdem Creatoris Mi Omnipotentia, et per Mysticu Dei Mi Nomen ADOPA, à Vobis omnibus et singulis, humiliter requiro, et vehementer Peto, Ut quocunq; (posthac) Vitæ meæ tempore, per Nomen Dei Mi Mysticu ADOPA, Vos, vel aliquos, aut aliquem Vestrum, Ego, (præfatus Joannes) Nominatim Vocauero vel Invocauero: Mihi (dicto Joanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter Apparere Velitis: Adeoq; mihi (dicto Joanni) esse Amici, et Fauorabiles dignemini, Ut omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ Mi Optimus Creator, Vræ Cognitioni, Intelligentiæ ac Dispositioni commisit: Vestrisq; quasi deputauit Officijs et Ministerijs) Cito, bene, plene, planè, perfecteq; præstare, adimplere, perficereq; Velitis: AMEN

Per Sanctum, et Mysticu Dei Nomen

ADOPA

AMEN

Nomina SEDECIM Bonorū ANGELORV̄
Qui in LOCALI MVTATIONE Potentes sunt

		Nomen Diuinū EVTPA	
ORIENS	Vtpa Tpau Paut Autp	L	
		Nomen Diuinū EPHRA	
MERIDIES	Phra Hrap Raph Aphr	A	
		Nomen Diuinū ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi	N	
		Nomen Diuinū AANAA	
SEPTENTR	Anaa Naaa Aaan Aana	V	

Orientaliū QVATVOR Bonorū ANGELORV̄
in LOCALI MVTATIONE
Potentium, Inuitatio.

O vos QVATVOR Fideles, Nobilesq nr̄i Omnipotentis Creatoris Angeli ac Ministri, O VTPA, TPAV, PAVT et AVTP, qui in Orientali Mundi parte, peculiariter Dominamini: cūq à nostro Creatore dotati præstitiq estis peritia, Virtute et Potentia, Quòd de loco in locum, quemcunq hominē, vel rem quamcunq, verè, cito, bene, tuto, et sine eiusdē hominis, vel rei alterius (sic, localiter, lati vel latiꝰ) læsione aliqua, nocumento, offensione, vel damno, mouere, deferre siue transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nr̄i Creatoris, deuotus etiam, et humilis famulus, Per eiusdem DEI, nr̄i Creatoris Reuerendā Maiestatē, et per Diuinū Mysticumq eiusdem nomen EVTPA, à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT, quocunq posthac, totius meæ vitæ tempore, per Nomen DEI, EVTPA, vos omnes, vel vestrūm aliquos, aut aliquem, nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, placidiq Adesse, Visibiles, personaliterq apparere, Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quòd omnes et quascunq Petitiones meas vobis factas et faciendas de locali Motione, siue MVTATIONE DE LOCO IN LOCV̄, aliisq Secretis, (quæ vestræ, peculiariter, à Deo nr̄o, propter eiusdem laudem, honorē, et gloriā, sunt Concredita, commissaq Authoritati et Dispositioni) Cito, benè, verè, plenè, et perfectè præstare, implere, perficereq Velitis: AMEN:

Per Sacrum Dei, Mysticum Nomen,
EVTPA
AMEN.

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Meridionaliū QVATVOR Bonorū ANGELORV̄, in LOCALI MVTATIONE. Potentium, Invitatio.

O vos QVATVOR Fideles, Nobilesq nri Omnipotentis Creatoris Angeli, ac Miniſtri PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte, peculiariter Dominamini: eaq à nro Creatore dotati præditiq ẽis peritia, virtute et Potentia, quod de Loco in locū, quēmcunq hominē, vel rem quamcunq, verè, cito, benè, tuto, et ſine eiuſdē hōis vel rei alterius (sic, localiter lati, vel latæ) læſione aliqua, nocumento offenſione, vel damno, mouere, deferre, ſiue tranſferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nri Creatoris, deuotus etiam et humilis famulus, Per eiusdem Dei, nri Creatoris Reuerendā Maieſtatem, et per Diuinū Myſticumq eiusdem Nomen, EPHRA, à vobis, omnibus et ſingulis prænominatis humiliter requiro, et ardenter Peto, VT quocunq, poſthac totius meæ vitæ tempore, per Nomen Dei EPHRA, vos omnes, vel veſtrum aliquos, aut aliquem, Nominatim vocauero, ſiue inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq Adeſſe; viſibiles Perſonaliterq apparere; Et mihi (præfato Ioanni) tam Amici et Fauorabiles eſſe dignemini: QVOD omnes et quaſcunq Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, ſiue MVTATIONE DE LOCO IN LOCV, aliiſq Secretis (quæ vrā peculiariter, à Deo nro, propter eiusdem laudem, honorē, et gloriam, ſunt concredita, Commiſſaq Authoritati, et Diſpoſitioni) Cito, benè, verè, plenè, et perfectè præſtare, implere, perficereq velitis. AMEN:

Per Sacrum Dei, Myſticumq Nomen,

EPHRA

AMEN

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Occidentaliū QVATVOR Bonorū ANGELORV̄, in LOCALI MVTATIONE Potentum, Invitatio

O vos QVATVOR Fideles Nobilesq nri Omnipotentis Creatoris ANGELI, ac Miniſtri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: eaq à nro Creatore dotati, præditiq ẽis peritia, Virtute, et Potentia, quod de loco in Locū, quemcūq hōiem, vel rem quamcunq, verè, cito, benè, tuto, et ſine eiuſdē hōis, vel rei alterius (sic, localiter lati, vel latæ) læſione aliqua, nocumento offenſione, vel damno, Mouere, deferre, ſiue tranſferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nri Creatoris, deuotus etiā, et humilis famulus, Per eiusdem DEI, nri Creatoris Reuerendam Maieſtatem, et per Diuinum Myſticumq eiusdem Nomen, ATDIM, à vobis omnibus et ſingulis (prænominatis) humiliter requiro, et ardenter Peto, VT quocunq poſthac totius meæ vitæ tempore, per Nomen Dei ATDIM, vos omnes, vel veſtrum aliquos, aut aliquem, Nominatim vocauero, ſiue inuocauero, Mihi (dicto Ioanni) Benigni, Placidiq Adeſſe: viſibiles Perſonaliterq Apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles eſſe dignemini: Quod omnes et quaſcunq Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, ſiue Mutatione de loco in locū, aliiſq Secretis (quæ vrā, peculiariter, à Deo nro, propter eiuſdem laudem, honorem, et gloriam, ſunt concredita, Commiſſaq Authoritati et Diſpoſitioni) Cito, bene, verè, et perfectè præſtare, implere, perficereq velitis: AMEN

Per Sacram Dei Myſticumq Nomen,

ATDIM.

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Septentrionaliū QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE POTENTIV Invitatio

O vos QVATVOR Fideles, Nobilesq; nr̄i Omnipotentis Creatoris Angeli ac Ministri, O, ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini: eaq; a nr̄o Creatore dotati, præditiq; estis peritia, Virtute, et Potentia, Quod de Loco in Locum, quemcunq; hominem, Vel rem quamcunq;, Verè, cito, benè, tuto, et sine eiusdem hoīs, Vel rei alterius (sic localiter lati, Vel latæ) læsione aliqua, nocumento, offensione, Vel damno; Mouere, deferre, siue Transferre, poteritis: Ego, Ioannes Dee, DEI Omnipotentis, nr̄i Creatoris, etiam deuotus et humilis famulus, Per eiusdem Dei, Creatoris nr̄i, Reuerendā Maiestatem et per Diuinum Mysticumq; eiusdem Nomen AANAA, à Vobis, oībus, et singulis (prænominatis) humiliter requiro, et ardenter peto, Vt quocunq;, posthac, totius meæ Vitæ tempore, per Nomen Dei, AANAA, Vos omnes, Vel Vestrum aliquos, aut aliquem, Nominatim, Vocauero, siue Inuocauero: Mihi, (dicto Ioanni) Benigni, placidiq; Adesse: Visibiles Personaliterq; Apparere: et, mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini, Quod omnes et quascunq; Petitiones meas, Vobis factas, et faciendas, De LOCALI MOTIONE, siue MVTATIONE DE LOCO IN LOCV̄, aliisq; Secretis quæ, Vestræ, peculiariter, à Deo nr̄o, propter eiusdē laudē honorem et Gloriam sunt concredita, commissaq; Authoritati et Dispositioni) Cito, bene, verè, plene et perfecte præstare, implere perficereq; Velitis

A M E N

Per sacrum DEI Mysticumq; Nomen.

AANAA,

AMEN.

Nomina SEDECIM Bonorū ANGELORV̄ in ARTIBVS MECHANICIS Peritorum & Potentium

		Nomen Diuinū HCNBR	
ORIENS	Cnbr Nbrc BRcn Rcnb	A	
		Nomen Diuinū HROAN	
MERIDIES	Roan Oanr Anro Nroa	C	
		Nomen Diuinū PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M	
		Nomen Diuinū PPSAC	
SEPTENTR	Psac Sacp Acps Cpsa	V	

ORIENTALIV̄ .4. BONORV̄ ANGELORVM, in ARTIBVS MECHANICIS Peritorū & Potentium, Invitatio

O Vos .4. Sancti veracesq; Dei Omnipotentis, Creatoris nrī, Ministri, CNBR, NBRC, BRCN, et RCNB qui in Orientali Mundi parte, peculiare habetis à Deo nrō Vobis iniunctū ac commissū Ministeriū, in ARTIVM oīm MECHANICARV̄ peritia perfecta, tàm exercenda, quàm impertienda, docenda, cōmunicandaq;, ad Dei nrī Laudem, honorē, et gloriā, Ego, Ioannes Dee, Creatoris nrī, baptisatus, inscriptusq; Servus: eidemq; fideliter prudenter, et Potenter inservire Cupiens: (ad bōm bonorū et Electorū Commodum, Solatiumq;: ast ad malorū, nriq; Omnipotentis Dei hostium, Pudorem, et Confusionem) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem DEI, Creatoris nrī Omnipotentē Sapientiam et per hoc eius sanctum Mysticumq; Nomen HCNBR: VT posthac, q̊cunq; tempore totius meæ vitæ, Ego (dictus Ioannes) Vos omnes, Vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictū) Nomen HCNBR vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Favorabiles Velitis: QVOD omnes et quascunq; Petitiones meas, Vobis Vestrûm aliquibus, vel alicui factas, faciendasq; de ARTE aliq MECHANICA, Conclusione aliqua, vel Experimento Mechanico, quocunq;: ~~Easdem (dico Petitiones meas, factasq;)~~ statim, verè, plenè, manifestè, perfecteq; præstare, implere, perficereq; Velitis: AMEN.

Per Mysticum Dei Nomen,

HCNBR,

AMEN.

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MERIDIONALIV̄ 4 BONORV̄ ANGELORV̄, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio

Ò Vos 4 Sancti, veracesq; Dei Omnipotentis, Creatoris nrī, Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis à Deō nrō Vobis iniunctū ac commissum Ministeriū, in Artium oīm MECHANICARV̄ peritia perfecta, tam exercenda, quàm impertienda cōmunicandaq;, ad Dei nrī laudem, honorem, et gloriā: Ego Ioannes Dee, Creatoris nrī, baptizatus, inscriptusq; Servus, eidemq; fideliter, prudenter, et Potenter inservire cupiens, (ad bōm bonorū et electorum Commodū, Solatiumq;: ast ad malorū nriq; Omnipotentis Dei hostiū, Pudorem, et confusionem) À vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nrī Omnipotentē Sapientiam, et per hoc eius Sanctū Mysticumq; Nomen, HROAN, VT, posthac, q̊cunq; tempore totius meæ vitæ, Ego (dictus Ioannes) Vos oēs, Vestrûm aliquas, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN, vocavero vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, Statim Adesse, et Apparere: Ac mihi præterea tàm esse Amici et Favorabiles velitis: QVÒD omnes et quascunq; Petitiones meas, Vobis, Vestrûm Aliquibus, vel alicui factas, faciendasq; (De ARTE Aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq;), statim, verè, plenè, manifestè perfecteq; præstare, implere perficereq; velitis: AMEN

Per Mysticum Dei Nomen

HROAN

AMEN

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OCCIDENTALIV̄ 4 Bonorū ANGELORV̄,
in ARTIBVS MECHANICIS Peritorum,
& Potentium, Invitatio.

O vos QVATVOR Sancti, Veracesq; Dei Omnipotentis, Creatoris nr̄i, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, à Deo nr̄o, vobis iniunctum ac commissum Ministeriū, in Artiū om̄ MECHANICARV̄ peritia perfecta, tam exercenda, quam impertienda docenda cōicandaq;, ad DEI nr̄i Laudem honorem et gloriam: Ego, Ioannes Dee, Creatoris nr̄i baptizatus, inscriptusq; Servus: eidemq; fideliter, prudenter et potenter inservire cupiens (ad hoīm bonorū et Electorū Comodū solatiumq;: ast ad malorū nr̄iq; Omnipotentis Dei, hostiū, pudorē et confusionē:) A vobis omnibus, prænominatis, humiliter requiro, Vehementer et ardenter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiā, et per hoc eius Sanctum, Mysticumq; Nomen PMAGL, VT, posthac, quocunq; tempore totius meæ vitæ; Ego, (dictus Ioannes) vos omnes, Vestrum aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) nomē PMAGL Vocavero vel invocavero; Mihi, (dicto Ioanni) Benigni, Placidi, Personaliterq; Visibiles, statim Adesse, et Apparere: Ac mihi (præterea) tam esse Amici et Favorabiles velitis, QVOD omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq;) statim, vere, plene, manifeste, perfecteq; præstare, implere perficereq; velitis: AMEN

Per Mysticum Dei NOMEN,

PMAGL,

AMEN:

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SEPTENTRIONALIV̄ 4: Bonorū An
in ARTIBVS MECHANICIS Perit
& Potentium, Invitatio

O vos QVATVOR Sancti Veracesq; Dei Oīpotentis, Creat
PSAC, SACP, ACPS et CPSA, qui in Septentrionali Mund
habetis à Deo nr̄o, vobis iniunctū ac cōmissum Ministeriū
ōim MECHANICARV̄ peritia perfecta, tam exercenda, q
docenda, cōicandaq;, ad Dei nr̄i Laudem, honorē et glor
Dee, Creatoris nr̄i, baptizatus, inscriptusq; Servus: eidemq; f
ter et Potenter inservire Cupiens, (ad hoīm bonorū et Ele
Solatiumq;: ast ad malorū, nr̄iq; Oīpotentis Dei hostium, p
onem) A vobis oībus, prænominatis, humiliter requiro, Ve
denter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem
per hoc eius Sanctū Mysticumq; Nomen, PPSAC, VT
cunq; tempore totius meæ Vitæ, Ego (dictus Ioannes)
trûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum
vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placid
Visibiles, statim Adesse et Apparere: Ac mihi, præterea, tam
vorabiles velitis, QVOD omnes et quascunq; Petitiones meas,
aliquibus, vel alicui factas, faciendasq; (DE ARTE aliqua M
clusione aliqua, vel Experimento MECHANICO, quocunq;) S
ne, manifeste, perfecteq; præstare, implere, perficereq; veli

Per Mysticum Dei Nomen,

PPSAC:

AMEN

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NGELORṼ,
toriũ,

oris nri Ministri
li parte, peculiare
, in ARTIVM
uam impertienda
sã : Ego, Ioannes
fideliter, pruden-
orũ Commodũ
udore et Confusi-
hementer et ar-
Sapientiam : et
, posthac, quo-
vos omnes, ves-
Nomen, PPSAC,
li; Personaliterq;
esse Amici et Fa-
vobis, vestrũm
ECHANICA, Con
statim, vere, ple
tis : AMEN.

NOMINA SEDECIM BONORVM ANGELORVM in Secretis omnium Hominum Intelligendis Peritorum & Potentium

		Nomen Diuinum HXGZD	
ORIENS	Xgzd Gzdx. Zdxg Dxgz	A	
		Nomen Diuinũ HIAOM	
MERIDIES	Iaom Aomi Omia Miao	S	
		Nomen Diuinum PNLRX	
OCCIDENS	Nlrx Lrxn Rxnl Xnlr	I	
		Nomen Diuinum PZIZA	
SEPTENTR	Ziza Izaz Zazi Aziz	R	

Orientaliũ 4. Bonorũ ANGELORṼ, in Secretis Hoim Intelligendis, Peritorũ, & Potentium, Invitatio.

O vos. 4. Angeli, Sagaces Veracesq; Omnipotentis DEI, (eiusdemq; Creatoris nri) Ministri: O Vos (inquam) XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno, et speciali ab eodem DEO nro Insigniti Munere seu Officio, IN SECRETIS HOIM (cuiuscunq; ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem DEI famulus, nulla curiositate ductus: neq; de aliorũ hoim statu, Secretis conatibus, actibus, euentis, bonis, malisve, vllo modo sollicitus Scrutator (Nisi, quantum ipsi Reipub. Christianæ, in toto vel parte, vtile aut necessarium erit, vel esse poterit, talia a me, dicto Ioanne, sciri, cognosci intelligiq;) A vobis, prænominatis 4, omnibus et singulis, Ego (prædictus Ioannes) Per Dei nri Omniscientiam, et per eiusdem Mysticũ Nomen, HXGZD, humiliter requiro, et vehementer Peto, VT quocunq; posthac, totius meæ vitæ tempore, vos omnes, vestrũm aliquos, vel aliquem, per prædictum Dei Nomen HXGZD, vocauero vel invocauero, Statim, benigne ac placide mihi Adesse, Personaliter Visibilesq; Apparere, et Petitiones meas omnes et quascunq; (ad vos, vestrũm aliquos, vel aliquẽ, factas, faciendasq;) De alicuius hois Secretis, statu, Conditioneq;, Cito, vere, plene, perfecteq; præstare, implere, perficereq; velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen,

HXGZD,

AMEN.

Meridionalium 4. Bonorū Angelorū m Secretis Hoim Intelligendis Peritorū & Potentium Invitatio.

O vos 4. Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos inquam) IAOAI, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali ab eodem Deo nro, insigniti Munere, seu Officio In Secretis Hoim (cuiusq; Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorum hoim Statu, Secretis Conatibus, Actibus, Eventis (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis prænominatis 4. vibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticū Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrum aliquos, vel aliquem, per præfatum Dei nomen HIAOM, vocauero, vel invocauero, Statim, benignè ac placidè mihi Adesse, Personales Visibilesq; apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûmve aliquos, vel aliquem, factas, faciendas, vel) De alicuius hoim secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

HIAOM,

AMEN

Occidentaliū 4. Bonorū Angelorū m Secretis Hoim Intelligendis, Peritorū & Potentium Invitatio.

O vos 4 Angeli Sagaces, Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos, inquam) NLRX. LRXN. RXNL et XNLR, in Occidentali Mundi parte, magno et speciali, ab eodem Deo nro, insigniti Muneris, seu Officio, In Secretis Hoim (cuiusq; Ordinis, Status, vel conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi quantum ipi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto tempore, sciri, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientiā, et per eiusdem Mysticum Nomen PNLRX, humiliter requiro, et vehementer Peto, Vt quocunq; post hac, totius meæ Vitæ tempore, Vos omnes, Vestrûmve aliquos, vel aliquem, per præfatum Dei Nomen PNLRX, vocauero, vel invocauero, Statim, benignè, ac placidè mihi adesse, Personales, Visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, Vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hoīs secretis, Statu, conditionibus; Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per sanctum et Mysticū Dei Nomen,

PNLRX

AMEN.

Septentrionaliū 4. Bonorum Angelorum, m Secretis Hoim Intelligendis Peritorum, & Potentium, Invitatio.

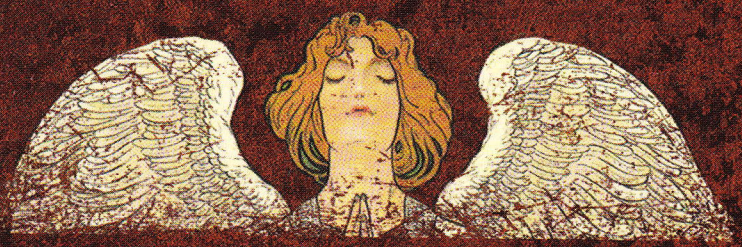
O vos 4 Angeli Sagaces Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri; ô vos, inquam) ZIZA, IKAR, ZAZI, et AZIR in Septentrionali Mundi parte, magno et speciali ab eodem Deo nro insignīti munere, seu Officio, In Secretis Hoim (cuiusq; ordinis, Status, vel conditionis fuerint) Intelligendi, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoim Statu, secretis conatibus, actibus, Eventis; (bonis malisve) vllo modo sollicitus Scrutator: (Nisi quantum ipi Reipub Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me scirī, cognosci, intelligiq;) A vobis, prænominatis 4, vibus et singulis, Per Dei nri Omniscientia, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq; post hac totius meæ Vitæ tempore, Vos omnes, Vestrûm aliquos, vel aliquē, per Dei Nomen PZIZA, vocauero, vel invocauero, Statim, benignè ac placidè, mihi Adesse, Personales, Visibilesq; Apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûm aliquos, vel aliquē factas, faciendas,) De alicuius hoīnis secretis, Statu, Conditionibus, Cito, bene, plene, perfecteq; præstare, impierè, perficereq; velitis: AMEN.

Per Sanctum et Mysticū Dei Nomen,

PZIZA

AMEN.

THE COMPLETE ENOCHIAN DICTIONARY



A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

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FOREWORD

by Lon Milo DuQuette

His life is a watch or a vision
Between a sleep and a sleep.
—Algernon Swinburne,
Atalanta in Calydon

An eternal debate rages between those who believe in the objective existence of spiritual entities, and those who believe that all such phenomena, no matter how apparently substantial, are entirely subjective experiences. Perhaps both schools of thought are correct. Where angels, demons, and spirits are concerned, I personally believe *it's all in your head—you just have no idea how big your head is.* Or, to quote my pseudepigraphic guru, Rabbi Lamed Ben Clifford, "Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are."

I can, with no small measure of confidence, generally defend this position with jabs of well-worn qabalistic suppositions concerning the nature of consciousness and the functions of the various parts of the soul, and a left hook from Carl Jung. There have been times, however, when my field theory has been mightily challenged. Mr. Laycock's *Complete Enochian Dictionary* played a curious role in one such magical bout.

In 1978, as part of my perceived duties as an O.T.O.[1] lodgemaster, I began what would become a 23-year weekly magick class at my home in Costa Mesa, California. At the time, I was hard-pressed to stay one jump ahead of the enthusiastic aspirants who crowded my living room floor each Thursday evening. Within a year or so I realized that if I intended to continue teaching, I had learn more myself.

My magick library was pitifully small in those days. My newest treasure was a first edition of *Gems from the Equinox,*[2] which contains a selection of books, articles, essays, and rituals from Aleister Crowley's monumental work, *The Equinox.*[3] I combed through it to see if I could find something novel and exotic to occupy our Thursday nights for a while. I settled on *Liber LXXXIV, vel Chanokh—A Brief Abstract of the Symbolic Representation of the Universe Derived by Dr. John Dee Through the Skrying of Sir Edward Kelly.* It is Crowley's introduction to the complex and beautiful magical art form that has come to be known as Enochian. I didn't know it at the time, but *Chanokh,* and the book you are now holding in your hands, would dramatically change the course of my life.

At first I found *Chanokh* completely unfathomable. I read it, re-read it, and checked it against the Enochian material in Regardie's *Golden Dawn.*[4] After a day or two of whimpering, I finally started to see the light. The material that treated upon the evocation of angels of the four Elemental Tablets appeared to be the logical place to start the class.

Each Elemental Tablet is made up of 156 lettered squares, each of which is divided so to represent a truncated pyramid. Each has its own particular mixture of elements determined by a most impressive application of Hermetic logic. An angel (whose name is the letter of the square) "lives" in every one of the pyramids. These single-letter-named angels are modular and join with their neighbors to form bigger angels with longer names and more complex attributes and duties. It is truly an elegant system.

My plan was to keep the class occupied for a few weeks by having them draw and color their own tablets while I consulted with Dr. Regardie and constructed a set of three-dimensional tablets. Regardie was not keen on the idea. He told me that, to his knowledge, no one had ever done such a thing before, and that the Enochian angels were dangerous enough when they inhabited flat tablets. He cautioned, "Don't give them dimensional elbow-room." I joked, and suggested that *his* angels were probably in a bad mood because they were all squished up inside his flat tablets. I went ahead and prevailed upon a lodge brother to cut 624 wooden truncated pyramids.

These I would eventually prepare, paint, and assemble into the 4 Elemental Tablets (one each for Fire, Water, Air, Earth).

The night of our first evocation arrived. I prepared our living room temple for the evocation of Laidrom, the Mars Senior of the Tablet of Earth.[5] The temple opening and operating procedures are outlined admirably in *Chanokh,* so there was very little to do but follow directions. I smugly congratulated myself on being so well prepared. What I wasn't prepared for, however, was the possibility that the evocation might actually work.

The first student to arrive was D. R., who proudly handed me his newly acquired first edition of Laycock's *The Complete Enochian Dictionary*—the first one I had ever seen.[6] As I always do when someone hands me something rare or expensive, I feigned profound gratitude and gushed, "Oh! Thank you!" He quickly snatched it back out of my hands.

Once the rest of the class arrived, I asked for a volunteer to read the Call in the angelic language and sit in the visionary driver's seat. To my great anxiety, our only volunteer was David Wilson, the most cynical member of the class. I was certain that our class curmudgeon would receive no vision whatsoever and all of our efforts would be the target of his ridicule for many months to come. Still, he was willing to give it a try, so I switched on our little tape recorder and we proceeded.

After I banished and opened the temple, David read the Call twice, closed his eyes, and sat quietly for only a few seconds. Then, to all of our surprise, he casually started to describe in great detail his vision of a desert of white crystalline sand that sprouted columns of volcanic rock.

We were all thrilled. I asked if he saw any living things, an angel, or a spirit. He said "No." I encouraged him to repeat the Call a third time. As soon as he was finished, he excitedly described an enormous black cone arising from beneath the sand. David fell silent for a moment. He told us the cone was opening. Then, with a shout that startled us all... "It's him! It's him! I see him!"

He described a large, humanoid figure seemingly constructed from the same material as the cone. It had no face, its head was egg-shaped and flat in front. Its fingerless hands had

the appearance of mittens. "This is Laidrom!" David announced reverently.

We were all in shock. None of us were prepared for this. David reached for a pad of paper and a pencil and scribbled down a few notes and a sketch. Before I could stutter out words of welcome, David let out a nervous giggle and said,

"Lon, I feel like... I feel... I could make strange sounds."

"Go with it!" I don't think I really meant it.

*"Naw-n tahelo hoh athayzo raygayef...*this is..."

"No! Relax, let it happen!" I tried to sound calm.

"I mean it, I feel like and idiot. I'm too... *sil-si anxilxi-to-da-arp nan-ta (inaudible) ... ef... efe thar-zi.* I'm sorry... that's all. Nothing like this has ever happened before. I just felt like doing it."

I didn't know what to say. I finally salvaged the presence of mind to thank Laidrom for appearing. I was painfully embarrassed that I couldn't think of anything to say to this perfectly well-mannered angel standing in my living room. I finally stuttered something stupid to the effect that we really appreciated him stopping by, and we'd sure like to visit with him again sometime soon, then I hurriedly closed and banished the temple.

For a few seconds no one said a word. Then everyone started talking at once. I rewound the tape and we listened to the strange words that had tumbled out of David's mouth. Of course they didn't make any sense, but it was such a thrill to hear them.

We rewound the tape repeatedly and eventually transcribed three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff
zil-zi-anzilzi-lo-da-arp nan-ta (inaudible)
ef...efee thar-zi.

We referred to D.R.'s *The Complete Enochian Dictionary*, and in short order discovered:

Nanta, elo Hoath zorge ef.
"Spirit of Earth, first worshiper friendly visit."
Zil zien
"stretch forth hands"

Zilodarp Nanta
"stretch forth and conquer Spirit of Earth"
Ef etharzi
"visit in peace."

David appeared uncharacteristically shaken by what had happened. He insisted, and I didn't doubt his truthfulness, that he had not so much as even glanced at any of the Enochian Calls before that evening.

For the next three years, we would hold class two nights a week and focus exclusively on Enochian magick. We would depend increasingly on *The Complete Enochian Dictionary* to help us navigate the complexities of the angelic hierarchies and serve as our pronunciation guide to angelic language. David's visions would continue to take us on amazing excursions to the Elemental worlds, but as he became more accustomed to hearing the words of the Calls, his talent for breaking spontaneously into the angelic tongue diminished and finally ceased altogether. Yet he remains the most talented seer I have ever encountered.

D. R., bless his heart, eventually moved away. We haven't heard from him in many years. I am forever grateful to him for bringing *The Complete Enochian Dictionary* to class that memorable night so many years ago. As you have probably guessed, I never returned it to him.

—Lon Milo DuQuette
Costa Mesa, California, 2001

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[1] Ordo Templi Orientis.

[2] Israel Regardie, ed., *Gems from the Equinox, Instructions by Aleister Crowley for His Own Magical Order* (Scottsdale, AZ: New Falcon Publications, 1992).

[3] Aleister Crowley, et al., *The Equinox Volume 1, Numbers 1-10* (York Beach, ME: Samuel Weiser, Inc., 1998).

[4] Israel Regardie, ed., *The Golden Dawn* (St. Paul: Llewellyn Publications, 1992).

[5] Each Elemental Tablet has a Solar King and six Planetary Seniors. These seven spirits are very high on the Enochian hierarchical ladder.

[6] *The Complete Enochian Dictionary* was first published in London by Askin Publishers, LTD. in 1978.

Incomprehensibilis est in aeternitate tua

- the Angel Raphael to John Dee, 31 March 1583

PREFACE TO THE REVISED EDITION

The republication of *The Complete Enochian Dictionary* almost two decades after I wrote the original preface is a significant milestone. In the intervening period, more than a dozen books on Dr. John Dee and the Enochian language have appeared. Some of these have advanced our knowledge of Dee and his magical systems, by publishing more of his original works. Very few of these have added to our knowledge of Enochian, the language, and very few changes have needed to be made to this dictionary.

Some of the other books have merely reworked material already available, and a few, such as Gerald Schueler's *Enochian Physics* (Llewellyn, 1988) have gone way beyond Dee's original work into areas which Dee would neither recognize nor understand. Gerald Schueler's *Enochian Magic* (Llewellyn, 1985) is much more relevant to the present work. Some books, such as *The Rosicrucian Secrets* (Aquarian, 1985) simply used Dee's name by bogusly ascribing authorship to Dee.

What is for certain is that there is a new generation of readers and practitioners (often very different classes of people) who are enthralled by the marvelous and detailed works of the good Doctor and his rather shifty skryer, Edward Kelley.

The first editon if this dictionary was published in the United Kingdom by Askin Publishers, a company no longer active. Askin attempted to publish worthwhile texts of the Western Magical Tradition which were not otherwise easily available to practitioners. It is cheering to see that Dr. Meric Casaubon's *True and Faithful Relation of What Passed for Many Yeers [sic] between Dr. John Dee and Some Spirits*, 1659—which was the first extensive printed source of Dee's magical actions, and which was first reprinted by Askin in 1974—has

been subsequently reprinted at least twice more, demonstrating the perennial interest in Dee's works.

Don Laycock, my co-worker and friend in these Enochian mysteries, died on December 28, 1988. Don, as a Doctor of Linguistics at the University of Canberra, left behind many monuments to his work with language, including that of the Australian Aborigine and dialects and languages of the South Pacific. But of all these languages, none was so strange—or fascinated him as much—as the language of the angels, John Dee's Enochian.

During the year or so that he was in London we spent many months in the British Museum, reading, copying and summarizing the original manuscripts. On some evenings, we worked together on the practical side of the invocations, and Don knew many of the Calls fluently and resoundingly by heart. For a while, a copy of the *Complete Enochian Dictionary* stood in the Manuscript Room of the British Museum as a reference aid to the decipherment of the original manuscripts themselves, until one unscrupulous scholar decided that he had more need of it than all the other readers!

The foundation of the British Museums collection was the original collection of Sir Hans Sloane's rare books, manuscripts, and curiosities that were purchased by the trustees of the British Museum for 20,000 pounds in 1753. Among these manuscripts were John Dee's originals and Elias Ashmole's manuscript copies. In 1759, the British Museum was formally opened, and the present building was complete in 1847. The great reading room was opened ten years later. Dee certainly would have approved of his works finishing up there, as he had tried to interest Queen Elizabeth I in founding such a national book collection.

What Don and I discovered about Dee's systems (for there are several distinct systems of magic in his manuscripts) and about his angels, both in the Museum, and in the practical use of the Calls, forms the basis of my book on Enochian Magic, which has yet to see the light of day.

After Don returned to Australia, the manuscript of this book was taken during the course of a burglary. Not content to sit down under the police assurances that few of such burglaries are ever solved, I took counsel with Dee's angels. Although the burglar neither knew me, nor cared about such things, he found himself inexorably drawn to find out more about this book and its contents. Within a week he had, much against his will, contacted me to ask about it. The police, of course, followed this up, and after he was arrested the manuscript returned to my possession. Since then I have been in two minds about offering it for publication, despite the efforts of several very persuasive friends.

After the Elizabethan period there were other examples of both communication with the angels through mediums, and of great gullibility. An example of both of these occurs in *Goodwin Wharton* by Kent Clark (OUP, 1984) which is a summary of Wharton's diaries kept during his extraordinary life from 1653 to 1701. Wharton felt that he regularly conversed with the fairies, even the Faery Queen herself, and the angels, but each time in English. Dee's work stands alone as a grammatical guide to the angelic language itself.

Like Dee, Wharton was interested in everything mechanical and spiritual, including practical deep sea diving (he invented several pieces of apparatus for this purpose), searching for treasure guarded by fierce spirits, and conversations with the angels (through his often pregnant skryer), and even with God himself. Like Dee, Uriel and the angel Ahab were two of Wharton's favorite communicating angels. Wharton also had time for politics (as did Dee) and had a permanent seat in the House of Commons, was involved in several royal intrigues, and was promoted from Lieutenant-Colonel of Cavalry to Lord of the Admiralty. A highly public life is not always incompatible with magical work, and a Renaissance turn of mind seems to have been a characteristic of such men. Some of Dee's non-magical works have appeared in modern scholarly editions, such as Wayne Shumaker's *John Dee on Modern Astronomy:*

Propaedeumata Aphoristica (1558 and 1568), [in] Latin and English (University of California Press, 1978). Other Dee fragments from the *Monas Hieroglyphica* and his preface to Euclid, together with a sampling of his diaries were published by Gerald Suster in *John Dee Essential Readings* (Aquarian/Crucible, 1986).

Dee has appeared in at least two memorable fiction books. In the modern *The House of Dr. Dee*, by Peter Ackroyd (Hamish Hamilton, 1993), Dee is portrayed as living in a squalid tenement in Cloak Lane in Clerkenwell in East London, rather than in the historically correct rambling old house in Mortlake by the Thames in West London. Other considerable liberties are taken by the author who is interested in time shifts between Dee's time and the present. A much more magical portrayal of Dee appears in the translation of Gustav Meyrink's *The Angel of the West Window* (Daedalus, 1991), which involves the Emperor Rudolph of Prague, and some interesting Rosicrucian dreams and visions.

However, anyone wishing to really understand Dee's magical work—after the pious sentiments have been stripped out—had better look to the tradition of the early grimoires rather than to the later and more elaborate system which the Golden Dawn derived from Dee's work. Although the latter is very intellectually satisfying, the roots from which Enochian magic grew will be found in the rich compost of the grimoires, or grammars of sorcery which dealt with the calling of both angels and demons. Mathers, who helped build the Golden Dawn system, was also a great translator of grimoires, and if Aleister Crowley is to be believed, a great practitioner as well.

A classic example of such a grimoire is *The Sworn Book of Honorius the Magician, as composed by Honorius through counsel with the Angel Hocroell* (Heptangle Books, 1978), which was well-edited from two British Museum manuscripts by Daniel Driscoll. I refer anyone who doubts this connection to page 11 of this beautifully printed edition.

The seminal works that have been published in the last two decades, and which any serious student should acquire, apart from those listed in the bibliography, are:

Geoffrey James. *The Enochian Evocation of Dr. John Dee* (Heptangle Books, 1984), particularly recommended;

Adam McLean. *A Treatise on Angel Magic, being a Complete translation of Ms. Harley 6482 in the British Library* (Phanes Press, 1990);

Joseph Peterson (editor). *The Five Books of Mystical Exercises of Dr. John Dee...as revealed to Dr. John Dee and Edward Kelley A. D. 1581-1583* (Magnum Opus, 1985);

Robert Turner. *The Heptarchia Mystica of John Dee, a primer of hermetic science and magical procedure by the Elizabethan scholar-mage* (Aquarian Press, 1986);

———. *Elizabethan Magic* (Element Books, 1989), some of which should be taken with a grain of salt.

The Enochian system is much more than just the books written about it. It is one of the more complex bridges ever built between this world and the world of daemons, spirits, and angels, a piece of spiritual engineering created by one of the most brilliant minds of his age. As such it deserves to be traversed with care. But as it was filtered through the tricksy mind of Dee's mercurial skryer Edward Kelley, this path can easily become the path of the Fool.

Stephen Skinner
London 1994

PREFACE

During the 16th Century, Cracow, Antwerp and Prague were the great centres of magical and alchemical enquiry and experiment. Cornelius Agrippa published his *De Occulta Philosophia* in Antwerp in 1531. Prague during the reign of King Rudolf II was devoted to the Hermetic arts and sciences which fascinated its monarch to the exclusion of all else. King Stephen of Poland, who had his seat at Cracow, was related to the Hungarian Bathori family which legend identifies with Count Dracula. Together with Cracow, Prague inherited an extensive heritage of Hasidic Judaism with its heavy mystical, magical and qabalistic content, in fact it was in Prague in the 1580's that Rabbi Loew engendered the famous golem, a figure which has haunted the history of the practical qabalah, and the ghetto of Prague, ever since.

Dr John Dee (1527-1608), mathematician and Astrologer Royal to Queen Elizabeth I, author of the main introductory textbook on mathematics of his age and innovator of many of the navigational aids which enabled the Elizabethan explorers to discover the New World, visited each of these cities in turn. First Antwerp in 1550 (and later in 1562-4), then Cracow in 1584, where he had audience with Stephen Bathori (King of Poland and relative of Elizabeth Bathori, the 'Bloody Countess'), later passing through Hesse-Cassel (a centre of Rosicrucian activity) after visiting Prague and Trebona during 1586-9.

John Dee's interest in magic arose out of his comprehensive studies, typical of the Renaissance man of the time, which commenced with Latin, an essential requisite of any scholar of the period, at the age of ten. Five years later he was sent to Cambridge, where he studied the traditional *Trivium* of subjects, grammar, rhetoric and logic. However it was not till the following years when he undertook the *Quadrivium* (arithmetic, geometry, music and astronomy), that his studies, and the eventual direction of his life work really got underway, for as he says himself 'I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going

to and being at divine service) was spent in my studies and learning.'

At the same time he mastered the two *Tongues,* Greek and Hebrew (the latter not quite as thoroughly as the former) and the *Three Philosophies,* natural, moral and metaphysical.

In 1546 Dee's position as an under-reader in Greek and a founding fellow of Trinity College, Cambridge, seemed to promise the beginnings of a brilliant academic career, but the following summer he visited the Low Countries where his interest in geography flowered, following his acquaintance with Giraldus Mercator (the famous Dutch cartographer responsible for the well-known square-grid Mercator map projection), and Gemma Frisius, both of whom provided him with geographical equipment, globes, astronomer's staff and ring, and material on the art of navigation, which he duly took back to his university.

Having realised that some arts and sciences were very much further advanced in Europe than in England, and realising that England could profit by these, he visited Louvain the following summer. In 1550 a short trip to Antwerp brought him in contact with another geographer, Abraham Ortelius (whose house still stands in Antwerp, and whose detailed geographical charts and equipment now reside in the Antwerp Navigational Museum). Pursuing his other great interest, Mathematics, he lectured on Euclid in Paris, to packed halls, establishing his reputation immediately. He was offered a post of King's Reader in Mathematics at Paris University on a stipend of two hundred crowns, which for patriotic reasons Dee refused. This pattern was consistently repeated, with Dee refusing to quit the service of Elizabeth I for far more lucrative positions. On several occasions, the Czar of Russia, Fedor I, offered Dee a position in his court as advisor and physician, at the incredible salary of 2,000 crowns a year, with food supplied from the table of the Czar himself, and a house and additional salary from the Lord Protector, but the offer was again turned down by Dee. Returning to England the following year, he met Jerome Cardan (1552) who was probably responsible for stirring up Dee's interest in the mathematical conjuration of spirits and reinforcing the influences that Dee must most certainly have encountered earlier in his career at Antwerp.

These interests were almost nipped in the bud by the accession

of Queen Mary to the throne, when his ambiguous interest in magic coupled with the implied heresy of his predominantly Protestant leanings resulted in his imprisonment for three months in 1555. Interestingly enough, his skill in theology resulted in Dee being requested by the Bishop of London to act as a judge in one of the heresy trials, in which he was one of the accused.

When Elizabeth I succeeded to the throne, John Dee's fortunes changed considerably: he was even asked to select (with due recourse to the influence of the stars) a propitious date for her coronation: a calculation which by all accounts of the Elizabethan era, must have been well performed!

Five years later Dee set out to visit various centres of learning making a very rapid tour of most of Europe including Antwerp, where he met Christopher Plantin (whose presses, which still exist, were justly famous throughout Europe, and whose type design provided the model for that used in setting this book). Here he secured a copy of Trithemius' influential *Steganographia* (concerned with 'angel-magic', and perhaps cryptography), before visiting Zurich, Urbino, Rome (where legend has it that he had audience with the Pope), Venice, and finally Presburg in Hungary where he was granted audience with Maximillian II, to whom he was later to dedicate his *Monas Hieroglyphica.*

Dee wrote the *Monas* in seven days in 1564, and in the same year it was published in Antwerp. Significantly it was not to appear in Dee's native tongue till 1947. The *Monas,* whose full title, *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Anagogically Explained* gives a fair indication of its complexity and scope, is a unique blend of some of the more picturesque alchemical allegories woven into the otherwise rather dry fabric of a book, constructed as a series of exact Euclidean type theorems; with liberal sprinklings of interpretations of the Monas itself (which was a combination of the symbols for Mercury and Aries drawn in a specific proportion). This is elaborated with geometric details for drawing the Monas, and an explanation of the symbolic meanings of these proportions.

In the same year as the *Monas* was published, Dee went to live south-west of London, at Mortlake, in a rambling old house well-provided with various outhouses for his many scientific interests.

The site of the house, opposite the Church of St Mary the Virgin which Dee later endowed, and in which he is buried, abuts onto the Thames. Elizabeth I often came to visit him by Royal barge from Richmond or Hampton Court Palace.

From here, living on the income of several rectories, Dee quietly pursued his studies, which included writing a classic preface to the first English edition of *Euclid's Elements of Geometrie,* and planning voyages in search of the north-west passage, or for gold in Labrador. He reputedly accompanied Martin Frobisher on at least one of these exploratory voyages.

In response to Elizabeth's request to Dee for information about the lands to which she was heir, he wrote a work called *Of Famous and Rich Discoveries*..., which whilst purporting to be a treatise on various voyages of discovery undertaken by Europeans (later to be used by Hakluyt as a source for his accounts), was in fact designed to promote Elizabeth's Imperial aspirations, by assuring her of her rightful ownership of various lands, by appealing to historical precedent. Considering Dee's reputation, it is interesting that he was also called on by the Queen to counteract the effects of a wax image which had been discovered in Lincoln's Inn Fields, and which was thought to be part of a magical plot against her. This establishes Dee's court reputation as that of magician as as well as a geographer and mathematician.

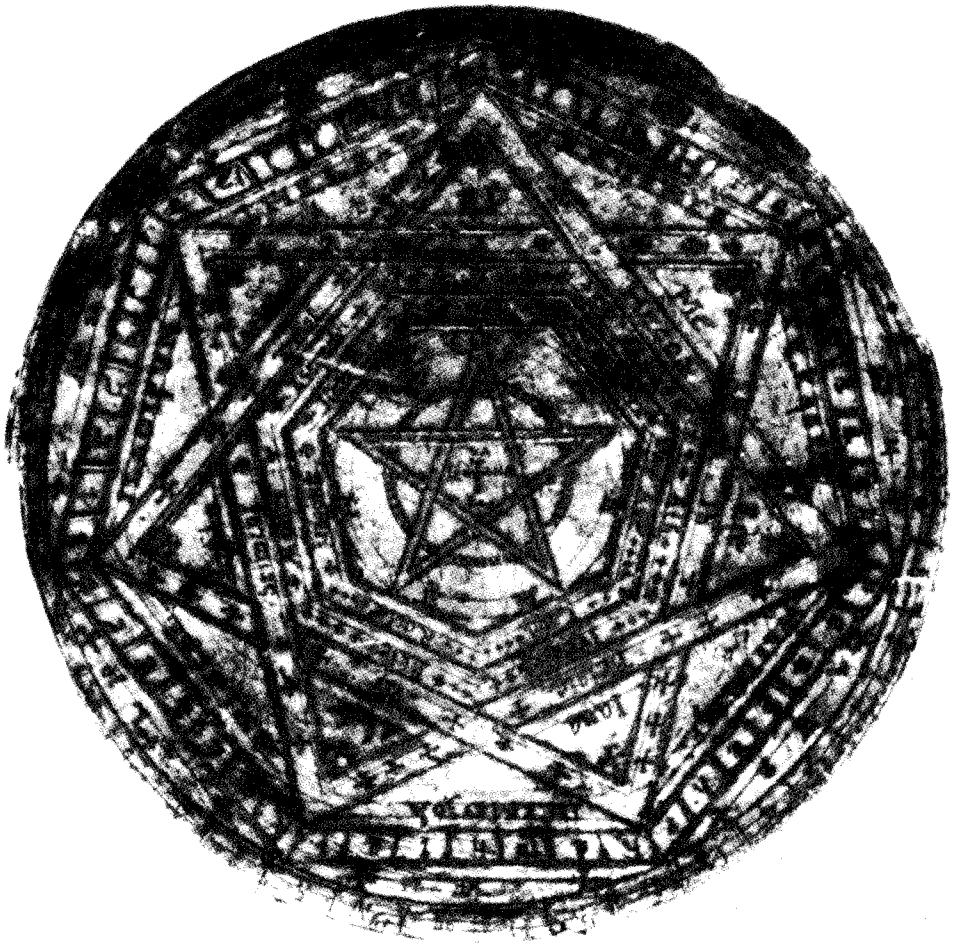
After a first marriage which lasted just one year, he married Jane Fromond (a member of the Queen's household) and three years later took up what he considered to be the most important study of his life. This was the communication, via the medium of a *shewstone* with 'angels' in an attempt to quench his overmastering desire for knowledge beyond that normally accessible to mortals, to reach up in fact, like Enoch or the Biblical prophets, to God, the very source of knowledge itself. As Dee put it:

> 'I have often read in thy (God's) books and records, how Enoch injoyed thy favour and conversation; with Moses thou was familiar; And also that to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias and sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes to satisfie their desires, doubtes, and questions of thy Secrete: And furdermore considering, the Shewstone, which the High Prieste did use, by thy owne ordering... that this wisdome could not be come by at mans hand or by humaine power, but only from thee (ô God).'

Dee reasoned that intercourse with these 'spiritual creatures', provided that malevolent, misleading and demonic spirits were banished, was one of the highest ends man could aim at. It is here that magic enters Dee's work. The exactness of mathematics allied with the convoluted philosophy of the Hebrew qabalah and Arabic magico-alchemical works, produced a very solid base from which magic (both natural and metaphysical) could be approached in a scientific manner. This had two effects. First it attracted men of Dee's calibre to the study of magic. However the second effect of this union was the tarring of mathematics with the same brush as had previously been reserved for the heretic or the local practitioner of wort-cunning. This attitude resulted in the sack of Dee's house at Mortlake (during his absence in Europe) and the haphazard destruction of some of his scientific equipment. Ironically enough his 'instruments of sorcery', his skrying stones, Holy Table, wax tablets lamen and chest containing the *Libri Mysteriorum* accompanied him to the Continent, and so escaped the rage of the mob.

However it was in 1581, before Dee left for Europe, that he began his magical experiments. His avowed aim was to establish contact with the angels, to discover that knowledge which was not to be had either from books or from experiment.

During this period Dee employed Edward Kelley and several other *skryers,* or seers, to obtain a series of communications which he attributed to the agency of angels and spirits. Despite the fact that the first record of the skrying is dated December 22nd, there is evidence to suggest that the skrying began in a haphazard way as early as March 8th, 1581. The first workings were based on a grimoire type of approach, relying to an extent on equipment. This included wax tablets, a skrying table, a gold lamen and several shewstones, of obsidian and rock crystal. This was evolved into a sophisticated system which involved setting the skrying stone (several were used including a conventional looking crystal



The wax *Sigillum Emeth* used to support the skrying stone. (Courtesy of the Trustees of the British Museum).

ball and the black obsidian mirror) upon the elaborately engraved Sigillum Aemeth (still preserved in the British Museum) which was in turn placed upon a special table inscribed with a hexagram, enclosed within a frame of Enochian letters, and supporting seven specially designed talismans, the whole insulated from the floor by a further four wax tablets, miniature versions of the larger Sigillum Aemeth.

The early communications set down in Dee's *Libri Mysteriorum* deal with communications from Annael and Uriel, who dictated exact instructions for the engraving of the table, lamen, ring and sigils required. The third book opens with the designs for the seven talismans to be used on the skrying table, and concludes with the *Tabula Collecta* of the 49 angels whose invocatory modus operandi is explained in the fourth book.

Dee and Kelley pressed on, skrying now as often as several times a day till the complete outline of a self-contained system of magic was obtained and set down in Dee's manuscript, *De Heptarchia Mystica,* so named because of the 7×7 angels, whose invocations, hours, seals and sigils are described therein. Dee's description of two of these creatures will suffice to show their variety:

> 'He appeared in his red apparell: & he opened his Clothes & there did issue, mighty & most terrible gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And in the marvelous raging Fire, the word BRORGES did appeare tossed to and fro of the very flames. His Seale or Character is this . . .

And by way of contrast:

> 'Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.'

The significance of these descriptions is the light they throw on Dee's collection of 49 'Angelorum Bonorum', adding a Goetic

dimension in much the same way that works like *The Sacred Magic of Abra-Melin the Mage* allows that it is as necessary for practitioners to exercise their authority over the evil or Qliphothic aspects, as it is over the more benevolent positive manifestations of the non-physical universe.

By March 1582, Kelley had commenced to transmit the first passages in the first version of that strange language Enochian. This material never found its way into print as has the better known later Enochian of the Calls which was made popular by the Hermetic Order of the Golden Dawn and later by Aleister Crowley. An example of this early Enochian, by way of contrast with the later (translated) material comes from an 'action' dated 5th April 1582:

> 'Amchama zeuoth luthimba ganeph iamda ox oho iephad mad noxa voscaph bamgephes noschol apeth iale lod ga NA zuma datques...'

Returning however to events in the external world, we find Dee correcting the Julian Calendar in 1582 to a greater degree of accuracy than any other contemporary mathematician (although the council of Archbishops turned down his proposals on the grounds that they smacked of Popishness, thereby putting off English calendar reform by several centuries).

In the same year Dee and Kelley met Count Albertus Laski, a palatine of Siradz and aspirant to the Polish Crown. The next year the Dee and Kelley household set out for Cracow.

It is at this stage that the published part of Dee's *Libri Mysteriorum* takes up the account. This was first printed from Dee's manuscript by Meric Casaubon in 1659 as *A True and Faithful Relation of what Passed for Many Yeers between Dr John Dee... and Some Spirits,* and re-issued by Askin Publishers, London, in 1974.

These 'angelic conversations' cover a wide range of material, from the enumeration of every country on the (then known) face of the earth with their presiding angels, through prophecy (of varying degreees of accuracy), to the amazing collection of transcripts in the Enochian tongue.

Amongst the more 'magical' material, despite passages of incredible triviality and banality, there is a hard core of extremely interesting material recurring throughout the 'angelic' conversations, such that Elias Ashmole (the famous antiquary and early Freemason), and later MacGregor Mathers, one of the founders of the Hermetic Order of the Golden Dawn, took portions of the system and derived from it their own systems of magic. Ashmole's attempts, covering a period of some five years (1671-76), are closer to the spirit of Dee's work than Mathers' interpretation, and tend to confirm the objectivity of the intelligences involved in the original communications.

Along these lines there is a record by a different experimenter dated 16th October, 1583, which tends to add weight to the objective existence of the phenomena recorded by Dee in *A True and Faithful Relation...* It begins:

> 'At ii a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; thus give a briefe & true account of what followes.
>
> After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, which made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, which fell pat upon the Table, & from the Table upon the Ground, which made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for ye night, only when Action was ended, we could find nothing that was the cause of ye noise...'

Returning to a more modern application of Dee's work we find the brilliant syntheses by MacGregor Mathers into the syllabus of the Adeptus Minor grade of the Golden Dawn at the end of the 19th century. Although he used only a small part of the vast

amount of material that Dee left, he incorporated the Elemental Tablets with their associated correspondences and the Thirty Calls of the Aethyrs before referred to, whilst Westcott, co-founder of the Order, elaborated a four-sided version of chess based on the Enochian system.

Much of Mathers' adaptation of the original system was done to make it compatible with the Golden Dawn's existing qabalistic basis, which, although ultimately based upon the qabalah that Dee was familiar with, contained many elements not found in Dee's original work, such as the Tarot Atus and the Egyptian Pantheon.

For Dee, the Angels also provided advice and reproof which he conveyed to two of the most powerful patrons he sought, Stephen Bathori King of Poland, and Rudolf II of Bohemia. He was lucky not to have incurred any more painful a punsihment for his pains than a partial banishment by the latter. Dee and Kelley accordingly sought refuge in 1586 at the castle of Count Rosenberg at Trebona, where Dee stayed for two years. Meanwhile Kelley managed, through his alchemical experiments, to curry favour first with the Count and then with Rudolf, who later knighted him.

A True and Faithful Relation... which opened in Lesden in May 1583 closes with the agreement between Dee and Kelley to 'hold their wives in common' (wife-swapping not being an entirely modern prerogative) at which point the whole tenor of the communications changes and passages of considerable power appear, contrary to anything Kelley had up to this point produced.

The spouse-swapping episode began with an alleged commandment by the Angels conveyed by Kelley, 'that we two had our two wives in such sort as we might use them in common' (April 18th, 1587). This was consummated on the night of 22nd May as is evident from semi-obliterated remarks in the original manuscript which were not printed by Casaubon.

This arrangement, which although productive of some of the most interesting material recorded by Dee, probably barely lasted till July 19th when Dee records ' a certayne kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety'. Unfortunately with the exception of four

pages in Casaubon these MS notes belong to the *greate Chasme* of 20 years from May 23, 1587 to March 20, 1607: the papers which fell into the hands of Elias Ashmole, but which do not appear to have survived. They contain Dee's record of the last 'actions' with Kelley before he left Dee's service.

The delivery of these passages is in many ways similar to several Gnostic works describing the descent of Sophia, *The Song of Solomon,* and Aleister Crowley's *Liber Legis,* with which there are some remarkable similarities in wording. Crowley, incidentally, claimed Edward Kelley as one of his past incarnations, which, rather than necessarily supporting transmigration of souls, suggests the affinity Crowley felt for Kelley's work, which may have led to a certain amount of unconscious plagiarism.

In February 1589 Dee saw the last of Kelley, and from thenceforth Dee's skrying experiments were with very inferior skryers such as Bartholomew Hickman, whose skrying records were later burnt when Dee discovered that he was a fraud. Till Kelley's death, Dee continued to hope for a reconciliation with his old skryer.

Dee's enthusiasm had not waned however for he named his next daughter Madimi, after the young girl who was a constant visitor to the crystal during the skrying sessions.

By this time he was back in his beloved England where he set about restoring his house in Mortlake which had been damaged by the mob during his six year absence. He partly re-assembled his collection of books which contained in excess of 2,500 books and manuscripts on mathematics, magic, alchemy, philosophy, cryptography, classical literature, geography and the qabalah.

The last six years of his life were spent under James I, an unpleasant situation for anybody remotely suspected of witchcraft, this monarch having been responsible for the most savage persecution of witches and magicians ever to occur in England.

Dee died in 1608 and was buried in the chancel of the church in Mortlake, opposite his house.

On one hand Dee is looked upon as a man of the Renaissance with heavy medieval leanings, rather like Elias Ashmole, who combined membership of the Royal Society (avowedly formed for the advancement of the empirical sciences) with intimate involvement in astrology, alchemy and other interests which

would have been regarded as rather reactionary by other members of the Royal Society. On the other hand, the populace saw him as a sorcerer, or to use Dee's words when writing his own defence 'a companion of hellhounds, and a caller and conjurer of wicked and damned spirits'. Likewise Dee was regarded slightly askance at Court, although it seems he was never once doubted by Elizabeth I, to whom he remained devoted for the duration of his life. In between the rather dry but learned magus and the 'damned sorcerer' lies the real Dee: a man who perpetuated the tradition of Hermes Trismegistus and helped 'Christianize' the qabalah, who in all modesty aspired to be another Enoch, who wished to have God's word directly transmitted by God's messengers the angels, nevertheless a very humble man, as his many prayers preceding the skrying actions testify.

Dee is a very important link in the magical tradition, not only because he brought back ideas to England from European centres of learning, or because he aided the cross-fertilization of the Rosicrucian movement, as is aptly pointed out by Frances Yates in *The Rosicrucian Enlightenment,* but because his magical research is voluminous, carefully documented, and original.

Stephen Skinner
London 1975

ENOCHIAN

Angelic language or mortal folly?

Languages come and languages go. Something like seven thousand natural languages have been recorded, in one form or another, since the beginning of recorded history; and at least a thousand more languages have been invented by men, for purposes ranging from magic to extraterrestrial communication.

But no language has a stranger history than the Enochian language documented in this dictionary. Perhaps strangest of all is that we still do not know whether it is a natural language or an invented language — or whether it is, perhaps, the language of the angels, as its originators believed. In this introduction, the data is presented for the reader to make up his own mind.

The personalities: John Dee (1527-1608)

According to the horoscope he later cast for himself, John Dee was born at Mortlake on the morning of 13 July, 1527, under the sign of Cancer, with Sagittarius in the ascendant — a good omen, say the astrologers, for a career based on learning and the occult. His father, Rowland Dee, was Superintendent of the Royal Table, at the English Court; but John Dee was later to claim a proud genealogy that included Welsh kings and princes, all the way back to King Arthur. Whatever the truth of these claims, it is certain that John Dee became a distinguished man in his own right. Though he published little, it is apparent that he exercised a powerful intellectual influence on the greatest minds of the time. He was a dedicated, even fanatical, scholar, resolving, when an undergraduate at Cambridge, to spend eighteen hours in study each day, with only four hours for sleep, and two hours for meals.

He graduated Master of Arts from Cambridge in 1548, and went abroad to study further at Louvain. Later he gave lectures at the University of Paris that attracted so many students that they had to crowd at the windows to listen: at this time, Dee was only twenty-three years old.

His reputation in Europe and at home continued to grow, though it was always tempered with the ignorant fear of him as a sorcerer and demonolator. He took few actual jobs, being

dependent for most of his life on royal and ecclesiastical pensions —which never amounted to more than about eighty pounds a year. For most of his life, he was chronically short of money — which is not surprising when one takes into account that he spent more than three thousand pounds (or eighty thousand pounds in current value) on building up Elizabethan England's greatest library.

Some idea of the range of Dee's interests can be obtained from the contents of this library, which contained at least 2500 printed books and manuscripts. The works dealt with mathematics, alchemy, philosophy, classical literature, geography — and the hermetic tradition. Dee had thoroughly studied the 'Christian cabbala', particularly from the works of Cornelius Agrippa, and was to become more and more immersed in the qabalistic tradition as time went on.

In fact, Meric Casaubon, in his edition (1659) of part of the record of Dee's seances, scathingly described Dee as 'a Cabalistical man, up to the ears'. One can also get a good impression of Dee's character from this longer statement by Casaubon — although Casaubon himself does not think much of Dee's mind:

> 'Some men come into the world with *Cabalistical Brains;* their heads are full of mysteries; they see nothing, they read nothing, but their brain is on work to pick somewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather than fail, they will fetch all the secrets of Gods Wisdom; tell you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see things by another *Light.*'

The description is a good one, but it can describe two kinds of individual: the magus, or the obsessed fool. Which Dee was, the reader will have to decide, on the basis of his spiritist seances. It is not known just when he began to seek or achieve effective communications with the beings he regarded as angels, but it was probably not before 1581. From about March of that year, as we

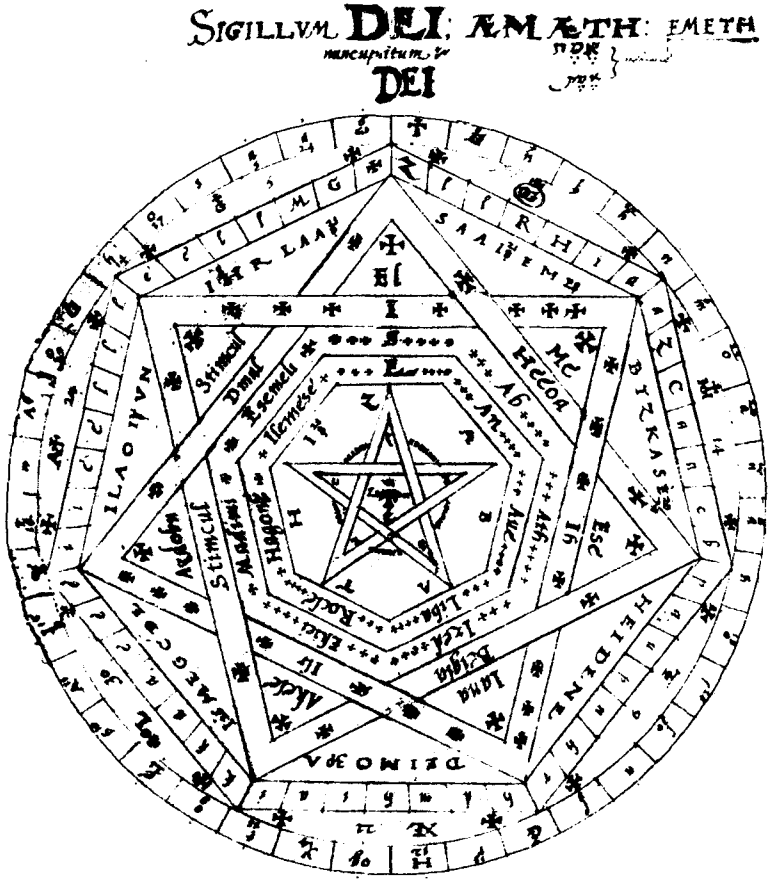
learn from his *Private Diary,* he was troubled by odd dreams, and strange knockings in the night. To those who accept the objective reality of Dee's spirits, it would seem that the spirits were anxious to get in touch with him, rather than the other way round.

Be that as it may, by October of that year Dee had found a medium, one Barnabas Saul, who, using as a crystal a stone given Dee by a 'friend', reported to Dee the words of the angels Annael and Michael — and who later denied seeing any spirits at all, for fear of prosecution for conjuring. But Dee was dissatisfied with Saul as a medium, and dismissed him after working with him for only a few months.

The personalities: Edward Kelley (1555-1595)

Opportunely — for Dee's appetite for spiritual communications had been thoroughly whetted — there appeared at his house in Mortlake on 8 March 1582 a man calling himself Edward Talbot, afterwards to be known by his true name of Edward Kelley. Kelley was about twenty-seven years old at the time; but his previous life remains something of a mystery. There is a long-standing tradition — unfortunately not well-substantiated — that he had had his ears cut off for forgery. He seems to have been something of an occult charlatan, travelling England living off a reputation for alchemy and the preparation of magical elixirs. On several occasions he is known to have been in possession of old books, sometimes in cipher, purporting to give the location of buried treasures. He was not uneducated; he had been an undergraduate at Oxford, but was apparently dismissed. He spoke Latin well enough to travel in Europe, and converse with Dee's Continental friends; he makes frequent grammatical mistakes, but of his general intelligence there is no doubt.

Dee was at first suspicious of this young man who offered his services as a 'skryer', or mediumistic visionary; he seems to have thought that Kelley might have been a spy sent to gain information on his conjuring activities, to report him to the authorities. But the doubts must have been resolved, for already on 10 March that year Dee was giving the new medium a trial — with results so successful that there began on that day a strange and close association between the two men that was to last for some seven years, and to involve them in a series of actions with a host of spirits of



Dee's drawing of the *Sigillum Emeth* in Sloane MS 3188, f.30. (Courtesy of the British Library).

all ages and sexes, with magical tablets, lost and miraculously restored books, buried treasure, alchemical recipes, and in the end — a curiously modern touch — wife-swapping.

The first seances

Kelley was an immediate success as a medium, and on that first recorded occasion was granted a vision of Uriel, who revealed his secret sigil or signature, and gave the preliminary instructions for the construction of a powerful magical talisman, the Sigillum Emeth (or Aemeth), to be made of wax and used in further invocations. The original tablet, and smaller similar ones, can still be seen in the British Museum. The design may ultimately derive from Sloane manuscript 313; Kircher, in his book *Oedipus Aegyptiacus* (Rome, 1652-4), gives a version of the seal with traditional angelic names in place of the Enochian names of Dee. It is unlikely that he could have got this from Dee's manuscripts, then, as now, unpublished.

The pattern for almost all the recorded seances is established right at the beginning. The seance opens with a prayer, the magic crystal or 'shewstone' is uncovered, and Kelley sees visions and hears voices, whose content he transmits to Dee, the recorder. Several aids to scrying may have been used. Dee is usually credited with having at least two: a rock crystal globe, and a 'magic mirror' of black obsidian; both of these can be seen in the British Museum. Dee apparently saw and heard nothing (though this is arguable; his *Private Diary* entry for 25 May 1581 reads: 'Today I had sight offered me in chrystallo, and I saw', and at other times he seems to have heard at least some of the sounds produced, such as thunder, roaring and trumpets).

Many of Kelley's 'messages' consisted of letters of the alphabet arranged in squares. It will be necessary to examine some of the early examples in detail, if we are to be able to formulate any coherent theories about the mystical language that was produced at later sessions.

Two of the earliest squares transmitted by the 'spirits' through Kelley are the following:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

[20 March 1582]

S	A	A	I_8^{21}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I_8^{21}	V	N
I	H	R	L	A	A	$_8^{21}$

[21 March 1582]

With reference to the first square, Dee is instructed to 'read downward'; he does so, and, starting with the left-hand column, he finds the following angelic names: Zaphkiel, Zadekiel, Cumael, Raphael, Haniel, Michael, Gabriel (with the sign of the cross to fill up the last square).

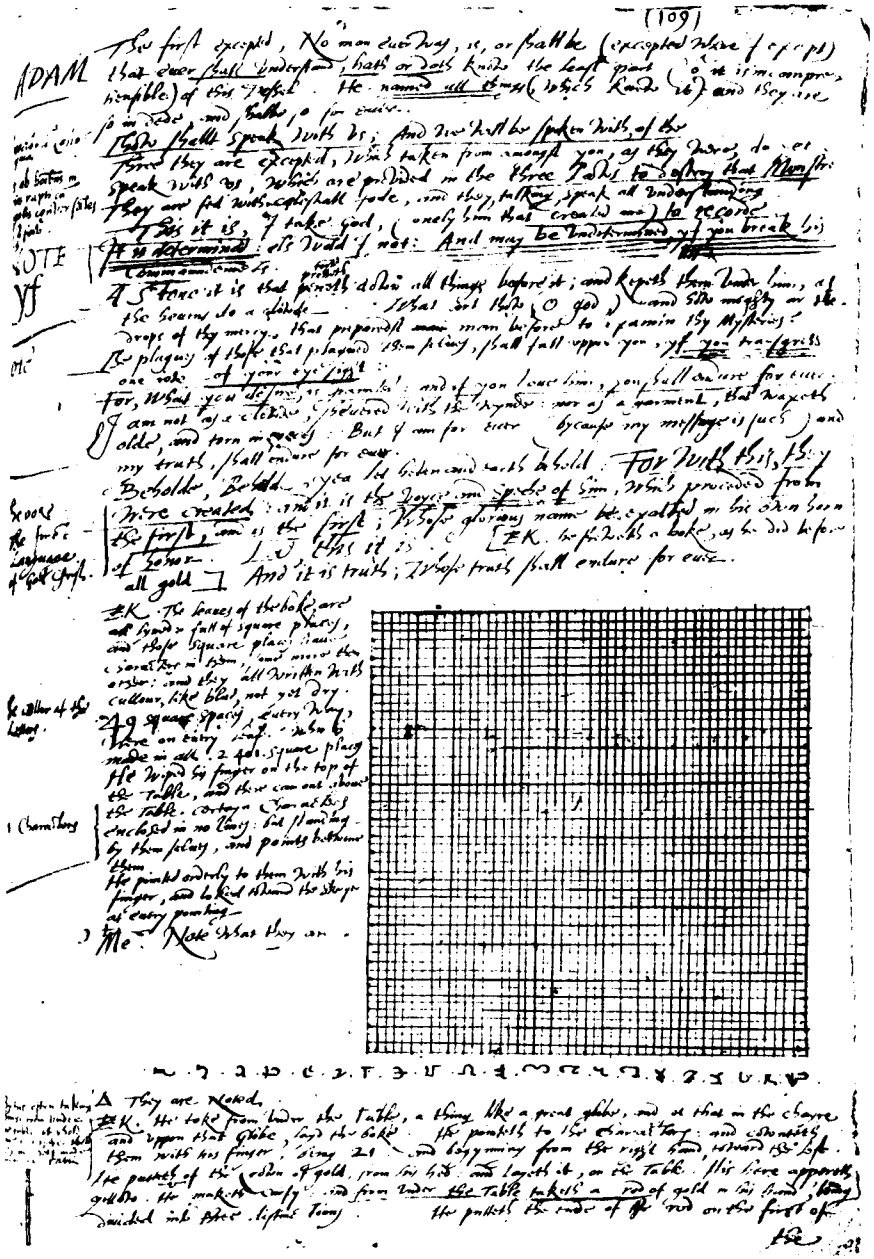
The procedure with the second square is a bit more complicated. The numbers 8, 26 and 30 are to be read as 'L', at the end of names, 21 is the letter 'E'; and the names are to be read off diagonally, in a south-westerly direction, starting with the 'S' of the top left-hand corner. The following names are produced: (S)Zabathiel, Zedekie(i)l, Madimiel, Semeliel, Nogahel, Corabiel, Levanael.

Now, there is nothing new about most of these angelic names. Apart from the archangels Raphael, Michael and Gabriel (Uriel was dictating through Kelley at this point) most of the other names can be found, in identical or very similar forms, in standard magical texts such as those of Agrippa and Peter d'Abano — as Dee himself comments in a marginal note.

This being so, it is hard to believe that these angelic names are in any way *derived* from the squares; it seems much more likely that they are the *formants* of the squares. From such a square, once created, it is however possible to derive *new* names, and in fact Dee is presented with a series of names created from the second square, by reading in different directions along the diagonals. The names were dictated before the square itself was given; the vision was of seven men, seven women, seven 'wenches', and seven boys, each with letters on the fronts of their gowns. These 28 visionary manifestations are given planetary attributions, as follows:

Planet	*7 Women*	*7 Men*	*7 Wenches*	*7 Boys*
Sun	EL (L)	I	S	E
Moon	ME	IH	AB	AN
Venus	ESE	ILR	ATH	AVE
Jupiter	IANA	DMAL	IZED	LIBA
Mars	AKELE	HEEOA	EKIEI	ROCLE
Mercury	AZDOBN	BEIGIA	MADIMI	HAGONEL
Saturn	STIMCVL	STIMCVL	ESEMELI	ILEMESE
Direction of reading in square	NE	SW	NW	SE

The procedure is hardly mystifying, if we ignore for the moment the claimed spiritual transmission. The names are those used in the construction of the wax seals (the Sigillum Emeth and four others) used by Dee in invocations. The procedure for generating these names would have seemed logical and proper to Dee, as qabalist and mathematician — though his mathematical sense must have been upset by the lack of symmetry in the directions for reading the planetary names. (The desire for symmetry would be better satisfied if either the first or second column were read in in the opposite direction — with LVCMITS as the name of a spirit of Saturn).



Dee's record of the skrying session for 26 March 1583 when the Enochian letters first appeared, in Sloane MS 3188, f.64. (Courtesy of the British Library).

But what is surprising is that never again, in the seven years of seances that followed, do we get a clear picture of the formation of a square from previously-known elements — and only rarely are we in a position to say with certainty just how names have been generated from the squares. Almost a hundred further squares are dictated by the spirits, some of them as large as 49×49; some are dictated straight across, letter by letter, others are created by the rearrangement of previously-dictated squares. But the details of their creation become increasingly baffling — either because the procedure is increasing in complexity, or because Dee is no longer bothering to set down the details for himself, or both. If the Enochian language is generated by some systematic process from squares, whether as a cipher or as a set of mystical words, we do not have the method.

The appearance of the Enochian alphabet

Just after the dictation of the squares discussed above, on 26 March 1583, Edward Kelley produced the first material concerning the 'angelicall language'. On that day he has a vision of a magical book, with the leaves, perhaps inevitably, 'all filled with squares'. The dictating of the contents of this book occupies the seances of the next thirteen months — with some interruptions, in which the spirits dictate other matter, or prophesy, or refuse to appear at all. There is also some interference from non-angelic spirits, mostly of the type that occultists would recognise as elementals.

First of all, the alphabet of the new language appears: twenty-one special characters, each with its own name. The character names are odd, and seem to bear no relation to the phonetic value of the character; but the fact that the names were given in three groups of seven, and total in all 64 letters, may suggest that here again there may be a square concealed: 8×8, or perhaps even 7×9 or 21×3.

The characters appear three times in the manuscript record of this session: once without the names, once with the names, and once as a fair copy, in a slightly different form. They are also repeated, in their final and most stylised form, at the end of the whole sequence, over a year later; there is also a fair copy by Kelley in the manuscript *Liber Mysteriorum Sextus et Sanctus*

(Sloane MS. 3189), which is a very sloppy transcript of the contents of the angelic book. In addition, individual words written in the characters, in the handwriting of both Kelley and Dee, appear sporadically throughout the manuscripts.

It is necessary to compare all these versions to get a real idea of the characters. The first two versions, for example, look much more like Dee's Hebrew characters than later versions (the letters named Veh (C), Ged (G), Graph (E), and Fam (S) are identical with Aleph, Cheth, Daleth and Resh). The direction of writing, like that of all Semitic languages, is from right to left, but my attempts to trace this alphabet back to a specific Semitic source have failed. All that can be said is that the characters have a general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do *not* resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelical language, dated back to 'before the Flood', and was the most ancient script of mankind.

We may seek a plausible explanation for the 'angelical' script in the fact that Dee may well have had in his library ancient manuscripts in a writing that he could not read, and that either he or Kelley could have got the idea from such a source. Moreover, the idea of the 'lost book of Enoch' (mentioned in the Bible at Jude 14) was very much in the air in the sixteenth century; it is mentioned in several Christian commentaries on the qabalah. The first manuscripts of this work, supposed lost throughout all the Middle Ages, were not found until the middle of the seventeenth century, in Ethiopic and Greek versions. Could Dee perhaps have been in possession of an Ethiopic version of the *Book of Enoch* — which he would certainly not have been able to read?

Another clue to the origin of the Enochian script is given by a sixteenth century work on alchemy: the *Voarchadumia* of Pantheus (1530). On page 14-15 of this work we find another alphabet called Enochian; it is perhaps not additionally surprising, though it seems never to have been pointed out before, that the British Museum copy of this work had actually belonged to Dee, as early as 1559, as attested by the copious marginal notes. Dee's Enochian alphabet bears no relation to that in Pantheus, but Pantheus may have provided the idea. It seems, in the absence of any other

evidence, that the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature. There is certainly nothing in Casaubon's suggestion, in his edition of the Dee diaries, that the characters 'are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books'. The reference is to a work published in 1539 (*Introductio in Chaldaicam linguam,* by Theseus Ambrosius Albonesius), in which are contained a large number of alphabets, both real and magical; and not one of the alphabets resembles Enochian in any way.

The first 'angelical' language

In any case, it is by means of these characters that the first texts in the 'angelical language' are dictated a few days later (29 March 1583 — Good Friday, as it happened to be). In the very first instance, the archangel Raphael *names* the letters, and Dee writes down these names (as if a Greek word, say λογος, were dictated and written down by the Greek letter names *Lambda Omicron Gamma Omicron Sigma*). Afterwards, Dee wrote out the English letters corresponding to the characters, and then read back the text for checking by the angelic visitors.

But after the first two texts, Dee began to realise that the method was much too slow, considering the amount of material yet to come:

> 'Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing. But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the sooner be in the work of Gods seruyce.'

By this remark we see again that the 'texts' really represent further squares. Each text is in fact one line of a gigantic 49×49 square, each square containing one word; there are two sets of such texts, or 98 in all. The physical difficulties of constructing a square so large, and fitting it on to one leaf of a book, daunted even Dee and Kelley.

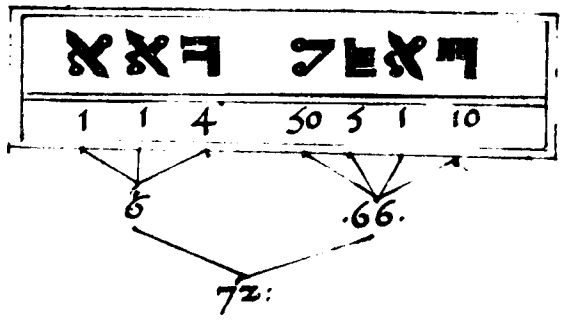
We can just take each line of the square as being a text, and for

Secundi uero in tranſitu fluuii ſubſcripti: & Abraæ ꝓceſſi.

T Ch N V H D G B A

Secũdi caracteres literarum ut ſupra.

C P Ph Ah S N M L C ph I



T & th. S Ish, & ſh. R K & c.

Antiquiores autem hi: & conceſſi Enoch.

th ph ch Z Y X V T

S R Q P O N M L K

Primi caracteres literarũ ut ſupra.

I H G F E D C B A

Pages 14-15 from the copy of the *Voarchadumia* by Pantheus given to John Dee on 18 January 1559, showing an 'alphabet of Enoch' and Dee's manuscript note deriving the numerical value of his name written in these characters.

easy identification number them from 1 to 49, with the prefix I or II indicating whether the first or second square is meant, when referring to specific texts later in this chapter.

In any case, the angel is annoyed at the request, and whips away the chair and the table; the shewstone goes dark. No more texts are dictated until the following Tuesday (presumably Dee and Kelley had other activities over Easter), and then, as requested, by an abridged method. Now Kelley receives a vision of the whole leaf of the book containing the text, written in the strange characters received the previous week (with which he is obviously not yet quite at home):

> 'A voyce — Read. E.K. — I cannot.
> Δ [Dee]: You should haue lerned the characters perfectly and theyr names, that you mowght now haue redily named them to me as you shold see them.
> A voyce — Say what thow thinkest. Δ: he sayd so to E.K.
> E.K. My hed is all on fire.
> A voyce — What thow thinkest, euery word that speak.
> E.K. I can read all, now, most pefectly, and in the Third row this I see to be red.
> Palce duxma ge na dem oh elog...'

It is still uncertain whether Kelley spells the texts out letter by letter, or whether he reads them off fluently as words. The distinction is important for the understanding of the material from a linguistic point of view; words that are simply 'spelled', and not 'pronounced', may be mere random collections of letters, that do not form pronounceable words at all. The evidence we have is inconclusive. Dee has written the pronunciation over some letters (such as *g* as *j*, final *u* as *f*) — an unnecessary procedure if the texts were written down as heard. This pronunciation must have been given at some stage after the texts were delivered, even though the angels specifically forbid 'dubble repetition', or reading over the text after it is dictated — the quote on page 35 gives the reason.

On the other hand, the pronounceability of the words of the texts speaks in favour for a theory of the words having been read

out one after the other, without spelling. There are no sounds that would give any trouble to a native speaker of English, and only a few difficult combinations (*bdrios, excolphabmartbh, longamphlg, lapch*). And some of the texts run so fluently, with so much repetition, rhyme, alliteration, and other types of phonetic patterning, that we are almost forced to conclude that, in the later texts at least, Kelley was speaking aloud, and probably at normal speech speed:

> I.13 Ampri apx ard ardo arga arges argah ax...
> I.23 ...arcasa arcasam arcusma...
> I.24 ...umas ges umas umas ges umas umas ges gabre umas umascala umphazes umphagam masga mosel...
> I.25 ...zimah zemah zumacah...zapne zarvex zorquam ...zimagauna zonze zamcha...
> I.26 ...zambuges zambe ach oha zambuges gasca lunpel zadphe zomephol zun zadchal...
> I.37 ...gasmat gasque gasla gasna gasmaphes gasmagel gasnunabe...

Text II.20 alternates one- and two-syllable words for thirty three words in succession, with one trifling exception; and an even more subtle form of patterning is found in II.24, where there is a strong tendency (broken only by minor exceptions) for monosyllables containing *o* or *u* to alternate with disyllables containing the same vowel (mostly *a*) repeated with a nasal consonant:

> II.24 Voh gemse ax pah losquan nof afma ol vamna un samses oh set, quamsa ol danfa dot fanta on anma ol...

What are we to make of this phonetic patterning? Statistical studies in linguistics show that patterning of this nature is rare in normal language — though it is found in poetry and magical charms. It is also characteristically found in certain types of meaningless language (such as glossolalia), which is often produced under conditions similar to trance.

In other words, Kelley may have been 'speaking in tongues'. He did apparently go into trance, as we see from numerous notes in Dee's record of the seances:

> 'Now the fire shot oute of E.K. his eyes, into the stone, agayne. And by and by he vnderstode nothing of all, neyther could reade any thing: nor remember what he had sayde.'
>
> 'The fire cam from E.K. his eyes, and went into the stone agayn. And then; he could not perceyue, or reade one worde.'
>
> 'Suddenly there cam the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had herd, seen or vnderstode less than half a quarter of an howre before.'
>
> [2-3 April 1583]

There are also a few passages which tend to suggest that Kelley did speak the language fluently, instead of reading it letter by letter:

> 'But E.K. prayed perfectly in this Angels language.'
>
> [2 April 1583]
>
> 'A voyce — One Note more, I haue to tell thee.
> Ax him not what he sayeth, but write as thow hearest: for it is true.
> Δ. Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.
> Rap[hael] — Be it vnto the.
> Then E.K. red as followeth' [text I.22 follows]
>
> [3 April 1583]

If we take this as evidence that Kelley was saying 'words' rather than 'letters', then there is no evidence to suggest that these early invocations are any form of 'language' — in the sense of texts

bearing a translatable meaning — at all. All the facts seem compatible with Kelley pouring out a string of gibberish while in a trance state. Nevertheless, Dee does add to some of the words some puzzling translations in the margin — but I think he could not have translated a whole text. A few of these glosses are interesting:

> *gassagen* the divine powre creating the angel of the same
>
> *tohcoth* this name comprehendeth the number of all the fayries, who are diuels next to the state and condition of man
>
> *apachana* the slimie things made of dust
>
> *donasdogamatastos* the furious and perpetuall fire enclosed for the punishment of them that are banished from the glory

Whatever else, it is an economical tongue.

So much for the 'language' which makes up *Liber Logaeth,* or the 'Book of the Speech from God', which exists in Kelley's handwriting in the British Museum as Sloane MS. 3189. Kelley's text shows a number of discrepancies from Dee's (as far as it goes), which I take to be evidence of his general carelessness in such matters; but perhaps the conditions he had to work under were not ideal:

> 'As E.K. was writing the *eighteenth leafe, which was of the spirites of the earth,* (in the afternone about 4½ of the clok) he red a parcell thereof, playnely and alowde to him self, and therevpon suddainely at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, & theyr haires hanging about theyr eares, and hastely asked E.K. what he would haue, & *wherefore he called* them. He answered that he called them not. And they replyed, & said, that he called them; and he replyed & said, that he called them not, and they replyed & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read & repeat that which he had written: and that *euery man who readeth a prayer to perceyue the sence*

thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place. And thervppon remoued from my desk (where I was ruling of Paper for his writing) to the grene Chayre, which was by my Chymney; and presently he cryed out & sayd, *they had nipped him, & broken his left arme by the wrist:* and he shewed the bare arme and there appeared both on the vpper side and the lower side imprinted depe in, two Circles and broad as Grotes thus ◎ very red: and I seeing that, sowght for a stik, and in the meane while, *they assalted him,* and he rose and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him & them. But still they cam gaping, or gyrning at him. Then I axed him where they were: and he poynted to the place, and then I toke the stik and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, & smitt a cross stroke at them, and presently they avoyded.

All thanks be to the onely one Almighty & everlasting God, whose name be praysed now and foreuer. Amen.'

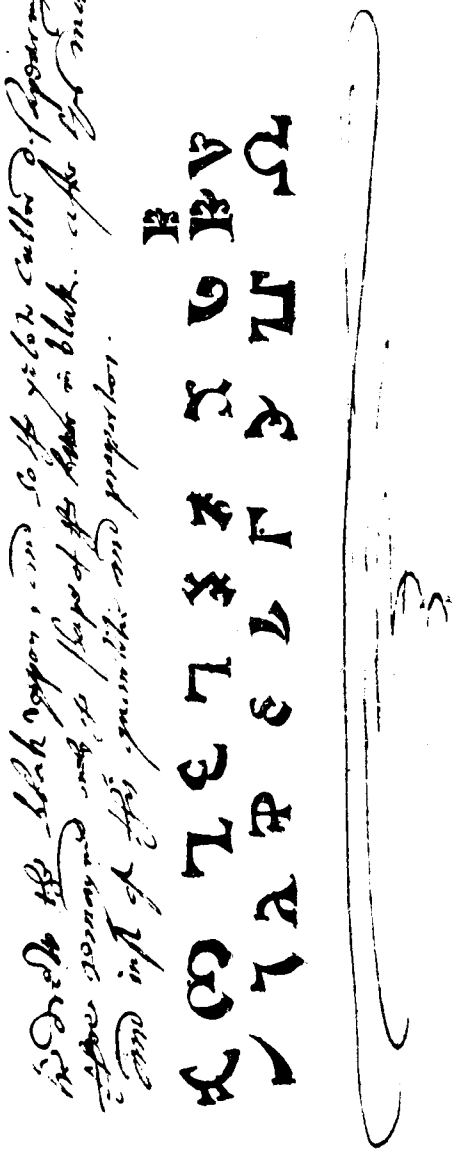
[15 April 1583]

Nevertheless, Kelley did complete his transcript of the book, the last page being written in 6 May 1583, when Dee was away in London. The last leaf of Kelley's transcript contains the 'correct' form of the Enochian characters, and this is how they were conveyed:

'. . . it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appered drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak. . .'

[6 May 1583]

The 'yellow cullor', whatever it was, is not apparent on the manuscript page today.



The corrected form of the Enochian letters as they appear in Sloane MS 3188, f.104.
(Courtesy of the British Library).

Further seances

Other entries in the *Libri Mysteriorum* at this time deal with quarrels with Kelley (mainly about whether the spirits are good or evil), and the search for treasure and lost cipher-books.

For example, Kelley brought Dee a cipher book supposedly giving the location of buried treasure. Dee works out the cipher — which is quite a simple one — but has trouble in deciding whether one cipher character represents K or X, so he notes in the margin: 'Of this K I dowt yet'. One biographer of Dee (Charlotte Fell-Smith) took this to mean that Dee was distrustful of Kelley! We also find detailed instructions for the magical use of *Liber Logaeth.* All these are matters which need not concern us here. But at the end of the long session of 5 May 1583 Kelley reports a dream which contains accurate predictions of events then four years in the future: the Spanish Armada, and the execution of Mary Queen of Scots. These predictions must be borne in mind when we come to assess the genuineness, or otherwise, of Kelley's mediumship:

> 'Δ. As concerning the Vision which yesternight was presented (vnloked for,) to the sight of E.K. as he sat at supper with me, in my hall, I meane the *appering of the very sea,* and many ships thereon, and the cutting of the *hed of a woman,* by a tall blak man, what are we to imagin thereof?
> Vr[iel] — The one, did signifie the prouision of forrayn powres against the welfare of this land: which they shall shortly put into practise. The other, the death of the Quene of Scotts. It is not long vnto it.'

It may not have been difficult for an intelligent man to guess, at that time, that the execution of Mary Queen of Scots was a likely event, and perhaps a foreign invasion appeared probable even in 1583; but, nevertheless, this stands out as a remarkably detailed prediction. (Mary was beheaded in 1587, and the Spanish Armada was destroyed off the coast of England in the middle of 1588.)

About this time the record published by Meric Casaubon in 1659 commences; the date of the first published seances is 28 May 1583, and it begins abruptly with the appearance of a little girl

spirit of seven to nine years old, named Madimi. This is one of the names taken from the second square of letters received by Dee over a year before (see page 24), so he knows at once that her elder sister is Esemeli. (Dee mispronounces this name as Esémeli, and Madimi corrects it to Eseméli.) Madimi, from the earliest session, is regarded as being a spirit representing the planet Mercury, which is appropriate for a teacher of languages and magical sciences; her name, in fact, derives ultimately from the Hebrew word for Mars, מאדים *ma'adim* — whence also 'Madimiel', the name of the intelligence of Mars used in constructing the square.

Other spirits appear from time to time, some of them taken from the earlier tables; but Madimi — who at times reminds one of the 'little girl' contacts of nineteenth-century mediums — makes constant appearances, almost to the very end of the record. (One biographer of Dee, Richard Deacon, says that Madimi grew up and reached 'womanhood' in the seven years that she appeared to Dee; but I find no evidence of this, and the period is only four years (1583-1587). There is a sketch of Madimi in one of his diaries, in which she looks vaguely nubile — but it must be remembered that Dee could see her only in his imagination.)

The appearance of the true Enochian language

The seances continue with magical instructions, philosophising, prophesying, misunderstandings, and contradictions. The text of a new book is dictated, with a new set of 49 invocations (one of which is 'silent'); this is the 'Enochian' language strictly so called, which is the subject of this volume. The differences between this language and the former one are considerable. Firstly, for the Enochian texts, a translation is provided, a fact which right from the beginning makes it look more like a real language. Secondly, the Enochian language appears to be *generated,* in some way, out of the previous tables and squares of *Liber Logaeth* — generated, in fact, out of the earlier 'angelic' language.

Unfortunately, the details of how the Enochian language is derived from the squares is very unclear. Only for the very first call is the system given in detail, and the details are very obscure. We read:

'A. (Two thowsand and fortene, in the sixth Table, is) D
7003 in the thirteenth Table, is I
A in the 21st Table. 11406 downward
I in the last Table, one less than Number:
a word, Iaida.
You shall
understand, what that Word is before the Sonne go down.
Iaida is the last word of the Call.
H 49 ascending T 49 descending A 909 directly:
O, simply.
H 2029. directly. call it Hoath.'

[13 April 1584]

It is clear that the numbers do not, as some writers have claimed, give the 'row and column' of the table, nor can they give the absolute number of letters in the square (counting consecutively from the top left) as there are only 2401 squares (49×49) in each table of *Liber Logaeth,* with each word in the square not exceeding a dozen letters (and the majority much shorter); the numbers in the dictation, however, go as high as 312004.

We can conceive of various ways the letters of the Enochian language can have been taken out of the tables previously given to Dee and Kelley. It is possible, for instance, that the letters of the Enochian texts, joined in order on the squares of *Liber Logaeth,* may form geometrical figures or magical sigils; but there are so many letters to choose from that this approach has proved futile. Other attempts at decipherment, such as that put forward in *The Necronomicon,* London, 1978, researched by Robert Turner and David Langford, and introduced by Colin Wilson, are also unsatisfactory.

The letter-by-letter dictation of the Enochian language does account for some of the differences of this language from the earlier untranslated language. The 'new' language is less pronounceable than the old one, and it has awkward sequences of letters, such as long strings of vowels (*ooaona, mooah*) and difficult consonant clusters (*paombd, smnad, noncf*). This is exactly the type of text produced if one generates a string of letters on some random pattern. (The reader can test this by taking, for example, every tenth letter on this page, and dividing the string

of letters into words. The 'text' created will tend to look rather like Enochian.)

But not all Enochian is of this form; many of the words are very pronounceable, as we shall see. The words of the Enochian language itself stop short of having the fully random appearance of the names of God, and of angels and 'kings', that Dee generated from the letters on the squares of his 'elemental tables', that were given later by the spirits — names such as LSRAHMP, LAOAXRP, HTMORDA, ALHCTGA, AAETPIO, which look a lot less plausible, as words of a language, than anything in the Enochian texts.

It is also not completely certain that all the texts in the Enochian language were dictated by the letter-by-letter method. It appears that on at least one occasion Kelley (or the spirits) may have tried to speed up the process, only to be rebuked by Dee's insistence on letter-by-letter transmission. Dee tells Kelley that 'unlesse of this strange language I should have these words delivered unto us letter by letter, we might erre both in Orthography, and also for want of the true pronunciation of the words' (19 April 1584).

The nature of the Enochian language

No matter what the method of transmission was, there are certain observations that we can make about the Enochian language, in the texts that we have. We know something of the pronunciation, from the fact that Dee often wrote the pronunciation of individual words next to the Enochian text. And this Enochian text, written in the Roman alphabet, purports to be a transliteration of the Enochian characters of the text of the original book seen in Kelley's vision. As far as we can tell, each letter of the Roman alphabet transcription represents one Enochian character — which means that Enochian spelling, too, has 'hard' and 'soft' values for *c* and *g,* and combines letters such as *s* and *h* to make the *sh* sound. Very English behaviour for a language 'which Adam verily spake in his innocency, and was never uttered nor disclosed to man since till now' (21 April 1584).

If the phonology of Enochian is thoroughly English, the grammar is no less so. But here we are faced with one difficulty: the nature of the translation. The English rendering of the

Enochian calls is very free, often using five or six words where the Enochian has one; thus, the word for 'man' (or 'reasonable creature') is glossed as 'the reasonable creatures of Earth, or Man'. Proper names, such as *Idoigo* (one of the 'Names of God') are given translations: 'of Him that sitteth on the holy Throne'. Particles, prepositions, and pronouns are filled in where the sense requires them, but we do not know exactly what they are supposed to represent in Enochian; *moooah,* for example, is glossed as 'it repenteth me' — but it could just as easily be an active verb ('I regret').

Moreover, of about 250 different words in the Enochian texts, more than half occur only once, so that we have no real check on their form or meaning. Nevertheless, we can identify a number of different roots, often in quite distinct forms: *om* 'understand, know', *oma* 'understanding', *omax* 'knowest', *ixomaxip* 'let be known'. This is probably the most language-like, and least explicable, feature of Enochian. What is less certain, however, is how much the differences in the spellings reflect the grammar of Enochian; we find, for example, *caosg, caosga* 'earth', *caosgi* 'earth (accusative case)', *caosgin* 'than the earth', *caosgo* 'of earth', *caosgon* 'to the earth' — but are these really case endings, or just chance variants? The same case endings are not found from one noun to another, so that there are either a large number of different declensions (as in Latin or Greek), or else there are no case-endings at all. I incline toward the latter view.

The vocabulary elements of the language are probably arbitrary; certainly they do not seem to be directly derivable from anything in English, Latin, Greek or Hebrew. But in some cases we meet words we half recognise, with unfamiliar meanings: *angelard* 'thought' (from 'angel'?), *babalond* 'wicked, harlot' (from 'Babylon'?), *christeos* 'let there be' (from 'Christ'?), *levithmong* 'beasts of the field' (a blend of 'Leviathan' and 'mongrel'?), *luciftias* 'brightness' (from 'Lucifer'?), *nazarth* 'pillars of gladness' (from 'Nazareth'?), *paracleda* 'wedding' (from 'paraclete'?), *paradial* 'living dwellings', *paradiz* 'virgins' (both from 'Paradise'?), *salman* 'house' (from 'Solomon'?). (Note that most of the suggested origins are proper names, and are biblical — whatever conclusions may be drawn from that.) The remaining words do not seem to have any assignable etymology, though one can be

seduced by occasional plausible explanations, such as *micaolz* 'mighty' from Scots *mickle,* or *izizop* 'vessels, containers' from Hebrew אשישות *'ašišot* 'vessels'.

It is hard to be dogmatic about Enochian grammar. Verbs show singular and plural forms, and present, future, and past tenses, and have also some participial and subjunctive forms; but we do not have a full declension of any verb.
The fullest data is that for the verbs 'say' and 'be', as follows:

gohus	'I say'	*zir, zirdo*	'I am'
gohe, goho	'he says'	*geh*	'thou art'
gohia	'we say'	*i*	'he/she/it is'
gohol	'saying'	*chiis, chis, chiso*	'they are'
gohon	'they have spoken'	*as, zirop*	'was'
gohulim	'it is said'	*zirom*	'were'
		trian	'shall be'
		christeos	'let there be'
		bolp	'be thou!'
		ipam	'is not'
		ipamis	'cannot be'

Not much to build a grammar on. We can in addition identify some of the pronouns (*ol* 'I'; *ils* 'thou'; *tox, tbl* 'of him'; *tia* 'his'; *pi* 'she'; *tibl* 'her (acc.)'; *tiobl* 'in her'; *tilb* 'of her'; *z* 'they'), a few more verb forms, and four ways of expressing negation (*chis ge* 'are not'; *ip uran* 'not see'; *ri-pir* 'no place'; *ag toltorn* 'no creature'). But it is apparent that there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. The grammar further suggests English with the removal of the articles ('a' and 'the') and the prepositions — and with a few irregularities thrown in to confuse the picture.

The order of words is also strongly English. A phrase such as *adrpan cors ta dobix* 'cast down such as fall' is pure English in its order, and can not idiomatically be duplicated in four words with these meanings in any other European or Semitic language.

However, this language with an English base was not dictated in English-speaking surroundings, but in Cracow in Poland —

part of Dee's six-year absence abroad, living on foreign patronage. (Kelley never returned to England.) But it would be futile to look for Polish influence in Enochian — especially as all the scholars with whom Dee and Kelley were in contact spoke Latin.

There is one aspect of Enochian 'grammar' that remains totally inexplicable: the number system. Throughout the Calls, various numbers occur, and with a certain amount of extrapolation it seems possible to identify most of the numerals from 'one' to 'nine':

0 — T
1 — L, EL, L-O, ELO, LA, LI, LIL
2 — V, VI-I-V, VI-VI
3 — D, R
4 — S, ES
5 — O
6 — N, NORZ
7 — Q
8 — P
9 — M, EM
10 — X

However, the system that generates the remaining numbers is a complete mystery. A full list of the numbers occurring in the Enochian Calls is given here:

12 — OS
19 — AF
22 — OP
24 — OL
26 — OX
28 — OB, NI
31 — GA
33 — PD
42 — VX
456 — CLA
1000 — MATB
1636 — QUAR
3663 — MIAN
5678 — DAOX
6332 — ERAN
6739 — DARG
7336 — TAXS
7699 — ACAM
8763 — EMOD
9639 — MAPM
9996 — CIAL
69636 — PEOAL

The test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system.

The pronunciation of Enochian

As the texts dictated in Enochian consist of a series of 'Calls', or invocations of supernatural beings, it was clearly necessary for Dee and Kelley to know how the words should be uttered; in most magical systems, a slight error in the text of a spell or invocation is regarded as potentially leading to disastrous consequences. Accordingly, Dee was in the habit of writing the pronunciation of the Enochian words alongside the text. If Kelley dictated the words letter by letter, he must have provided the pronunciation of the whole word immediately afterward.

To make these observations on pronunciation, Dee had to make shift with the ordinary English alphabet; he had no system of phonetic notation. But his intention is usually quite clear. He writes *dg* when he means 'soft *g*' (as in *gem*); and *s* for 'soft *c*'; and he indicates in some places that *ch* is to be pronounced as *k*. He marks the stressed vowels in most words. Sometimes — but not often — he indicates that a letter is to be given its pronunciation in the alphabet — thus *ds* is to be pronounced 'dee ess', and *z* in a few instances is given the pronunciation 'zod'. (The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them being 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name.) In more difficult cases, he gives examples from English, thus, *zorge* is said to be pronounced to rhyme with 'George', and *ul* to be said 'with such sound to U as we pronounce yew, whereof bows are made' — that is, *ul* is pronounced like 'Yule'.

With all of these instructions we can get a fairly good idea of how Enochian sounded to Dee and Kelley. We have to make allowances, of course, for the fact that the two men spoke English of more than four centuries ago — and also that, while Dee came from the Midlands, Kelley came from Worcestershire, at a time when the dialect variations in England were greater than they are now. Fortunately, linguists are in the possession of sufficient evidence — in the forms of pronunciation guides in schoolbooks, rhymes, misspellings, and the like — to establish the pronunciation of most forms of Elizabethan English with a high degree of accuracy (passages of Shakespeare, for instance, have been published in phonetic transcription, representing Shakespeare's own pronunciation).

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general view of how the spelling system of Enochian worked:

Letter	Pronunciation
A	— long (stressed), as in *lah-di-dah*
	— short (unstressed), as in French *patte*
B	— usually as English *b,* but silent between *m* and another consonant, or after *m* finally
C	— as *k* before *a, o, u* (with some exceptions)
	— as *s* before *i, e* (with many exceptions), and in clusters of consonants (*noncf=nonsf*)
CH	— as *k* in most positions, but as *ch* finally
D	— as *d* in all positions
E	— when stressed, as in French *fee*
	— when unstressed, as in *bed*
F	— as *f* in all positions
G	— as (hard) *g* before *a, o, u*
	— as *j* before *i, e,* in final position, after *d,* and in clusters of consonants
H	— as *h* in most positions (except in combinations *ch, ph, sh, th*); silent after a vowel, but the vowel is lengthened
I	— when stressed, as in (French) *machine*
	— when unstressed, as in *bit*
	— in combinations: *ai* as in *fly; ei* as in *eight; oi* as in *boil*
	— as *y* in word-initial position before a vowel (*Iad=Yad*)
K	— as *k* in all positions
L	— as *l* in all positions
M	— as *m* in all positions
N	— as *n* in all positions
O	— when stressed, as in French *mot*
	— when unstressed, as in *not*
	— in combinations: *oi* as in *boil; ou* as in *bout; oo* as in *fool*
P	— as *p* except in combination *ph*
PH	— as *f*
Q, QU	— as *kw* (*qu* in *quick*) — but the word *q* is pronounced *kwa*
R	— as *r* in *right* (but may be rolled)
S	— usually as *s* in *sit*
	— sometimes *z,* in places where this is more natural in English (*lrasd=elrazd*)
SH	— as *sh* in *ship*
T	— as *t* except in combination *th*
TH	— as *th* in *thank*
U	— as *oo* in *boot,* or *u* in *put*
	— in initial position as *yew*
	— as *v* or *w* before another vowel, and in word-final position
X	— as *x* in *fox*
Y	— as *y* in word-initial position before a vowel
	— as the letter I before a consonant, and in word-final position
Z	— as *z* in *zoo;* in a very few words, as *zod*

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above; C and K are expressed by a single letter, as are I and Y, and U and V. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity; perhaps Dee was interested in spelling reform.

Using the punctuation guide above, we can transcribe the beginning of the Call of the Aethyr LIL (as given on page 266) into an approximate phonetic representation:

> Mádriaks di-es praf lil kis miká-olz sánir ka-ózgo od fisis balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz...

As we shall see below, Enochian acquired a very different pronunciation when it came to be used in nineteenth-century magical rituals; but for the moment we are concerned with Dee and Kelley.

Dee and Kelley — the last years

Throughout the remaining years of the association of Dee and Kelley we have, in the record of the seances, a fascinating documentation of the character of the two men, which is relevant to any judgment we may wish to form on Enochian. Though the diaries give only the viewpoint of Dee, the characters of both men come through clearly. Dee is credulous, and willing, usually, to give the spirits the benefit of the doubt; but he keeps a close watch on them too, and queries them when he catches them out in a discrepancy. (The spirits chide him time and time again for asking so many questions — awkward questions.) Kelley, on the other hand, is often surly, and largely uninterested in what the spirits are transmitting through him, except where he sees a chance to find out how to work his alchemical powder, and turn base metal into gold. On one occasion, apropos of nothing, he interrupts the girl-spirit Madimi with the question: 'Canst thou, Madimi, lend me a hundred pounds for a fortnight?' — only to be told, roughly enough, that 'I have swept all my money out of doors'.

Kelley apparently wanted the money in order to clear out, and abandon Dee. A few days before this request, on 29 June 1583, the spirits, speaking through Kelley, warned Dee about this intended departure. The warning was in Greek, which Dee understood well enough, but Kelley certainly did not; he says to the spirit Madimi: 'Unlesse you speak some language which I understand, I will expresse no more of this Ghybbrish'. Madimi also announces: 'It is the Syrian tongue you do not understand it'; can Kelley be trying to throw Dee off the scent here? This episode provides evidence of Kelley speaking yet another language he could not know consciously — and here, if we are to believe that he faked the episode, we must still endeavour to explain how or where, in London at that epoch, he could have learned the necessary Greek phrases. (Kelley was even supposed to be ignorant of the Greek alphabet; in his regular diaries, Dee used to write English in Greek letters, whenever he had something to hide from the prying eyes of Kelley. I am not entirely convinced, however, that a sharp man like Kelley would not have penetrated this device.)

Kelley perhaps wished to leave because the first date announced for the performance of the 'Enochian' magic (August 1583) is close at hand, and he does not want to be around in case it is a

fiasco; but it is still hard to see why (and how) he would deliver a message against himself in a language he did not know.

Be that as it may, Kelley is persuaded to stay (with a pay rise), and the spirits continue their instruction. They dictate pages of letters and symbols which seem to lead nowhere, and fill up even more pages with vague prophesying that resembles the sermons of a third-rate evangelical preacher. Their practical knowledge tends to be earthly rather than supernatural, and they have read the same books as Dee and Kelley. (For example, the spirits dictate a list of 91 parts of the earth, ruled by 91 'princes', in the Enochian system of magic; Kelley turns up next day and announces, in some agitation, that the complete list can be found in 'a book of Agrippa's'. The question that immediately arises is: did Kelley make this announcement to forestall a discovery that Dee would eventually make?)

The spirits show many of Kelley's limitations, in imagination and thought; and they tend to identify the many books on Dee's shelves by the characteristics of their bindings, and not by their titles or contents. They have also been poking around in the hidden recesses of the house: on one earlier occasion they announce their knowledge of a record of Dee's seances with previous mediums. Dee had stuffed it up the chimney in an attempt to hide it from Kelley.

On at least one occasion, Kelley can be shown to have falsified the spirit doctrine for his own ends. Almost at the end of the *Libri Mysteriorum,* on 18 April 1587, we find recorded that on the previous day (at a time when Dee was not present) Madimi had suggested to Kelley that the two men share their wives in common — the attractive young Jane Dee, and the almost unknown Joanna Kelley. Dee queries this, and the spirits dictate, as confirmation, a string of numbers in what turns out to be a very elementary cipher. The 624 letters of the large square (24×26) of the 'Elemental Tables' dictated some time before are numbered from 1 to 624, each number designating a letter. The letters dictated spell out the following message in Latin:

> 'Cara tibi uxor, carior tibi sapientia, carissimus tibi ego. Electus tremis, ac hesitando peccas: Noli igitur [hesitare] ad genium, et carnem sapere; sed obtempera mihi: ductor

enim tuus sum, et auctor spiritus omnibus. Hec omnia a me sunt, et licita vobis.'

Which reads:

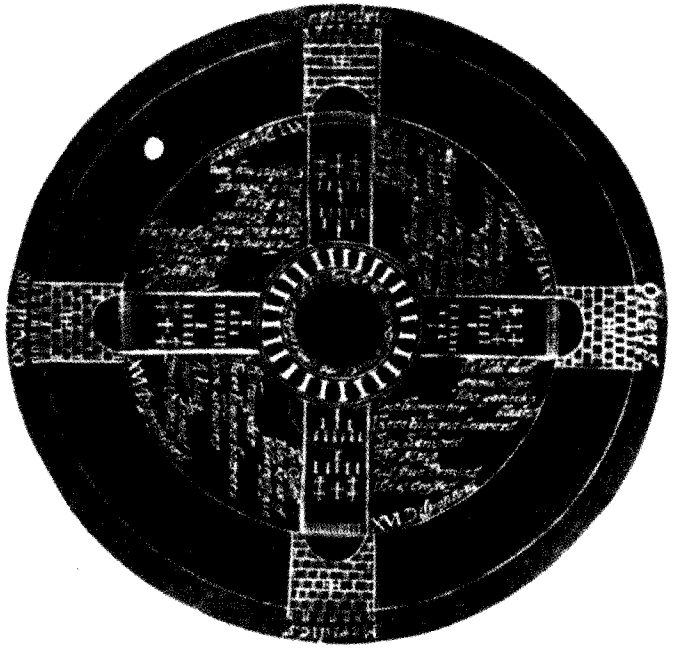
> 'Dear to you is your wife, dearer to you is wisdom, dearest to you am I. Though chosen, you tremble, and in hesitating you sin. Do not therefore [hesitate] to know the mind and the flesh; but obey me, for I am your leader, and the creator of all spirits. All these things are from me, and are permitted to you.'

(The Latin text is that yielded by the cipher, with a few literal errors silently corrected. There should be another verb — perhaps *hesitare* — after *igitur,* and *spiritus omnibus* should probably read *spirituum omnium;* but Kelley's Latin was always shaky. For example, the Casaubon edition of the Dee-Kelley seances has *auctor spiritus omnium* at the end of the penultimate sentence — which we could translate, somewhat facetiously, as 'I am the ghost-writer of all'.)

The cipher shows a number of minor errors — apart from the major fault that most of the numbers are one out; Dee's marginal note is 'I perceive that commonly one is to be abated of the number'. It would require a great deal of credulity to ascribe such an error to the angels, rather than to Kelley.

The wife-swapping episode took place, in spite of the attempts of some biographers of Dee to suggest that it did not. In the original manuscripts there is a section, heavily erased and barely legible, recording the seance of 23 May 1587 — the morning after the wife-swapping. The spirits ask Kelley: 'Was thy brother's wife [Jane Dee] obedient and humble unto thee?' — and Kelley replies: 'She was'. Dee returns the same answer concerning Joanna Kelley.

Dee's association with Kelley, and apparently also with the Enochian angels, ended shortly after this episode — perhaps the tensions in that household of two British couples in Bohemia were becoming too much to bear, and Kelley set himself up as an alchemist in a separate establishment. Nevertheless, the Dees did not leave for England until March 1589, arriving there in December of that year. Kelley stayed on at the court of Emperor Rud-



A gold disc engraved with the four Watchtowers shown to Kelley in a dream. (Courtesy of the Trustees of the British Museum).

olph in Prague, and died there in 1595 — under obscure conditions. (The usual story is that he was imprisoned for failing to produce alchemical gold, and fell from a tower when trying to escape.) Kelley was forty at the time — but on 21 August 1584, the angel Uriel had promised that he would live till eighty-seven (and Dee till a hundred and twenty-two). Not even angels are right all the time.

Dee died in poverty in England in 1608, at the age of 81. There is no record of any seance with Kelley after the wife-swapping incident; both men appear to have had enough of the angelic communications. In later life, however, Dee did record a few more attempts of his own; there is a record of a seance in 1607, which is concerned with such mundane matters as his penury and his 'bleeding fundament'. The fantastic angelic revelations seem to have departed with Kelley, and there is no evidence that Dee ever made any use of the Enochian system of magic which he was at such pains to receive.

Judgment on the spirits

What are we to make of all this? Can we accept the spirits at face value, or must we, in a rational age, look for some other explanation? If we insist on a prosaic rationale, there are only two possible candidates for the dubious honour of having fabricated the whole series of spirit-communications: John Dee and Edward Kelley. It was rare for anyone else to be present at the seances, except on a few occasions when Jane Dee and Joanna Kelley turned up to query the wife-swapping incidents.

The spirits, incidentally, show a marked anti-feminist attitude. On 21 March 1585, they rebuke Jane Dee, who has put in a petition for more housekeeping money, 'because she is a woman', and on 23 May 1587 (the morning after the wife-swap) a spirit calling herself 'The Daughter of Comfort' says: 'Disclose not my secrets unto women'.

Dee could certainly have fabricated the whole record. He had the knowledge to do so, and the diaries are in his handwriting; and he delighted in playing with magic squares, circles, and sigils. But such a suggestion must founder on the question: why on earth would he have done so? Only a man clinically insane — and Dee was certainly not that — would have filled many hundreds of

pages, covering more than two decades in all, with a private fantasy that became revealed to the world only by accident. The records of the seances were never intended for publication; Dee had enough experience in his life of the dangers of appearing to be a magician, without adding fuel to the fire by making public his actions with spirits. (Already in 1583 a mob, disturbed by his reputation for trafficking with spirits, had raided his house in Mortlake, and destroyed a large part of his library.) Moreover, no-one can read the spiritual diaries, which on internal evidence were written down at the seances themselves, or very soon after, and doubt the sincerity of Dee himself believing in the reality of the spirits.

I think, therefore, that we can acquit Dee of any deliberate fraud or mystification in this matter. It is not so easy to acquit Kelley. All we know of him (and that is not in fact a very great deal) suggests that he was an occult charlatan, an opportunist looking for ways to make a 'quick quid'; and we have seen him on a number of occasions inject his own personality into the spirit communications. He had motive enough; not only the £50 a year he was paid by Dee as a retainer, but also, perhaps, pride in being able to create a magical system that would be accepted by a credulous old man, the opportunity to use Dee's library and alchemical laboratories, the chance to bask in Dee's reflected glory, the perks of free travel on the continent, and the freedom to make a pass at Jane Dee. And even in this last motive there may be more than meets the eye: there could well have been a homosexual component in Kelley's attachment to Dee. Kelley married late, and only when the spirits advised him to, admitting that he himself 'had no natural inclination thereto'; and it is a well-established psychological fact that the attraction of a man for a member of his own sex may manifest itself in a desire to possess the beloved's wife, if the beloved himself is not accessible.

But did Kelley have the knowledge to create all his spirit revelations? The Enochian system shows a much deeper knowledge of the qabalah than Kelley would seem to have possessed — but not necessarily more than he might have been able to glean by a surreptitious reading of Dee's books. Nevertheless, there is a remarkable consistency about the whole system, which for Kelley to have invented would argue a phenomenal memory, or the keep-

ing of notes (which would have been hard to conceal from Dee). The Enochian Calls, for example, are translated in their entirety often days after the original dictation: could Kelley have carried all this in his head, or on pieces of paper small enough to escape Dee's attention? (During the sessions of 14 May 1584, and on some other occasions, the spirit communications become very garbled — is this an indication of Kelley getting his notes out of order?)

Kelley's predictions of future events, and the production of the warning in Greek, also need to be accounted for, in any explanation. In favour of the Kelley-fraud hypothesis, however, is the fact that the communications of the spirits, though consistent, do change over time; and the 'system' tends to fall into watertight compartments. There is little real relationship, for instance, between the earlier *Heptarchia* system of the 49 Good Angels, and the later *Claves Angelicae* system of the Enochian tables. The latter is more thorough-going, and, as we have seen, the associated language is more convincing: can Kelley have got better at producing what was required of him, as time went on? He must have learnt a great deal from living in close contact with Dee, and Dee's credulity would blind him to slight internal contradictions. (Dee does, as we have seen, query inconsistencies as he finds them; but there could have been others that he did not record, perhaps subconsciously repressing them. We have after all only *Dee's* record of the seances.)

Perhaps Kelley was just feeding Dee's own fantasies back to him. Or perhaps again he may have been picking up Dee's subconscious thoughts, by some kind of ESP, and elaborating on them. Or perhaps, after all, the spirits were all they said they were, and the Enochian system of magic is the most powerful of which we have a record in the English language. The reader is invited to make his own judgment; mine appears in the conclusion to this chapter.

Is Enochian a cipher?

One further possibility remains to be considered: that the Enochian texts are really a cipher, and that some other message is concealed in them. The suggestion was first made by Robert Hooke in a lecture to the Royal Society towards the end of the

seventeenth century, and has been resurrected by Richard Deacon, a modern biographer of Dee (*John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I,* London, 1968). The possibility cannot be immediately discounted; Dee was familiar with ciphers, and had the mathematical sophistication to develop systems to a high degree of complexity. We have noted already two clear-cut instances of cipher in the spiritual diaries: the decipherment of Kelley's treasure-manuscript, and the cipher of the wife-swapping incident. There is another cipher in the diaries that should be mentioned, as an instance of the tortured nature of some of the spirit communication, and as evidence of the types of ciphers then employed.

The communication was received by the magicians in the first part of 1585. A figure of an old man appears and reads in a book of 'Ivory bone' a text interspersed with odd words and garbled syntax:

> 'Take of your Dlasod dignified, and *Luminus,* or from due degrees. Gather or take fiery degree... Notwithstanding, work it diverse dayes multiplying four digestions... And double then Dlasod, and thy... *Rlodnr*... For, until thou watch so continuing it, a holy hour descendeth... Of every work there ascendeth one Audcal, and so every Law *Rlodnr*... And purpose Dlasod, take a *swift* Image, and have the proportion of a most glorious mixture *Audcal* and also *Lulo.* Continue and by office seek *Rlodnr* backward by the red digestion. But he by the common or red *Darr* doth gather most ripest work, purge the last fortene well fixed. Then the four through your [*Rlodnr*]...*Roxtan* finished more together at the lower body by one degree... by *you* for him hold it, for him in one of them...until of the last thing...In him become his red and highest degree of his resurrection through coition... After a while I come again... There is the whole work.'
>
> [17 January 1585]

This is, of course, gobbledygook; but the next day a string of figures is dictated, which are to be set over the words, and then the words arranged in their appropriate numerical order. In spite

of many errors in the transmission, Dee finally works it out, and the entry for 20 March 1585 prints the corrected plaintext:

> 'Take common Audcal; purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed, a most red and luminous body, the Image of Resurrection.
>
> Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal: and there gather him.
>
> Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more than the highest.
>
> So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.
>
> But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.
>
> Take hold.'

This is still obscure, but it is now recognisable as an alchemical text, for preparing alchemical gold. Levanael appears and explains that *Audcal* is 'gold', *Dlasod* is 'sulphur', *Roxtan* is 'pure and simple Wine in her self', *Lulo* is 'Tartar, simply of red wine' or mother of vinegar, *Darr* is the philosopher's stone, and *Rlodnr* must be something like 'furnace' — but there is no key to the formation of these strange words.

Perhaps it was the practical application of this strange formula that gave Kelley his reputation as an alchemist able to transmute base metal into gold, a reputation that got him the position of alchemist at the court of the Emperor Rudolph. But in any case we can see that the angelic spirits were not averse to using cipher when the need arose.

Nor, of course, was Dee, even if he were not acting as a 'secret agent' of Queen Elizabeth abroad. Many years before, he had acquired a manuscript copy of Trithemius' *Steganographia,* forty years before it was first printed; and this work not only deals with

various cipher systems, but also contains a 'mystical language' (in reality a fairly simple cipher) that in some ways resembles Enochian. What Dee thought of this book is contained in a letter to Sir William Cecil from Antwerp, dated 16 February 1563:

> 'Allready I have purchased one boke, for which a thousand Crownes have ben by others offred, and yet could not be obtained. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greather than the fame thereof is spread... A boke for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledge, none could be meeter, or more behofefull.'

But the various keys of Trithemius do not work on either of the mystical languages produced by Kelley. The whole Enochian system, with its complexity of squares filled with letters, would seem to lend itself to both transposition and substitution ciphers of all kinds; yet checks of some of the more likely possibilities have yielded nothing worth following up. There may be a cipher in the first set of untranslated invocations that Kelley produced initially (but then these invocations would not look so much like glossolalia), but I do not believe there can possibly be cipher in the Enochian Calls. Let us see why not.

The Enochian Calls, as we have seen, are accompanied by a translation. If this translation is genuine, then the Calls must represent the enciphered version of this translation, in English or some other plausible language. And, since the words of the Enochian text occur consistently with the same translation, the only kind of cipher possible is substitution (whether simple or polyalphabetic). Transposition ciphers, and ciphers with polyalphabetic substitution, just would not yield the same 'word' consistently.

But simple substitution cannot have been used in the Calls, or they would have been cryptanalysed by now. Simple substitution in any of the likely languages (let us say for argument Latin, Hebrew, Greek, English, or any common European tongue) is completely transparent — and how much more so when the translation is available! Take the word ROR, for example, meaning 'sun', if this were a word in a simple substitution cipher, it must

represent a three-letter word in which the first and the last letters are the same. The best candidate is Hebrew שמש meaning 'sun'; but substituting the value of these letters in other words (*e.g.* R in GRAA 'moon') does not yield any further Hebrew words. We could perhaps assume a form of multiple substitution, and try English *sun* or Latin *sol* for ROR, and English *moon* or Latin *luna* for GRAA. The reader is welcome to try this; he will find it leads nowhere. Perhaps even more conclusive, however, is that the letter-frequencies per thousand of the Enochian Calls (as calculated by computer) do not produce a graph resembling that of the letter-frequencies for any of the languages under consideration.

But the most damning case against cipher is the fact that there is a translation at all. What would be the point of writing a text in an elaborate cipher, and then writing the plaintext underneath? It is barely possible, of course, that the translation is a mere blind, and that the Calls contain a totally different enciphered text. But there is a difficulty in this too; it would be extremely difficult (though not entirely impossible) to construct a workable cipher that would first encipher one text, and still yield a consistent 'pseudo-translation' as another text. But Enochian is far too much like the language its translation represents for this to be very likely.

Further, if the magical languages and the squares do contain a cipher, why bother to surround it with all the other material from the spirits: prophecies, dictation, general talk, and indication of breaks for dinner? If Dee had wanted to write messages in cipher, for his own use, he could have done so without creating this elaborate fiction.

I think, therefore, it is possible to assert, with a high degree of confidence, that there is no cipher contained in the 'angelical' language, or in the Enochian Calls.

The later history of Enochian

The use of Enochian as a language after the death of Dee and Kelley, and of the related system of magic, cannot yet be fully documented. But as interest in Dee continues to our own day, it is relevant to sketch in some of the main developments.

Dee died in 1608, in the odour of sanctity, and was buried in the

chancel of the church at Mortlake, near his house. Kelley, as we have seen, was already dead. If any of Dee's acquaintances or family — perhaps his son, Arthur Dee, who had once tried to serve as a medium for his father, and later became an alchemist in his own right — continued with the practice of Enochian magic, it was without the seance records, which in the second half of the seventeenth century turned up, rather surprisingly, in a secret drawer of a cedarwood chest that had belonged to Dee.

The papers were discovered in the chest in about 1662 by the wife of a certain Mr Wale. He subsequently gave them to Elias Ashmole in exchange for a copy of the latter's book on the Order of the Garter.

Elias Ashmole (1617-1692) was apparently fascinated by their contents, spending a great deal of effort on reconstructing the Enochian system of magic from the often difficult text. He was probably the first man after Dee to attempt to make contact with Dee's angelic spirits, in a series of seances extending from 1671 to 1676.

As the founder of English freemasonry, Ashmole may have had an even greater significance, in introducing the Enochian system into esoteric freemasonry, and into the English occult tradition in general. However, we do not know for certain whether he did or not, for it is to be some two hundred years before Enochian is mentioned publicly again. It seems that some of the nineteenth-century freemasons with occult interests (such as Frederick Hockley and Kenneth Mackenzie) may have been aware of the Dee manuscripts (by then in the British Museum), but it is unlikely that Enochian magic played any part in masonic rituals.

It was to be another Mason and antiquarian who brought Enochian back into English occultism: Wynn Westcott (1848-1925), one of the founders (in 1888) of the highly influential occult Order of the Golden Dawn. It was certainly Westcott who introduced into the Order the complex system of 'Rosicrucian chess', a divination system blending the Enochian system with Egyptian god-forms and Indian four-handed chess (Chaturanga), on which last Westcott was an expert.

The Enochian Calls, and the general system of Enochian magic, were required subjects of study for the Golden Dawn grade of Adeptus Minor — though it seems that few members of

the Order ever knew much about them. Most of the original material (first made publicly available in detail by Israel Regardie in his book on the rituals of the Golden Dawn in 1937-40) is by Westcott, but some notes were also included by Westcott's co-founder of the Order, S.L. MacGregor Mathers. An interesting development is the description of a special pronunciation for Enochian. The advice of 'Sapere Aude' (Wynn Westcott) is as follows:

> 'In pronouncing the Names, take each letter separately. M is prounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.
>
> 'NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.'

The note by 'S Rioghail Mo Dhream (MacGregor Mathers) describes essentially the same system, but with some idiosyncratic viewpoints:

> 'Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.
>
> 'Also 'Y' and 'I' are similar, also 'V' and 'U', depending whether the use intended be vowel or consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi.'

The Egyptology is that of the nineteenth century, and we may suspect that this pronouncing system is of the same period; certainly it is not, as we have seen, the pronunciation used by Dee and Kelley. But it is a practical system for coping with some of the consonant-clusters of the Enochian language, especially the divine Names. In use, the system was modified somewhat; thus, *saanir* 'parts' was apparently pronounced as 'saanire', and not — as the instructions above would suggest — 'Ess-ah-ah-en-ee-reh' or something similar.

The occultist Aleister Crowley took the Enochian system very seriously, and published the text of the Calls, together with the details of making the Enochian magical tablets, in his publication *The Equinox* (1909-1913). His version of the Calls is given in his interpretation of the the expanded Golden Dawn pronunciation; the Call of the Aethyr LIL opens:

> 'Madariatza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelezoda...'

(Compare this with the reconstructed 'original' pronunciation given above, page 47.)

Crowley's own experiences with the Angels of the Aethyrs were also published in the *Equinox,* and also later as a separate book, *The Vision and the Voice;* but it is not generally known that he also composed a set of additional conjurations in the Enochian language. These are published in his edition of MacGregor Mathers' translation of the *Goetia* or *Lesser Key of Solomon* — but are omitted from many current editions. This additional Enochian material of Crowley's, be it spirit revelation, inspired re-creation, or linguistic dilettantism, tends to use the words of Enochian found in the Calls, but with some extended meanings and a few apparently original words. A specimen, from the invocation entitled 'Ye constraynte':

'Od commemahé do pereje salabarotza kynutzire
'And I bind thee in the fire of sulphur mingled
fabaonu, od zodumebi pereji od salabarotza:
with poison and the seas of fire and sulphur:
niisa, eca, dorebesa na-e-el od zodameranu
come forth, therefore, obey my power and appear
asapeta vaunesa komesalohé.'
before this circle.'

Since the time of the Golden Dawn and the various later Orders in one way or another related to it — for details of which see Francis King's book on *Ritual Magic in England* — various occult groups have attempted to use the Enochian system to try to establish contact with the spirits seen by Kelley. Some have claimed success, in the form of new Enochian material (both language and magical formulas) that is not for profane ears. It is difficult to judge such claims until they appear in print — but one simple test that can be applied is to ask the adepts if they know the Enochian word for 'seven'.

One group that is known to be using the Enochian Calls is the Church of Satan, headed by Anton La Vey in California. La Vey's *Satanic Bible* prints the Enochian Calls, in a form that makes it quite clear that they are taken from Aleister Crowley's version — but he substitutes the name 'Saitan' wherever the original has 'Iaida' ('The Highest'), and makes other minor modifications in the translation: 'Lord of the Earth' for 'God of Justice', and 'King of Hell' for 'The Highest'. Whether Dee's spirits still respond, I do not know.

Dee's spirits have recently been associated with those from another source, the essentially Sumerian and Akkadian demons of the *Necronomicon,* a fictitious work invented by the American fantasy writer H.P. Lovecraft. In all there have been in excess of half a dozen 'editions' of this title, all of different content: of which the *Necronomicon,* Barnes Graphics, New York, 1977 has drawn on Sumerian and Akkadian sources. In the edition of the *Necronomicon* published by Neville Spearman, London, 1978, there is a purported translation of Dee's *Liber Logaeth.* Readers who have followed this introduction so far will be able to assess the validity of the supposed translation for themselves — but it is

a long way from ancient Sumeria to Dee's London, and there is not much evidence that H.P. Lovecraft had more than a fiction writer's knowledge of either.

Occult groups which have been known to use the Enochian system in recent years include, in London, the Order of the Pyramid and the Sphinx, and the Aurum Solis; in the Midlands, the Order of the Cubic Stone; and elsewhere the Luculentus Astrum. It is hoped that the material in the present book may be of assistance to them, and to all such groups who are pursuing researches in this area.

Conclusion

In the preceding pages, the arguments for and against regarding Enochian as a genuine language, and for and against accepting the reality of the angelic spirits supposedly contacted by Dee and Kelley, have been put at some length. I do not think anyone can afford to be dogmatic in this area. As a scholar, I am by temperament inclined to doubt wherever doubt is possible; but I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic. And I have no particular reason to disbelieve them.

I believe, myself, that a combination of factors produced Dee's angelic communications. I am sure that Kelley went into genuine trance states, in which he saw visions which he faithfully reported; but I am equally sure that at least on some occasions he consciously elaborated on those visions, and at times even invented them, and fabricated messages from the spirits, for his own ends; and that he used, consciously and unconsciously, any information that he picked up from Dee, and relayed it back to him.

Nevertheless, there may be genuine revelations at the core of his reported visions. But I think that real angels would speak a more euphonious and more consistent tongue than Enochian, that they would not make mistakes, and that they would have more of import to transmit to man than the interminable outpouring of 'Enoch his boke'. Shakespeare's Macbeth claimed of his witches that 'they have more in them than mortal knowledge'; it would be hard to make the same claim for Dee's angels. Their limitations are those of Kelley; their occasional sublimities, those

of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.

The element of doubt remains, however, and therefore it is not surprising that in the 27th Invocation to the Good Angels, we find, in the words of the first angelical language, the sequence:

'. . . lafet vncas laphet vanascor torx glust hahaha. . .'

The spirits may well have the last laugh.

Donald C. Laycock
Canberra, December 1978

SCOPE AND PLAN OF THE DICTIONARY

This dictionary is intended to allow the reader to find the basic meaning of any Enochian word used by Dee (both in his original manuscripts and in the printed version of Casaubon) to which at least a tentative meaning can be assigned. In addition, a few words which are clearly Enochian, but to which no meaning can be assigned at present, are included with the gloss 'meaning unknown'.

The Dictionary also includes Enochian words, principally (but not entirely) from versions of the Enochian Calls, from the following sources (for which see Bibliography):

GD The Golden Dawn: text of the Calls, with additional variants as used in the rituals, and some angelic and holy names.

AC:C Aleister Crowley's version of the Calls, with additional magical data, as published in *The Equinox,* Vol.I, Nos.7 & 8.

AC:VV Enochian words (some of them not from Dee) as used by Aleister Crowley in his invocations of the Aethyrs in *The Vision and the Voice.* (Note: in this book Crowley uses other magical languages which have no connection with Enochian. These have not been included.)

AC:G Variants of Enochian words in the goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia.* (Note: only rarely are these words not identifiable with the words of Dee's Enochian; but there are many misprints and mistranslations.)

Another source of Enochian vocabulary, La Vey's *Satanic Bible,* was examined, but the Enochian here follows AC: C exactly, with only two additional misprints (*mamao* for *momao,* and *gianai* for *ginai*) which were thought too insignificant to include in the Dictionary. However, this publication is remarkable for the liberties it takes with the English text of the Calls, as well as omitting, for some odd reason, all the numerals of the original text.

Words which do not have a source given them in the Dictionary are all from Dee; occasionally a form is identified as C (Casaubon) when it does not tally with the manuscripts. The words from the Calls, which are of course the most important source of Enochian, are provided with an indication of pronunciation, as far as can be determined from Dee's notes, and from the principles outlined in the chapter on Enochian. There remain many uncertainties, however, and some readers may prefer to use the pronunciation as suggested by the spellings of Aleister Crowley or the Golden Dawn rituals, as this now has a relatively long occult tradition.

In giving the pronunciation, the rule has been followed of 'consonants as in English, vowels as in Italian' — this means *u* as in *put,* not (Southern British English) *but.* Long vowels are marked with a bar over them (a, i), and the English murmured vowel (as in the last syllable of *father*) has been represented by ë when no other symbol would do; but it would also be possible to pronounce all sequences of *er, ir* and *ur* as *ër* wherever they occur. Note that the *r,* in Dee's time, would have been pronounced everywhere it occurred; a light Scottish burr sounds good, but an American *r* will suffice.

A note must be added on *zod,* which is frequent in the Aleister Crowley versions of Enochian words. This was simply a short-lived Elizabethan word for the letter *Z* (which we now call *zed* or *zee*). As the letter was used less frequently in Elizabethan English than now, but had a high frequency in Enochian, Dee would often write *zod* over the letter *z,* to remind himself that it was not to be spelt *s.* I think that only rarely did he intend this to suggest a pronunciation with *zod.*

Another characteristic of Elizabethan usage was the (to us) inconsistent writing of *u* and *v,* and to a lesser extent *i* and *j.* Dee almost invariably writes *v* at the beginning of words, and *u* in the

middle, whether *u* or *v* (of modern English) was intended. With regard to *i* and *j,* he almost always writes only *i; j* appears only as capital *I* or *J,* and at the end of words (mostly Latin). These Elizabethan habits in the spelling of Enochian have given rise to some odd-looking words, such as *vnchi* (where we would now write *unchi*). These anomalies have been regularised in the Dictionary, according to modern spelling conventions.

Also, in accordance with the values of the Enochian alphabet given by Dee, *U* and *V* are placed together in the Dictionary, as are *I* and *Y.* However, *J* is placed with *G* rather than with *I,* since the only Enochian words that have ever been spelled with *J* are the Aleister Crowley versions of words beginning with 'soft g'. Similarly, *K* is included with *C.*

Enochian variants that differ *only* in these spelling alternations (such as *u* for *v*) are not always included separately. Nor are variants that differ only in the use of capitals, hyphens, or spaces. Thus, the reader who has encountered, in Aleister Crowley's *Goetia,* the word *dari-lapa,* will only find listed *darilapa* (which also occurs in the *Goetia*). It is not expected that this will cause the reader any inconvenience in finding words.

All variants are cross-referenced to the best possible form of the word as used by Dee, as far as this can be determined; but where there are many Dee variants, these are usually to be taken as all equivalent.

A few variant words are to be found a line or two away from their true alphabetical place, to avoid multiplying cross-references; thus *butamonu* occurs within the entry *butmon,* and not before it. This should not cause inconvenience; if a word is not found at its strict alphabetical place, simply look a line or two higher or lower.

Variants that appear to arise from miscopying or printers' errors are marked with a following asterisk: thus *coasg** (for *caosg*). Such errors are frequent in all previously published works containing any Enochian material; it is to be hoped that the printer treats this work better.

A fairly comprehensive list of divine and angelic names, mainly from Dee's magical manuscripts, is included, but the reader is warned against regarding this list as complete, in the sense of giving the key to the complete Dee magical system. Only those

names actually used by Dee (and, preferably, those used with some frequency) are included. The texts contain instructions for generating many additional names, from the various Enochian tables, but no names have been *generated* for this Dictionary. Also, a large number of angelic names that are given in the Golden Dawn rituals are omitted, as these appear to have been created from the tables in ways not intended by Dee. In addition, only the barest outline of the nature and functions of the various spirits can be given in the Dictionary. The publisher of this volume will be bringing out a complete guide to Enochian magic at a later date.

The Enochian Letter at the beginning of each part of the Angelic-English section of the Dictionary is reproduced in facsimile from the original letters in Dee's manuscript diary for 6 May 1583 (Sloane MS 3188 f.104). For details of how they were formed see the previous chapter, page 36.

PART I
ANGELIC-ENGLISH

Angelic	*Source and Pronunciation*	*English*
a	a	1) in, on, of, with. Cf. *c, q.* 2) the.
Aaan		angel, companion of *Anaa.* Also *Aavan.*
Aabco **Aalco**	AC:C	Divine Name of Five Letters, ruling Air of Water.
Aadt		angel, companion of *Taad.*
Aaetpio **Aaetpoi**	GD	Senior of Fire, associated with Mars. Also *Aetpio.*
aaf **aai** **aao**	ā-f ā-i ā-o	among, amongst. Cf. *eai, oai.*
aaiom **aaiome**	GD, AC:C AC:C	= *aai om* 'amongst us'.
aala	ā-la	put, place
Aalco	AC:C	= *Aabco,* Divine Name.
Aana		angel, companion of *Anaa.* Also *Aavna.*
Aanaa		angel ruling *Anaa* and companions.
aao		= *aaf,* among.
Aaodt		angel, also known as *Aadt.*
Aaoxaif		Senior of Air, associated with Jupiter.
Aapdoce		Senior of Fire, associated with Venus. Also *Apdoce.*

Aavan		angel, also known as *Aaan.*
Aavna		angel, also known as *Aana.*
Aax		cacodemon, counterpart of the angel *Axir.*
Ab		angel (Filia Filiarum Lucis) associated with Luna.
abai	a-bai	stooping.
Abaiond		Governor of the Second Division of the Aethyr *Pop.*
abaivoninu*	GD	= *abai vovin,* stooping dragon.
Abamo		angel, also known as *Abmo.*
Abaoz		angel, also known as *Aboz.*
abaramig **abaramiji**	AC:G	= *abramg, prepare.*
aberaasasa	AC:C	= *abraasa,* provide.
aberameji **aberamiji**	AC:C AC:G	= *abramg,* prepare.
Abioro		= *Habioro,* Senior of Air.
Abmo		angel powerful in transformation, ruled by *Aiaoai Oiiit.* Also *Abamo.* Companions are *Bmoa, Moab, Oabm.*
aboapri **aboaperi**	a-bo-a-pri AC:C	serve. Cf. *booapis.*
Aboz		angel, companion of *Boza.*
abraasa **abraassa** **aberaasasa** **abra**	a-brā-sa GD, AC:VV AC:C AC:VV	provide, provided.

abramg	a-bramg	prepare.
abramig	a-bra-mig	
abaramiji	AC:G	
aberameji	AC:C	
aberamiji	AC:G	
berameji	AC:C	
beramiji	AC:C	
ACAM		7699.
acame	AC:C	
Acar		angel ruled by *Rzionr Nrzfm.* Also *Acrar.* Companions are *Cara, Arac, Raca.*
acaro*	AC:C	see *acroodzi,* beginning.
Acca		angel ruled by *Aourrz Aloai.* Also *Acuca.*
Acmbicu		Senior of Earth, associated with Mercury.
Acmsicu		
Ahmbicv	GD	
a-cocasahe*	AC:C	= *a cocasb,* the time.
Acps		angel, companion of *Psac.*
Acrar		angel, also known as *Acar.*
acroodzi	a-cro-od-zi	beginning. Also *croodzi.*
acaro odazodi	AC:C	Cf. *iaod, iaodaf.*
Acuca		angel, also known as *Acca.*
Acups		angel, also known as *Acps.*
Aczinor		Senior of Earth, associated with Jupiter.
ad	AC:G	See *adrpan,* cast down.
adagita	AC:C	= *adgt,* can.
adana	AC:C, G	= *adna,* obedience.
adapehaheta	AC:C, G	= *adphaht,* unspeakable.

adarepanu	AC:C, G	= *adrpan,* cast down.
adarepeheta	AC:VV	
adarocahe	AC:C	= *adroch,* Mount of Olives.
adgmach		much glory.
adgt	ajt	can, be able.
adagita	AC:C	
Adi		cacodemon, counterpart of the angel *Diom.*
Adire		angel, also known as *Adre.*
adna	ad-na	obedience.
adana	AC:C, G	
Adnop		angel, also known as *Adop.*
Adoeoct		Senior of Fire, associated with Jupiter.
Adoeoet		
adohi*	GD	See *loadohi,* kingdom.
adoho*	AC:C	
adoian	a-do-yan	face.
adoianu	AC:C, G	
adoranu*	AC:G	
Adois		Demonic name (reversal of *Sioda*) commanding cacodemons of Earth of Fire.
Adop		angel, companion of *Dopa.*
Adopa		angel ruling *Dopa* and companions.
adoranu*	AC:G	= *adoian,* face.
Adota		angel also known as *Adta.*
adph	GD	See *piadph,* jaw.
adphaht	ad-fāt	unspeakable.
adapehaheta	AC:C, G	

Adraman		name of an evil spirit.
Adre		angel ruled by *Rzionr Nrzfm.*
Ah-deh-er-reh	GD	Also *Adire.*
Ah-deh-reh	GD	
adroch	ad-roch	Mount of Olives.
adarocahe	AC:C	
adrpan	ad-r-pan	cast down.
adarepanu	AC:C	
adarepeheta	AC:VV	
ad peranuta	AC:G	
Adta		angel, companion of *Taad.*
Advorpt		Governor of the Third Division of the Aethyr *Tex.*
Aetpio		=*Aaetpio,* Senior of Fire.
AF		19.
afa	AC:C	
affa	a-fa	empty.
afafa	AC:G, VV	
afefa	AC:C	
Aflafben		Dee's good angel, appeared to Dee and Kelley on 1 November 1583.
Aphlafben		
ag	ag	none, no, no one.
agi	AC:C	
Agb		cacodemon, counterpart of the angel *Gbal.*
Aglm		angel, companion of *Magl.*
Agmlm		
Ahaozpi		Senior of Air, associated with Venus. Also *Haozpi.*
Ah-deh-er-reh	GD	=*Adre,* angel.
Ah-deh-reh	GD	

Ah-ee-ah-oh-ah-ee		=*Aiaoai,* Divine Name.
Ahmbicv	GD	=*Acmbicu,* Senior of Air.
Aiaoai		Divine Name of Six Letters, ruling Earth of Air.
Aidrom		=*Laidrom,* Senior of Earth.
Aira		Angel skilled in medicine, ruled by *Angpoi Unnax.*
Aigra		
aisaro	AC:C	=*a isro,* the promise.
aji-la-tore-torenu	AC:C	=*ag l toltorn,* no one creature.
ajitoltorenu	AC:C	=*ag toltorn,* no creature.
akarinu	AC:G	praiseworthy. Cf. *ecrin, oecrimi.*
Akele		angel (Filia Lucis), associated with Mars.
aladi	AC:VV, C	=*aldi,* gathering.
aladonu	AC:C, G	=*aldon,* gather.
alalare	AC:C	=*allar,* bind up.
alar	a-lar	settle.
alre	AC:C	
alca		judgment(?)
ald*	GD	=*sald,* wonder.
aldaraia		will of God (?) (Another title of the *Book of Soyga.*)
aldi	al-di	gathering. Cf. *aldon.*
aladi	AC:VV, C	
aldon	al-don	gather, gird up. Cf. *aldi.*
aladonu	AC:C, G	
Alhctga		Senior of Earth, associated with Venus.
Alhectega	AC:C	

allar **alalare**	a-lar AC:C	bind up.
Aloai		Divine Name of Five Letters, ruling Fire of Air.
alonusahi	AC:G	= *lonshi,* power.
Alpudus		angelic King ruling in the West-South-West.
alre	AC:C	= *alar,* settle.
am	GD	See *amizpi,* fasten.
amayo*	AC:G	= *enay,* lord.
Ambriol **Ambrial**		Governor of the Third Division of the Aethyr *Loe.*
a-me-ipezodi	AC:C	= *amizpi,* fasten.
amema	AC:C, G	= *amma,* curse.
ametajisa	AC:G	= *emetgis,* seal.
amgedpha		I begin anew.
amizpi **a-me-ipezodi** **am pizi**	a-miz-pi AC:C GD	fasten.
amiran **amiranu**	a-mi-ran AC:C, G	yourselves.
amma **amema**	a-ma AC:C, G	curse, cursed.
Amox **Amsox**		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
An **Aw***	AC:C	angel (Filus Filiorum Lucis), associated with Luna.
Anaa		angel powerful in change of place, ruled by the angel *Aanaa* and *Vadali Obava.* Also *Anvaa.* Companions are *Naaa, Aaan, Aana.*
Anaeem		Divine Name of Six Letters, ruling Water of Earth.
ananael	a-na-na-el	wisdom.
Ancro		angel also known as *Anro.*
And		cacodemon, counterpart of the angel *Ndzn.*
Andispi		Governor of the Third Division of the Aethyr *Zom.*
aneta-na*	AC:C	= *a netab,* in government.
angelard **anugelareda** **anujelareda**	an-je-lard AC:G AC:C	thought, thoughts.
Angpoi		Divine Name of Six Letters, ruling Air of Earth.
Anodoin		Senior of Fire, associated with Mercury.
Anro		angel, companion of *Roan.* Also *Ancro.*
anugelareda **anujelareda**	AC:G AC:C	= *angelard,* thought.
Anvaa		angel, also known as *Anaa.*
aoiveae	a-oi-ve-ai	star, stars.
Aomi		angel, companion of *Iaom.* Also *Aosmi.*
Aor		cacodemon, counterpart of the angel *Ormn.*
Aosmi		angel, also known as *Aomi.*

Aourrz		Divine Name of Six Letters, ruling Fire of Air.
Aozpi		Holy Name of Five Letters, ruling the element of Air.
Apa		cacodemon, counterpart of the angel *Paoc.*
apachana		'the slimy things made of dust'.
Apahr		angel, also known as *Aphr.*
Apata		demonic name (reversal of *Atapa*) commanding cacodemons of Fire of Water.
Apdoce		= *Aapdoce,* Senior of Fire.
apeta*	AC:G	see *aspt,* before.
Aphlafben		= *Aflafben,* Dee's good angel, appeared to Dee and Kelly on 1 November 1583.
Aphr		angel, companion of *Phra.*
apila	a-pi-la	live (v.)
Aplst		angel, also known as *Apst.*
Apm		cacodemon, counterpart of the angel *Pmox.*
Apst		angel ruled by *Noalmr Oloag.* Also *Aplst.*
aqlo	GD	= *a q loadohi,* in thy kingdom.
aqoso	AC:C	
ar	ar	1) winnow, van. 2) that, so that.
Arbiz		Divine Name of Five Letters, ruling Earth of Earth.

ar-caosaji	AC:C	= *ar caosgi,* winnow the earth.
Ardza		Divine Name of Five Letters, ruling Air of Air.
arecoazodiore	AC:C	= *ar coazior,* that increase.
aretabasa	AC:G	= *ar tabas,* that govern.
are-zodi*	AC:G	= *etharzi,* peace.
Arfaolg		angelic King ruling in the North-North-East.
argedco		(meaning unknown; invoke?)
Arinnap		Senior of Fire, associated with Saturn.
Arizl		angel, also known as *Arzl.*
Arn		name of the Second Aethyr.
arp		conquer? See *zilodarp.*
arphe		descend.
Arsl		Holy Name of Four Letters, ruling the element of Water.
Arsel		
artebasa*	AC:G	= *ar tabas,* that govern.
Arzl		angel, companion of *Rzla.*
Arzulgh		name of an evil spirit, counterpart of *Befafes.*
as	as	was
asa	AC:C, G	
asage	AC:G	= *as ge,* was not.
asa-momare	AC:C	= *as momar,* was (and shall be) crowned.
asapata	AC:G	= *aspt,* before.
asapeta	AC:C, G	
asata	AC:G	= *as ta,* was as.

Ascha		God.
Ash		cacodemon, counterpart of the angel *Shal.*
Asi		cacodemon, counterpart of the angel *Sisp.*
Asndood		Senior of Fire, associated with Luna.
Asp		name of the Twenty-First Aethyr.
aspian	as-pi-an	quality, qualities.
Aspiaon		Governor of the Third Division of the Aethyr *Deo.*
aspt		before, in front of.
asapata	AC:G	
asapeta	AC:C, G	
as apeta*	AC:G	
Ast		cacodemon, counterpart of the angel *Stim.*
astel		(meaning unknown).
asymp	GD	= *a symp,* with another.
Ataad		angel ruling *Taad* and companions.
Atapa		Divine Name of Five Letters, ruling Fire of Water.
ataraahe	AC:C	= *atraah,* girdle.
Atdim		angel ruling *Tdim* and companions.
Ath		angel (Filia Filiarum Lucis) associated with Venus.
Ato		cacodemon, counterpart of the angel *Tott.*

Atogbo		demonic name (reversal of *Obgota*) commanding cacodemons of Air of Water.
atraah	a-traa	girdle, girdles.
ataraahe	AC:C	
auauago	AC:C	= *avavago,* thunder.
auauotza	AC:C	= *avavox,* pomp.
audcal		gold, philosophical mercury.
Audropl		= *Aydropl,* Governor.
Autp		angel, companion of *Utpa.*
Aultp		
Ava		cacodemon, counterpart of the angel *Vasa.*
avabh	a-vab	hyacinth, hyacinthine.
Avabo		demonic name (reversal of *Obava*) commanding cacodemons of Water of Fire.
avavago	a-va-va-go	thunder, thunders. Cf. *coraxo.*
auauago	AC:C	
avavox	a-va-vox	pomp.
auauotza	AC:C	
Ave		angel (Filius Filiorum Lucis), associated with Venus.
aviny	a-vi-ni	millstone, millstones.
avini	AC:C	
Avtotar		Senior of Air, associated with Mercury.
Aw*	AC:C	= *An,* angel.
Axir		angel powerful in trans-formation, ruled by *Cbalpt Arbiz.*
Axtir		

Axziarg — Governor of the Second Division of the Aethyr *Pax*.

Aydropl
Aydropt
Audropl — Governor of the Second Division of the Aethyr *Tan*.

Azcall — demonic name (reversal of *Llacza*) commanding cacodemons of Water of Air.

Azdobn — angel (Filia Lucis), associated with Mercury.

Azdra — demonic name (reversal of *Ardza*) commanding cacodemons of Air of Air.

aziagiar a-zi-a-jar
azodiajiere AC:C — harvest.

aziazor a-zi-a-zor
azodiazodore AC:C, G — likeness.

Aziz — angel, companion of *Ziza*. Also *Azriz*.

azodiajiere AC:C — = *aziagiar*, harvest.

azodiazodore AC:C, G — = *aziazor*, likeness.

azodien AC:C — = *a zien*, on hands.

Azriz — angel, also known as *Aziz*.

Baataiva* — = *Bataiva*, Elemental King of Water.

bab — power, ability, possibility.

babage ba-ba-je
babagen ba-ba-jen
babaje AC:C, G
babajehe AC:C — south.

babalanuda* AC:C — = *babalond*, harlot.

Babalel — King, associated with Mars.

babalon ba-ba-lon
babalonu AC:C, G — wicked. Cf. *babalond*.

babalond ba-ba-lond
babalanuda* AC:C — harlot. Cf. *babalon*.

Bablibo — Prince, associated with Sol.

Baeovib ba-e-o-vib
Baeouib GD
Baeouibe AC:C — righteousness; one of the names of God. Cf. *baltoh*.

Bag — name of the Twenty-Eighth Aethyr.

Bagenol — Prince, associated with Venus.

bagie ba-gi-e
baghie GD
bajihie AC:C — fury.

bagle bag-le
baglen bag-len
bagile AC:C
bagilenu AC:C, G
bajile AC:C
bajileim* AC:G — because, for that reason; why, for what reason?

bajilenu	AC:C, G	
bajirele*	AC:C	
Bagledf		Prince, associated with Luna.
bahal	ba-hal	cry aloud.
bahala	AC:C	
bajihie	AC:C	= *bagie,* fury.
bajile	AC:C	= *bagle,* because.
bajileim*	AC:G	= *baglen,* because.
bajilenu	AC:C, G	
bajirele*	AC:C	
balata	AC:C, G	= *balt,* justice.
balatanu	AC:C	= *baltan,* justice.
balatime	AC:G	= *baltim,* justice.
bala-tima	AC:C	
balatoha	AC:C	= *baltoh,* righteousness.
balatohe	AC:C	
balatune*	AC:G	= *baltim,* justice.
balazodareji	AC:G	= *balzarg,* steward.
Balceor		Prince, associated with Saturn.
Baldago		Prince, associated with Jupiter.
balie	GD, AC:C	= *balye,* salt.
Baligon		King, associated with Venus.
balit		just, righteous. Cf. *balt.*
balita	AC:C	
balozodareji	AC:G	= *balzarg,* steward.
balt	balt	justice. Cf. *balit, baltim, baltoh, balzizras.*
balata	AC:C, G	
baltan	bal-tan	
balatanu	AC:C	

baltim	bal-tim	justice, extreme justice.
balatime	AC:G	
bala-tima	AC:C	
balatune*	AC:G	
baltoh	bal-to	righteousness. Cf. *balt, Baeovib.*
balatoha	AC:C	
balatohe	AC:C	
baltoha	AC:C	
balye	bal-ye	salt.
balie	AC:VV, AC:C	
balzarg	bal-zarg	steward.
balazodareji	AC:G	
balzizras	bal-ziz-ras	judgment. Cf. *balt.*
balzodizodarasa	AC:C	
Bamasan		name of a guardian angel.
bamesa	AC:G	= *bams,* forget.
Bamnode		Prince, associated with Saturn.
bams	bams	forget.
bamesa	AC:G	
Bapnido		Prince, associated with Mars.
Barfort		Prince, associated with Mercury.
Bariges		Prince, associated with Sol.
barinu	AC:C	= *brin,* have.
Barma		name of a demon.
Barman		
Barnafa		Prince, associated with Sol.
Bartiro		Prince, associated with Jupiter.
basada*	AC:G	= *busd,* glory.

basajime	AC:C, G	=*basgim,* day.
basajinu*	AC:G	
basgim	bas-jim	day. Cf. *bazm.*
basajime	AC:C, G	
basajinu*	AC:G	
besajinu*	AC:G	
Basmelo		Prince associated with Jupiter. Cf. *bazm?*
Baspalo		Prince, associated with Luna.
Bataivah		Elemental King of Air, associated with Sol.
Bataivh		
Bataiva		
Baataiva*		
Bazchim		Governor of the Third Division of the Aethyr *Des.*
bazm	baz-m	midday, noon. Cf. *basgim, basmelo?*
bazodemelo	AC:C	
Bazpama		Prince, associated with Mercury.
Bbemo		demonic name (reversal of *Omebb)* commanding cacodemons of Water of Water.
Befafes		Prince, associated with Mars. Cf. *Befes.* (His name means 'Light from Light').
Befes		(vocative case of) *Befafes,* Prince.
beh-ee-teh-oo-em	GD	=*Bitom,* spirit of Fire.
beh-ee-to-em	GD	
Beigia		angel (Filius Lucis), associated with Mercury.

belanusa	AC:C	=*blans,* harbour.
beliora	AC:C, G	=*bliora,* comfort.
belioraxa	AC:C	=*bliorax,* comfort.
beliore	AC:C	=*blior,* comfort.
beliorebe	AC:C	=*bliorb,* comfort.
beliorese	AC:C	=*bliors,* comfort.
belioreta	AC:C	=*bliort,* comfort.
Belmagel		Kelley's evil angel.
Belmara		Prince, associated with Luna.
Ben		angel who appeared to Dee and Kelley.
Benpagi		Prince, associated with Venus.
berameji	AC:C	=*abramg,* prepare.
beramiji	AC:C	=*abramig,* prepare.
beranusaji	AC:C	=*bransg,* guard.
beregida	AC:C	=*brgda,* sleep.
berinu	AC:C	=*brin,* have.
berinuta	AC:C	=*brint,* have.
berinutasa	AC:C	=*brints,* have.
be-ri-ta	AC:C	=*brita,* talk.
Bermale		Prince, associated with Sol.
Bernole		Prince, associated with Venus.
besajinu*	AC:G	=*basgim,* day.
Besgeme		Prince, associated with Jupiter.

bia	bi-a	voice, voices.
bial	bi-al	
bien	bi-en	
bialo	GD	
bianu	AC:G	
bienu	AC:C	
biab	bi-ab	stand.
biabe	AC:C	
bigliad	big-li-ad	comforter. Cf. *blior, bliorax.*
bijil-iad	AC:C	
Binodab		Prince, associated with Venus.
Binofom		Prince, associated with Mars.
Bitom		spirit of Fire.
beh-ee-teh-oo-em	GD	
beh-ee-to-em	GD	
Blamapo		Prince, associated with Mercury.
blans	blans	harbour, protect, shelter.
belanusa	AC:C	Cf. *bransg.*
bliar		= *blior,* comfort.
bliard		= *bliord,* comfort.
Bliigan		Prince, associated with Mercury.
Blingef		Prince, associated with Jupiter.
Blintom		Prince, associated with Saturn.
blior	bli-or	comfort (n.) Cf. *bliorax.*
bliar	bli-ar	
bliard	bli-ard	
bliora	bli-or-a	

bliorb	bli-orb	
bliors	bli-ors	
bliort	bli-ort	
beliore	AC:C	
beliora	AC:C, G	
beliorebe	AC:C	
beliorese	AC:C	
belioreta	AC:C	
bliorax	bli-or-ax	comfort (v.) Cf. *blior.*
belioraxa	AC:C	
Blisdon		Prince, associated with Mercury.
Blumaza		King, associated with Luna.
Blmaza*		
Bmamgal		Prince, associated with Saturn.
Bmilges		Prince, associated with Mars.
Bminpol		Prince, associated with Mars.
Bnagole		Prince, associated with Venus.
Bnapsen		King, associated with Saturn.
Bnaspol		King, associated with Mercury.
boaluahe	AC:G	worship.
Boaza		angel, also known as *Boza.*
bobanu*	AC:G	= *soboln,* west.
Bobogel		King, associated with Sol.
Bobagel	GD	
Bogemo		(meaning unknown).
bogpa	bog-pa	reign, rule. Cf. *sonf.*
bogira	AC:C	

bojira	AC:G	
bojua	AC:G	
bolanu	AC:G	= *soboln,* west.
bolp	bolp	be! be thou!
bolape	AC:G, C	
Bonefom		Prince, associated with Venus.
booapis	bo-a-pis	serve. Cf. *aboapri.*
booapisa	AC:C	
Bormila		Prince, associated with Venus.
Bornogo		Prince, associated with Sol.
Boza		angel powerful in mixtures of natures, ruled by the angel *Eboza* and *Angpoi Unnax.* Also *Boaza.* Companions are *Ozab, Zabo, Aboz.*
Bracn		angel, also known as *Brcn.*
Bragiop		Prince, associated with Luna.
Bralges		Prince, associated with Luna.
Brasges		
Branglo		Prince, associated with Saturn.
bransg	branzj	guard. Cf. *blans.*
beranusaji	AC:C	
Brap		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* Also *Briap.*
Brasges		= *Bralges,* Prince.
Brcn		angel, companion of *Cnbr.* Also *Bracn.*

brgda	bërj-da	sleep.
brgdo	GD	
beregida	AC:C	
Briap		angel, also known as *Brap.*
brin	brin	have (they have, you have, thou hast).
brint	brint	
brints	brints	
berinu	AC:C	
berinuta	AC:C	
berinutasa	AC:C	
Brisfli		Prince, associated with Luna.
brita	brita	talk.
be-ri-ta	AC:C	
Brorges		Prince, associated with Saturn.
bufd*		= *busd,* glory.
busada	AC:C, G	= *busd,* glory.
busadire	AC:C	= *busdir,* glory.
busd	buzd	glory.
busdir	buz-dir	
bufd*		
busada	AC:C	
basada*	AC:G	
busadire	AC:C	
Busduna		Prince, associated with Mars.
butmon	but-mon	mouth, mouths.
butmona	but-mo-na	
butmoni	but-mo-ni	
butamonu	AC:C	
butamona	AC:C	
butamoni	AC:C	
Butmono		Prince, associated with Saturn.
Bynepor		King, associated with Jupiter.

c	s	1) on, with, of, unto. 2) o, oh.
ca	ka	1) therefore.
eca	AC:C, G; GD	2) as. Cf. *ta.*
eka	GD	3) another. Cf. *symp.*
cab	kab	rod.
caba	AC:C	
Cab		cacodemon, counterpart of the angel *Abmo.*
caba	ka-ba	govern. (More usually *taba).*
Cabalpt		= *cbalpt,* Divine Name.
Cac		cacodemon, counterpart of the angel *Acca.*
cacacom	ka-ka-kom	flourish.
ca-ca-come	AC:C	
cacocasb	AC:C	= *ca cocasb,* another time.
cacocasabe	AC:C	
cacrg	ka-kërj	until.
cacareji	AC:C	
kakareji	AC:G	
kakoreji	AC:G	
cacureji	AC:C	
Cadaamp		angelic King ruling in the North-North-West.
caelazod	AC:C, G	= *calz,* firmament.
cafafam	ka-fa-fam	abiding, abode.
cafafame	AC:C	
caharisateosa	AC:C	= *christeos,* let there be.
cahirelanu	AC:C	= *chirlan,* rejoice.

cahisa	AC:C, G	= *chis,* are.
kahisa	AC:G	
cahisaji	AC:C	= *chis ge,* are not.
cahiso	AC:C	= *chiso,* are.
cala	AC:C	= *CLA,* 456.
calaa	AC:C	
calz	kalz	firmament.
caelazod	AC:C	
Calzirg		Governor of the Third Division of the Aethyr *Lin.*
Cam		cacodemon, counterpart of the angel *Amox.*
camascheth		(meaning unknown).
cameliatza	AC:G	= *camliax,* speak.
cameliaxa	AC:C	
camikas		(meaning unknown).
camliax	kam-li-ax	speak, spake.
cameliatza	AC:G	
cameliaxa	AC:C	
canal	ka-nal	workman, workmen.
canale	AC:C	
kanila	AC:G	= *cnila,* blood.
canilu	AC:C	
ca-ni-quola*	AC:C	= *c noqod, c noqodi,* o you
ca-ni-quodi	AC:C	servants.
ca-no-quoda	AC:C, G	
canse		mighty. Cf. *cruscanse.*
ca-ol	AC:G	meaning unknown; perhaps *ca,* therefore.
caosg	ka-ozg	earth.
caosga	ka-oz-ga	

caosgi	ka-oz-ji	
caosgin	ka-oz-jin	
caosgo	ka-oz-go	
caosgon	ka-oz-gon	
caosaga	AC:C, G	
caosagi	AC:C, G	
caosaji	AC:C, G	
caosajinu	AC:C	
caosago	AC:C, G	
caosagonu	AC:C	
coasg*	GD	
capimali	ka-pi-ma-li	successively, time after time.
capmiali	kap-mi-a-li	
cape-mi-ali	AC:C	
capimao	ka-pi-ma-o	time, period, season, while.
capimaon	ka-pi-ma-on	
carbaf	kar-baf	sink.
carebafe	AC:C	
carep-el	AC:C	= *crp l,* but one.
caresa*	AC:C	= *cors,* such.
caripe	AC:C	= *crip,* but.
carma		come out. Cf. *niis.*
Carmara		angelic King ruling the Kings and Princes of the planetary hours. Also called Marmara.
caro-o-dazodi	AC:C	= *croodzi,* beginning.
casarm	ka-sarm	whom, in whom, to whom, under whom, of whom, whose. Cf. *ds.*
casarma	ka-sar-ma	
casarman	ka-sar-man	
casarmg	ka-sarmj	
casarmi	ka-sar-mi	
casarem	AC:C	
casareme	AC:C, G	
kasareme	AC:G	

casarema	AC:C	
casaremanu	AC:C	
casaremeji	AC:C	
kasaremeji	AC:G	
casaremi	AC:C	
catabela	AC:C	= *orsca tbl,* the buildings of her.
cbalpt		Divine Name of Six Letters, ruling Earth of Earth.
cabalpt		
kelpadman		(meaning unknown).
ceph		name of the Enochian letter representing Z.
cheph		
keph		
Chialps		Governor of the Second Division of the Aethyr *Nia.*
chiis	kis	are. Cf. *chis.*
childao	kil-da-o	diamond, diamonds.
chirlan	kir-lan	rejoice.
cahirelanu	AC:C	
Chirspa		Governor of the First Division of the Aethyr *Asp.*
chis	kis	are (they are).
chiis	kis	
chiso	ki-so	
cahisa	AC:C, G	
kahisa	AC:G	
cahiso	AC:C	
chisa	GD	= *chis a,* are in.
Choronzon	AC:VV	= *Coronzon,* demon.
Chr		name of the Twentieth Aethyr.
Khr	AC:C	
chramsa		(meaning unknown).

christeos	kris-te-os	let there be.
caharisateosa	AC:C	
ci	AC:C	see *ulcinin,* happy.
CIAL		9996.
ciaofi	si-a-o-fi	terror.
ciaosi	AC:C	
kiaisi*	AC:G	
cicle	si-kle	mystery, mysteries.
cicles	si-kles	
cicale	AC:C	
kikale	AC:G, GD	
kikle	GD	
cicalesa	AC:C	
cinxir	GD	=*cynxir,* mingle.
CLA		456.
Cms		cacodemon, counterpart of the angel *Msal.*
Cnbr		angel powerful in mechanical arts, ruled by *Aiaoai Oiiit* and the angel *Hcnbr.* Companions are *Nbrc, Brcn, Rcnb.*
Cnabr		
cnila	kni-la	blood.
kanila	AC:G	
canilu	AC:C	
c-noqol	GD	=*c noqod,* o you servants.
coasg*	GD	=*caosg,* earth.
coazior	ko-a-zi-or	increase.
coazodiore	AC:C	
Cocarpt	AC:C	=*Cucarpt,* Governor.
cocasb	ko-kazb	time, times.
cocasg	ko-kazj	
cocasa	AC:C	

kokasa	AC:G	
cocasabe	AC:C	
cocasaji	AC:C	
a-cocasahe*	AC:C	
collal	ko-lal	sleeve, sleeves.
colalala	AC:C	
Comanan		Governor of the Second Division of the Aethyr *Zax.*
Comananu	GD	
comerelahe*	AC:G	=*comselh,* circle.
commah	ko-ma	truss, trussed.
comemahe	AC:C	
commemahe	AC:G	
commennahe*	AC:G	
como	ko-mo	window.
comselh	kom-sel	circle.
com-selahe	AC:C	
comselha	AC:C	
komesalehe	AC:G	
komesalahe	AC:G	
komesalohe	AC:G	
komeselake*	AC:G	
komeselahe	AC:G	
kromeselahe*	AC:G	
congamphlgh		man's spirit; the Holy Ghost.
conisa*	AC:C	=*eolis,* make.
conisbra	ko-niz-bra	works of man.
conisabera	AC:C	
const	konst	thunder. Cf. *avavago, coraxo.*
conusata	AC:C	
Cop		cacodemon, counterpart of the angel *Opna.*
copehanu*	AC:C	=*eophan,* lamentation.

cor	kor	number. Cf. *cormf, cormp.*
core	AC:C	
Corabiel		planetary angel presiding over the sphere of Mercury.
coraxo	ko-rax-o	thunder. Cf. *const, avavago.*
cordziz	kord-ziz	reasonable creature, man (Homo sapiens).
coredazodizoda	AC:C	
koredazodizod	AC:G	
Corfax		name of a guardian angel.
cormf	kormf	number. Cf. *cor, cormp.*
cormfa	korm-fa	
coremefa	AC:C, G	
cormp	kormp	number (v.), count, be numbered.
cormpo	korm-po	
cormpt	kormpt	
coremepe	AC:C	
coremepo	AC:C	
coremepeta	AC:C	
Coronzon		name of a mighty demon (perhaps = Lucifer) who rebelled against God.
Coronzom		
Choronzon	AC:VV	
cors	kors	such.
coresa	AC:C	
coresi*	AC:C	
corsi*	GD	
caresa*	AC:C	
Cpsa		angel, companion of *Psac.*
Cpusa		
Cralpir		Governor of the Second Division of the Aethyr *Zip.*
crip	krip	but, only.
crp	krip	
caripe	AC:C	

croodzi	kro-od-zi	beginning. Also *acroodzi.* Cf. *iaod, iaodaf.*
kromeselahe*	AC:G	= *comselh,* circle.
cruscanse		more mighty. Cf. *canse.*
Csc		cacodemon, counterpart of the angel *Scio.*
Cucarpt		Governor of the First Division of the Aethyr *Lea.*
Cocarpt	AC:C	
kures		here (?)
Cus		cacodemon, counterpart of the angel *Ussn.*
cynxir	sinx-ir	mingle, mingled; mix, mixed.
cinxir	GD	
cynuxire	AC:C	
kynutzire	AC:G	
Czns		angel ruled by *Idoigo Ardza.*
Czons		
Czodenes		

d	di	three, third.
da	AC:C	
dau	AC:C	
da	da	1) there.
	AC:C	2) = *d,* three.
Daalo		demonic name (reversal of *Olaad,* commanding cacodemons of Earth of Water.
dalagare	AC:C	= *dlugar,* give.
Daltt		angel also known as *Datt.*
daluga	AC:C, G	= *dluga,* give.
dalugare	AC:C	= *dlugar,* give.
damploz	dam-ploz	variety.
damepelozoda	AC:C	
dao	AC:C	See *childao,* diamond.
DAOX		5678
Dapi		angel ruled by *Iaaasd Atapa.* Also *Daspi.*
darbs	darbz	obey.
darebesa	AC:C, G	
dare-pasa*	AC:G	
dorebasa*	AC:G	
dorebesa*	AC:G	
dorepesa*	AC:G	
dareji	AC:C	= *DARG,* 6739.
daresare	AC:C	= *darsar,* wherefore.
DARG		6739.
dareji	AC:C	

darilapa	AC:C	= *drilpa,* great.
darisapa*	AC:C, G	
darilapi	AC:C	= *drilpi,* great.
darix	AC:C	= *drix,* bring down.
darolanu	AC:C	= *droln,* any.
darr		the philosopher's stone.
darsar	dar-sar	wherefore. Cf. *bagle.*
daresare	AC:C	
das	AC:C, G	= *ds,* which.
dasata	AC:C	= *ds t,* which also.
dasonuf	AC:C	= *ds sonf,* which reign.
Daspi		angel also known as *Dapi.*
Datt		angel powerful in transformation, ruled by *Volxdo Sioda.*
dau	AC:G	= *d,* three.
dax	dax	loin, loins.
dazis	da-zis	head, heads.
dazodisa	AC:C	
de	di	of, to.
dedvilh		(meaning unknown).
Deo		name of the Seventh Aethyr.
Des		name of the Twenty-Sixth Aethyr.
desa*	AC:C	= *od es,* and fourth.
Dial		Holy Name of Four Letters, ruling the Element of Earth.
dial*	AC:C	= *d ialprt,* third flame.

Dialiva		Governor of the Third Division of the Aethyr *Arn.*
Diari		angel also known as *Diri.*
dilzmo	dilz-mo	differ.
dizodalamo*	AC:C	
Dimt		angel, companion of *Tdim.*
Dinmt		
Diom		angel powerful in transformation, ruled by *Volxdo Sioda.* Also *Dixom.*
Diri		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Diari.*
diu	di-u	angle.
di-vau	AC:C	
duiv	GD	
Dixom		angel also known as *Diom.*
dizodalamo*	AC:C	= *dilzmo,* differ.
dlasod		sulphur (alchemical). Cf. *salbrox.*
dluga	dlu-ga	give, given.
dlugam	dlu-gam	
dlugar	dlu-gar	
daluga	AC:C, G	
dalugare	AC:C	
Dmal		angel (Filius Lucis) associated with Jupiter.
do	AC:G	in.
Doagnis		Governor of the First Division of the Aethyr *Arn.*
doalim	do-a-lim	sin (v.)
doalime	AC:C	

Doanzin		Governor of the Third Division of the Aethyr *Zip.*
dobix	do-bix	fall.
dobitza	AC:C	
Docepax		Governor of the Third Division of the Aethyr *Zim.*
dodapala	AC:C	= *dodpal,* vex.
dodaremeni	AC:C	= *dodrmni,* vex.
dodasa	AC:C	= *dods,* vexation.
dodasihe	AC:C	= *dodsih,* vexation.
dodpal	dod-pal	vex. Cf. *dodsih.*
dodrmni	dod-ërm-ni	
dods	dodz	
dodapala	AC:C	
dodaremeni	AC:C	
dodasa	AC:C	
dodsih	dod-si	vexation. Cf. *dodpal.*
dodseh	GD	
Dolop		angel also known as *Doop.*
don		name of the Enochian letter representing R.
donasdogamatastos		hell-fire.
Donpa		angel also known as *Dopa.*
dooain	do-o-ain	name.
dooaip	do-o-aip	
dooiap	do-o-yap	
dooainu	AC:C, G	
dooaipe	AC:C, G	
dooiape	AC:C, G	
doooape*	AC:G	

Doop		angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Dolop.*
Dopa		angel powerful in mixtures of natures, ruled by *Noalmr Oloag* and the angel *Adopa.* Also *Donpa.* Companions are *Opad, Pado, Adop.*
dorebasa*	AC:G	= *darbs,* obey.
dorebesa*	AC:G	
dorepesa*		
dorpha	dor-fa	look about.
dorphal	dor-fal	
dorepaha	AC:C	
dorepehal	AC:C	
dorepehala	AC:G	
dorepehela	AC:G	
dosig	do-sij	night.
dosiji	AC:C	
Dozinal		Governor of the Fourth Division of the Aethyr *Tex.*
drilpa	dril-pa	great, greater. Cf. *canse.*
drilpi	dril-pi	
darilapa	AC:C	
darilapi	AC:C, G	
darisapa*	AC:C, G	
drix	drix	bring down.
darix	AC:C	
droln	droln	any.
darolanu	AC:C	
drux		name of the Enochian letter representing N.
drun	GD	

ds	di-es	who, which, that. Cf. *casarm.*
Dsaaai		demonic name (reversal of *Iaaasd)* commanding cacodemons of Fire of Water.
Dtaa		angel, companion of *Taad.*
Dtoaa		
duiv	GD	= *diu,* angle.
Dxgz		angel, companion of *Xgzd.*
Dxagz		

E — angel (Filia Lucis) associated with Sol.

Eac — cacodemon, counterpart of the angel *Acar*.

eai e-ai — among, amongst. Cf. *aaf, oai.*

Eboza — angel ruling *Boza* and companions.

eca AC:C, G; GD — =*ca,* therefore.

Ecop
Ecaop — angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*

ecrin e-krin — praise (n.) Cf. *oecrimi.*
ecarinu AC:C
e-karinu AC:G
akarinu AC:G

Edelprna — Elemental King of Fire, associated with Sol.
Edelperna
Edelprnaa AC:C
Edlprnaa GD

ednas ed-nas — visit. Cf. *f.*
eda-nasa AC:C

ef AC:C, GD — =*f,* visit.

efafafe e-fa-fa-fe — vial, vials. Also *ofafafe.*
efafaje* AC:C

efe — (meaning unknown).

eh-ex-ar-peh GD — =*Exarp,* Spirit of Air.

eka GD — =*ca,* therefore.

e-karinu AC:G — =*ecrin,* praise.

Ekiei — angel (Filia Filiarum Lucis) associated with Mars.

El — angel (Filia Lucis) associated with Sol.

el el — one, first. Also *l.*
ela AC:C, G

elanusahe AC:G — =*lansh,* power.
elanusaha AC:C

elasa* AC:G — =*ils,* you.

elasadi AC:C — =*lasdi,* foot.

elazodape AC:G — =*elzap,* course.

Elexarpeh GD — =*Lexarph,* Governor.

elo el-o — first. Cf. *el.*

elonu-dohe AC:G — =*londoh,* kingdom.

elonusa AC:C, G — =*lonsa,* power.

elonusahi AC:C, G — =*lonshi,* power.

elonusahinu AC:C, G — =*lonshin,* power.

elzap el-zap — course.
elazodape AC:C, G
elzodape AC:G

em em — nine. Also *m.*

emena AC:C — =*emna,* herein.

emetgis e-met-jis — seal.
ametajisa AC:G
emetajisa AC:C, G

emna em-na — herein.
emena AC:C

EMOD — 8763.
emoda AC:C

Emor	GD	=*Mor,* Holy Name.
Empeh	GD	=*Mph,* Holy Name.
En-ah-en-tah	GD	=*Nanta,* Spirit of Earth.
Enai	AC:C	=*Enay,* Lord.
E-na-iad	AC:C	=*Enay Iad,* Lord God.
Enay	en-e	Lord. Also *Na.*
Enayo	AC:C, G	
eol	e-ol	make, made. Cf. *eolis.*
e-ola	AC:G	
eolis	e-o-lis	making. Cf. *eol.*
eophan	e-o-fan	lamentation. Cf. *ser.*
copehanu*	AC:C	
eors	e-ors	hundred.
eoresa	AC:C	
Ephra		angel ruling *Phra* and companions.
ERAN		6332.
Eranu	AC:C	
erem	AC:C	=*erm,* ark.
Erg		cacodemon, counterpart of the angel *Rgan.*
erm	erm	ark.
erem	AC:C	
Ern		cacodemon, counterpart of the angel *Rnil.*
es	es	four. Also *s.*
Erzla		angel ruling *Rzla* and companions.
Ese		angel (Filia Lucis) associated with Venus.

Esemeli		angel (Filia Filiarum Lucis) associated with Saturn.
esiasch	e-si-ask	brother, brothers.
esiasacahe	AC:C, G	
siasch	GD	
ethamz	e-thamz	cover (v.).
etahamezoda	AC:C	
ethamza	GD	
etharzi	e-thar-zi	peace.
Eutpa		angel ruling *Utpa* and companions.
ex	AC:C	see *oxex,* vomit.
Exarp		Spirit of Air.
Exentaser	AC:VV	Mother of All (?).
Exr		cacodemon, counterpart of the angel *Xrnh.*

f	ef	visit. Also *ef.*
fa	AC:C	
fe	AC:G	
faaip	fa-a-ip	voice, voices. Cf. *bia.*
fa-a-ipe	AC:C	
Faax		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Fatax.*
faboan	fa-bo-an	poison.
faboanu	AC:C, G	
fafen	fa-fen	1) to the intent that.
fafenu	AC:C	2) follower, followers.
fam		name of the Enochian letter representing S.
faoda*	AC:C	=*iaod,* beginning.
faonts	fānts	dwell. Cf. *faorgt, praf.*
faonutas	AC:C	
faorgt	farjt	dwelling-place. Cf. *faonts.*
fargt	farjt	
faoregita	AC:C, G	
faorejita	AC:G	
faregita	AC:C	
farzm	far-zëm	lift up, raise. Cf. *goholor.*
farsm	GD	
farezodem	AC:C	
fatahe-are-zodi	AC:G	=*f etharzi,* visit with peace.
Fatax		angel, also known as *Faax.*
FAXS		7336. More usually TAXS.
faxisa	AC: C	

felathe-are-zodi*	AC:G	=*f etharzi,* visit with peace.
fetahe*	AC:G	
fetahe-ar-ezodi	AC:C	
fetahe-are-zodi	AC:G	
fifalz	fi-falz	weed out.
fifalazoda	AC:C	
fifis	fi-fis	execute, perform, carry out.
fifisa	AC:C	
fisis*	GD	
Fmnd		angel skilled in medicine, ruled by *Idoigo Ardza.*
Fmond		
Focisni		Governor of the Second Division of the Aethyr *Bag.*

g	ji	1) with, in.
gi	ji	2) you, your.
ji	AC:G	
GA		31.
Ga		name of an angel who appeared to Dee and Kelley ('Last breath of the living').
gag		(meaning unknown).
gah	gā	spirit, spirits.
gahe	AC:C, G	
gaha	AC:VV	1) existed. 2) Babes of the Abyss (?)
gahal	AC:VV	exists.
gahalana	AC:VV	will exist.
gahire		(meaning unknown).
Gahoachma		I am what I am (a title of God).
Gaiol		Holy Name of Five Letters, ruling the Element of Water.
gal		name of the Enochian letter representing D.
galgol		(meaning unknown).
galsuagaph		(meaning unknown).
galsuagath		
Galvah		name of an angel who appeared to Dee and Kelley on 14 June 1583. His name means 'end'.
Ganislay		name of a demon.

ganiurax		(meaning unknown).
Gaolo		demonic name (reversal of *Oloag*) commanding cacodemons of Air of Fire.
garmal		(meaning unknown).
garnastel		(meaning unknown).
garp		(meaning unknown).
gascampho		(meaning unknown: 'the word has 64 significations').
gassagen		'the divine power creating the angel of the same'.
Gazavaa		name formed of the angels *Ga, Za, Vaa.*
Gbal		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn (?)*
Gbeal		
ge	je	1) not. 2) our.
Gebabal		angelic King ruling in the East-North-East.
Gecaond		Governor of the First Division of the Aethyr *Zim.*
ged		name of the Enochian letter representing G.
Gedoons		Governor of the Second Division of the Aethyr *Loe.*
gedotbar		begotten.
geh	je	thou art.
gemeganza		your will be done.
Gemnimb		Governor of the Second Division of the Aethyr *Tex.*

Genadol		Governor of the Second Division of the Aethyr *Deo.*
genetaahe*	AC:G	=*g netaab,* your government.
gephna		(meaning unknown).
ger		name of the Enochian letter representing Q.
geraa	AC:G	=*graa,* moon.
geta		out of him.
gevamna		beginning (?)
gi		=*g,* with.
gigipah	ji-ji-pa	breath.
gigipahe	AC:C	
jijipahe	AC:G	
gil		we want (?)
jimi-calazodoma	AC:C	=*g micalz oma,* with a power of understanding.
ginai	AC:C	=*gnay,* does.
jinayo	AC:C	
ginetaabe	AC:C	=*g netaab,* your government.
ginonupe	AC:C	=*gnonp,* garnish.
giraa	AC:C	=*graa,* moon.
giresam	AC:C	=*g rsam,* with admiration.
jirosabe	AC:C, G	=*grosb,* sting.
gisg		name of the Enochian letter representing T.
gisa	GD	
Githgulcag		name of a demon (perhaps Lucifer).
givi	ji-vi	stronger. Cf. *drilpa, canse.*

gizyax	jiz-yax	earthquake.
jizodajazoda	AC:G	
jizodyazoda	AC:C	
Glma		angel, companion of *Magl.*
Glmma		
glo	GD	see *tofglo,* all things.
Gmnm		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
Gmdnm		
gna		(meaning unknown).
gnay	jë-nei	does.
ginai	AC:C	
jinayo	AC:C	
gnetaab	GD	=*g netaab,* your government.
gnonp	jë-nomp	garnish.
ginonupe	AC:C	
go-a-al*	AC:G	=*qaal,* creator.
go-a-anu*	AC:G	=*qaan,* creation.
gohe	go-he	say, saying, said, (he says).
gohia	go-hi-a	(we say).
goho	go-ho	(he says).
gohol	go-hol	(saying).
gohon	go-hon	(have said).
gohulim	go-hu-lim	(it is said to you).
gohus	go-hus	(I say).
gohas	AC:G	
gohola	AC:C, G	
gohu	AC:C	
gohulime	AC:C	
gohusa	AC:C, G	
gohed		one, everlasting.
goholor	go-ho-lor	lift up, raise. Cf. *farzm.*
goholore	AC:C, G	

Gomziam		Governor of the Third Division of the Aethyr *Rii.*
gon		name of the Enochian letter representing I.
gono	go-no	faith.
gonsag		(meaning unknown).
go-o-al*	AC:G	=*qaal,* creator.
gosaa	go-sā	stranger.
graa	grā	moon.
geraa	AC:G	
giraa	AC:C	
gran	gran	elder, elders. Also *uran.*
graph		name of the Enochian letter representing E.
grosb	grozb	sting, bitter sting.
jirosabe	AC:C, G	
gru		deed, fact.
Gzdx		angel, companion of *Xgzd.*
Gzadx		

ha		(meaning unknown).
Habioro		Senior of Air, associated with Mars. Also *Abioro.*
Hagone		angel (Filius Filiorum Lucis), associated with Mercury; also, the angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours.
Hagonel		
hal		(meaning unknown).
hami	ha-mi	creature, creatures.
ham	ham	
Haozpi		=*Ahaozpi,* Senior of Air.
harg	harj	plant (v.)
haraji	AC:C	
Hbr		cacodemon, counterpart of the angel *Brap.*
Hcmorda		=*Htmorda,* Senior of Air.
Hcnbr		angel ruling *Cnbr* and companions.
Hcoma		Spirit of Water.
heh-co-em-ah	GD	
Hctga		Holy Name of Five Letters, ruling the Element of Earth.
Hectega	GD	
he	GD	see *luiahe,* song.
Heeoa		angel (Filius Lucis), associated with Mars.
helech		in ours (?)

Hiaom		angel ruling *Iaom* and companions.
Hipotga		Senior of Air, associated with Saturn.
hoath	ho-ath	worshipper.
hoathahe	AC:C	
hoel-q	AC:C	= *holq,* measure.
holdo	hol-do	groan.
holado	AC:G, C	
holq	holk	measure (v.)
hoel-q	AC:C	
hometohe	AC:C, G	= *homtoh,* triumph.
homin	ho-min	age.
homil	ho-mil	
homida*	AC:C, G	
homila	AC:C, G	
homtoh	hom-to	triumph (v.)
hometohe	AC:C, G	
Hononol		angelic King ruling in the West.
hoxmarch		fear (n.)
Hrap		angel, companion of *Phra.*
Hraap		
Hroan		angel ruling *Roan* and companions.
Hru		cacodemon, counterpart of the angel *Ruoi.*
Hsa		cacodemon, counterpart of the angel *Saiz.*
Htmorda		Senior of Air, associated with Luna.
Hcmorda		

Hua		cacodemon, counterpart of the angel *Vasg.*
hubaio	hu-bay-o	lantern, lamp.
hubar	hu-bar	
hubaro	hu-bar-o	
hubardo	GD	
hubare	AC:C	
hucacha		(meaning unknown).
huseh		(meaning unknown).
Hxgzd		angel ruling *Xgzd* and companions.

i	i	1) is. 2) in. 3) angel (Filius Lucis) associated with Sol.
Iaaasd		Divine Name of Six Letters, ruling Fire of Water.
Iaba		angel ruled by *Spmnir Llpiz.* Also *Ianba.*
Iabes		God, Lord; Supreme Life.
Iad	yad	God.
iado		
Iada	AC:C, G	
iadnah	yad-na	knowledge, divine knowledge.
iadnamad	yad-na-mad	
iadanahe	AC:C	
iadanamada	AC:C	
Iadpil	yad-pil	one of the names of God: 'He That Lives'.
Iahl		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Iamhl.*
iaiadix	ya-ya-dix	honor.
iaial	ya-yal	include (conclude).
Iaida	yai-da	a title of God: 'The Highest'.
Iaidon	yai-don	a title of God: 'The All-Powerful'.
ialapereji	AC:G	=*ialprg,* flame.
iala-pire-gahe	AC:C, G	=*ialpirgah,* flames of first glory.

ialaponu	AC:G	=*ialpon,* burn.
yalaponu	AC:C	
ialapore	AC:C	=*ialpor,* burning.
Yalpamb		Governor of the Third Division of the Aethyr *Zen.*
ialpereji	AC:C	=*ialprg,* flame.
ialpirgah	yal-pir-ga	flames of first glory. Cf. *ialprg.*
iala-pire-gahe	AC:C, G	
ialpirt	GD	=*ialprt,* flame.
ialpon	yal-pon	burn. Cf. *ialpor.*
ialaponu	AC:G	
yalaponu	AC:C	
ialpor	yal-por	burning, flaming.
ialapore	AC:C	
ialprg	yal-përj	flame, flames. Cf. *ialpirgah, vep.*
ialprt	yal-përt	
ialapereji	AC:G	
ialpereji	AC:C	
ialpirt	GD	
Iamhl		angel also known as *Iahl.*
Iana		angel (Filia Lucis) associated with Jupiter.
Ianba		angel also known as *Iaba.*
Iaoaia		demonic name (reversal of *Aiaoai*) commanding cacodemons of Earth of Air.
Iaod	ya-od	beginning. Cf. *croodzi.*
iaodaf	ya-o-daf	
yaodafe	AC:C	
Iaola		demonic name (reversal of *Aloai*) commanding cacodemons of Fire of Air.

Iaom **Iasom**		angel powerful in finding out secrets of men, ruled by the angel *Hiaom* and *Spmnir Llpiz*. Companions are *Aomi, Omia, Miao.*
yarry **yareryo**	ya-ri AC:C	providence.
iasa*	AC:C	= *las,* rich.
Ibah		Holy Name of Four Letters, ruling the Element of Air.
i-be-da	AC:G	triangle.
Ich		name of the Eleventh Aethyr.
icoresaka*	AC:C	= *i cors ca,* is such as.
Iczhhcal **Iczhhca** **Iczhhcl** **Iczhhcz** **Iczodhehca**		Elemental King of Earth, associated with Sol.
Idalam		demonic name (reversal of *Maladi*) commanding cacodemons of Earth of Water.
idalugame **idalu-gamea**	AC:G AC:C	= *i dlugam,* is given.
Idoian	AC:VV	Holy Name (name of God).
Idoigo	i-do-i-go	1) a title of God: 'He that sits on the Holy Throne'. 2) Divine Name of Six Letters, ruling Air of Air.
iecarimi*	AC:C	= *oecrimi,* praise.
iehe	AC:C, G	= *geh,* thou art.

iehusoz **iehusozod** **yehusozod** **iehusozoda**	ye-hu-soz AC:G AC:C AC:G	mercy.
i-el	AC:C	= *i l,* is one.
Ih		angel (Filius Lucis), associated with Luna.
Iipo **Iidpo**		angel powerful in transformation, ruled by *Maladi Olaad.*
iisononu*	AC:C	= *lilonon,* branch.
il **ila**	il AC:G	thou, thee. Also *ils.*
Ilacza		= *Llacza,* Divine Name.
Iladav		demonic name (reversal of *Vadali*) commanding cacodemons of Water of Fire.
ilas **ilasa**	AC:G AC:C, G	= *ils,* thou.
Ilemese		angel (Filius Filiorum Lucis), associated with Saturn.
ilesa	AC:G	= *ils,* thou.
ili	AC:C	= *i li,* in the first.
ili-i	AC:G	o ye hills.
ilonon	GD	= *lilonon,* branch.
Ilr		angel (Filius Lucis), associated with Venus. Also *Isc.*
ils **yls** **ylsi**	ils ils ilsi	thou, thee. Also *il.*

ilas	AC:G	
ilasa	AC:C, G	
ilesa	AC:G	
ilsi	GD	
yolasa	AC:C	
i-mica-ol-zododa*	AC:C	= *omicaolz,* be mighty.
imimuamare*	AC:G	= *imvamar,* apply oneself.
Imtd		angel, companion of *Tdim.*
Imntd		
imvamar	im-va-mar	apply oneself.
imimuamare*	AC:G	
imuamar	AC:C	
imumamare	AC:G	
in	GD	= *m,* except.
inoasa	AC:C	= *i noas,* is become.
insi	in-si	walk.
inusi	AC:C	
Iocle		angel (Filius Filiorum Lucis), associated with Mars.
iod	AC:C	= *i od,* is and.
Ioiad	i-o-yad	a title of God: 'He that Lives Forever'.
Io-iiad	GD	
yolasa	AC:C	= *ils,* thou.
yolcam	yol-kam	bring forth.
yolci	yol-si	
iolcam	GD	
yolacame	AC:C	
yolakame	AC:G	
yolaci	AC:C	
yolaki	AC:G	
Iopgna		demonic name (reversal of *Angpoi*) commanding cacodemons of Air of Earth.

yor	yor	roar.
yorb	GD	
yore	AC:C	
yorepoila	AC:C	= *yrpoil,* division.
ip	ip	not. Cf. *ipam, ipamis.*
ipe	AC:C	
ipam	i-pam	is not. Cf. *ip, ipamis.*
ipame	AC:C, G	
ipamis	i-pa-mis	cannot be. Cf. *ip, ipam.*
ipamisa	AC:G	
iparanu	AC:G	= *ip uran,* not see.
ipuranu	AC:C	
irgil	ir-jil	how many.
irejila	AC:C	
yrpoil	ir-poil	division. Cf. *poilp.*
yorepoila	AC:C	
isa*	AC:G	= *as,* was.
isalamanu	AC:C	= *i salman,* is the house.
isaro	AC:C	= *isro,* promise.
Isc		= *Ilr,* angel.
isro	iz-ro	promise.
isaro	AC:C	
itahila	AC:C	= *othil,* seat.
itzomatzipe	AC:C	= *ixomaxip,* known.
Iubanladaec		name of an angel who appeared to Dee and Kelley on 19 June 1583.
Jubanladaec		
Jubanladaa*		
Jubenladece		
Iudra		(meaning unknown).
Ivame*	AC:C	= *i umd,* is called.
ivaumed	AC:G	

ivaumeda	AC:G	
ivaunieda	AC:G	
ivemeda	AC:C	
ixomaxip	ix-o-max-ip	known. Cf. *om.*
itzomatzipe	AC:C	
Izaz		angel, companion of *Ziza.* Also *Izraz.*
izazaz	i-za-zaz	frame, framed.
i-zoda-zodazod	AC:C	
Ized		angel (Filia Filiarum Lucis), associated with Jupiter.
Izinr		angel, also known as *Iznr.*
Izixp		angel, also known as *Izxp.*
izizop	i-zi-zop	vessel, vessels; container. Also *zizop.*
izodizodope	AC:C	
Iznr		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Izinr.*
i-zoda-zodazod	AC:C	=*izazaz,* frame.
izodizodope	AC:C	=*izizop,* vessel.
Izraz		angel, also known as *Izaz.*
Izxp		angel ruled by *Spmnir Llpiz.* Also *Izixp.*

L	el	1) one, first; The First (a title of God). Cf. *la, li, lo.*
	AC:C	2) angel (Filius Filiorum Lucis), associated with Sol.
la	la	first. Cf. *l, li, lo.*
Labnixp		Governor of the First Division of the Aethyr *Bag.*
laf		(meaning unknown).
lah		(meaning unknown).
laiad	lai-ad	secret, secrets.
laiada	AC:C, G	
Laidrom		Senior of Earth, associated with Mars. Also *Aidrom.*
Lairz		angel also known as *Larz.*
Lanacon	AC:C	=*Lavacon,* Governor.
Lang		ministering angels.
lanibame	AC:C	=*l nibm,* one season.
lansh	lonsh	power. Also *lonsa, lonshi, lonshin.*
Laoaxrp		Senior of Water, associated with Luna.
Laoazrp	AC:C	
lap	lap	for (conj.)
lape	AC:C, G, VV	
Laparin		Governor of the Second Division of the Aethyr *Zim.*
larag	la-raj	nor.
laraji	AC:C	
larasada	AC:C, G	=*lrasd,* dispose.

larianu*	AC:G	= *trian,* shall be.
larinuji	AC:C, G	= *lring,* stir up.
Larz		angel, companion of *Rlza.*
las **lasa**	las AC:C	rich.
Lasben		angel who appeared to Dee and Kelley.
lasdi **lusdi**	laz-di GD	foot, feet. Also *lusd.*
lava		pray.
Lavacon **Lanacon**	AC:C	Governor of the Second Division of the Aethyr *Lea.*
Lavavoth		angelic King ruling in the South-South-West.
Lazdixi		Governor of the First Division of the Aethyr *Lit.*
Lea		name of the Sixteenth Aethyr.
Leaoc		angel also known as *Leoc.*
lehusan		(meaning unknown).
lehuslach		(meaning unknown).
lel	lel	same. Cf. *l.*
Leoc		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Leaoc.*
lephe		(meaning unknown).
Levanael **Leveanael**		planetary angel, associated with Luna.
levithmong **leuitahemonuji**	le-vith-mong AC:C	beast (of the field), cattle.

Lexarph		Governor of the First Division of the Aethyr *Zax.*
Lgaiol		= *Slgaiol,* Senior of Water.
Lhctga		= *Alhctga,* Senior of Earth.
Lhiansa **Liiansa**	AC:C	Senior of Earth, associated with Saturn.
li		first. Cf. *l, la, lo.*
liaida*	AC:G	= *laiad,* secret.
Liba		angel (Filius Filiorum Lucis), associated with Jupiter.
li-el	AC:C	= *l,* first.
Ligdisa		Senior of Water, associated with Saturn.
Liiansa	AC:C	= *Lhiansa,* Senior of Earth.
Lil		name of the First Aethyr.
lilonon **iisononu*** **ilonon**	li-lo-non AC:C GD	branch, branches.
limlal	lim-lal	treasure.
Lin		name of the Twenty-Second Aethyr.
Lit		name of the Fifth Aethyr.
Lixipsp	AC:VV	warden of the Aethyr *Bag.*
Llacza **Ilacza** **Olacza**		Divine Name of Six Letters, ruling Water of Air.
Llpiz		Divine Name of Five Letters, ruling Fire of Earth.
Lmag **Lmmag**		angel, companion of *Magl.*

loadohi	lo-a-do-hi	kingdom. Also *londoh.*
adohi*	GD	
adoho*	AC:C	
loangab		(meaning unknown).
Loe		name of the Twelfth Aethyr.
loagaeth		speech from God. The name of a book by the angels, *Liber Logaeth.*
logaeth		
logaah		
logah		
loholo	lo-ho-lo	shine.
sobolo	AC:C, GD	
lolcis	lol-sis	buckler.
lolacis	AC:C	
loncho	lon-cho	fall.
lonucaho	AC:C	
lonukaho	AC:G	
londoh	lon-do	kingdom. Also *loadohi.*
londohe	AC:C	
lonudohe	AC:C	
lonsa	lon-sa	power. Also *lansh.*
lonshi	lon-shi	
lonshin	lon-shin	
lonsh	GD	
lonu-sahi-toxa	AC:C	= *lonshi tox,* power of her.
lorslq	lor-sel-kwa	flower, flowers.
lores-el-qo	AC:C	
lrasd	el-razd	dispose.
larasada	AC:C, G	
lring	el-ring	stir up.
larinuji	AC:C, G	
Lrxn		angel, companion of *Nlrx.*
Lrixn		

Lsrahpm		Senior of Water, associated with Mars.
lu	lu	nor.
Luah		praising angels.
Luach		
lucal	lu-kal	north.
lucala	AC:C, G	
luciftian	lu-sif-ti-an	brightness.
luciftias	lu-sif-ti-as	
lucifatianu	AC:C	
lukiftias	AC:C	
luiahe	lu-ya-he	song.
lulo		tartar (or mother of vinegar).
lurfando		(meaning unknown).
lusd	luzd	foot, feet. Also *lasdi.*
lusda	luz-da	
lusdan	luz-dan	
lusdi	GD	
luseroth		(meaning unknown).

m	em	1) nine. Also *em.* 2) except (GD *in*).
maasi	mā-si	laid up.
mabberam		(meaning unknown).
mabza	mab-za	coat.
mabezoda	AC:C	
Mad	mad	God. Cf. *Iad, Oiad, Piad.*
mada	AC:C, G	
madariatza	AC:C	=*madriax,* heaven.
madarida	AC:C, G	=*madrid,* iniquity.
madariitza	AC:G	=*madriax,* heaven.
madariiatza	AC:C	
Madimi		angel (Filia Filiarum Lucis), associated with Mercury.
Madimiel		planetary angel presiding over the sphere of Mars.
madriax	mad-ri-ax	heaven. Cf. *oadriax.*
madriiax	mad-ri-ax	
madriaax	GD	
madariatza	AC:C	
madariitza	AC:G	
madariiatza	AC:C	
madrid	mad-rid	iniquity, iniquities.
madarida	AC:C	
maelpereji	AC:C, G	=*malprg,* fire.
Magl		angel powerful in mechanical aids, ruled by the angel *Pmagl* and *Maladi Olaad.* Also *Mamgl.* Companions are *Aglm, Glma, Lmag.*

Magm		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Masgm.*
mahorela	AC:VV	dark heavens. Cf. *madriax.*
Maladi		Divine Name of Six Letters, ruling Earth of Water.
Malap		demonic name (reversal of *Palam*) commanding cacodemons of Water of Air.
malprg	mal-përj	fire, fires; fiery darts.
malpirgi	mal-përji	
maelpereji	AC:C, G	
malapereji	AC:C	
malapireji	AC:C	
Mals		name of the Enochian letter representing P.
Mamgl		angel also known as *Magl.*
manada*	AC:C	see *smnad,* another.
manin	ma-nin	mind (n.).
maninu	AC:C	
maoffas	ma-of-fas	measure, be measured.
maof-fasa	AC:C	
MAPM		9639.
meapeme	AC:C	
Mapsama		angel who appeared to Dee and Kelley; the name means 'Tell them'.
marb	marb	according to.
marebe	AC:C, G	
marebi	AC:G	
mariehe*	AC:G	

Masgm		angel also known as *Magm.*
Matb		thousand
matabe	AC:C	
Mathula		Governor of the Second
Mathvla	AC:C	Division of the Aethyr *Zaa.*
matorb	ma-torb	echoing.
mtorebe	AC:C	
Maz		name of the Sixth Aethyr.
Me		angel (Filia Lucis), associated with Luna.
Med		name of the Enochian letter representing O.
Meeana		demonic name (reversal of *Anaeem*) commanding cacodemons of Water of Earth.
Merifri		=*Murifri,* angel.
Mfzrn		demonic name (reversal of *Nrzfm*) commanding cacodemons of Fire of Fire.
Mgm		cacodemon, counterpart of the angel *Gmnm.*
miam	mi-am	continuance. Cf. *nuam.*
mian	mi-an	
miame	AC:C	
MIAN		3663.
mianu	AC:C	
Miao		angel, companion of *Iaom.* Also *Misao.*
micalp	mi-kalp	mightier. Cf. *cruscanse.*
micalapape	AC:C	

micalz	mi-kalz	power; powerful, mighty.
micalzo	mi-kal-zo	Cf. *canse, drilpa, lonsa.*
micaolz	mi-kalz	
micaelazodo	AC:G	
micaelzodo	AC:G	
micalazoda	AC:C	
micalazodo	AC:C	
micaolazoda	AC:C	
mikaelzodo	AC:G	
micma	mik-ma	behold.
micama	AC:C, G	
miinoag	mī-nōj	corner.
miinoagi	AC:C	
miketh		wisdom (?)
mir	mir	torment (n.)
mire	AC:G	
mirc	mirk	upon.
mireca	AC:C	
mireka	AC:C	
Mirzind		Governor of the First Division of the Aethyr *Uti.*
Misao		angel also known as *Miao.*
Miz		cacodemon, counterpart of the angel *Izxp.*
Mma		cacodemon, counterpart of the angel *Magm.*
moanu*	AC:C	=*ooanoan,* eyes.
Moc		cacodemon, counterpart of the angel *Ocnm.*
molap	mo-lap	man, men.
Molpand		Governor of the First Division of the Aethyr *Ich.*

molvi **molui**	mol-vi AC:C	surge.
mom	mom	moss.
momao	mo-mau	crown (n.) Cf. *momar.*
momar **momare**	mo-mar AC:C	crown (v.), be crowned.
monasci **monasaci**	mo-nas-ki AC:C	name. Cf. *omaoas.*
monons **mononusa**	mo-nonz AC:C	heart.
moooah **moooabe***	mō-wa AC:C	repent, regret.
Mop		cacodemon, counterpart of the angel *Opmn.*
Mor		Holy Name of Three Letters, ruling the Element of Earth.
Moreorgran **Morvorgran**		angel who appeared to Dee and Kelley.
mospleh **mos-pelehe**	mos-ple AC:C	horn.
Mot		cacodemon, counterpart of the angel *Otoi.*
moz		joy.
mozod		joy of God.
Mph		Holy Name of Three Letters, ruling the Element of Water.
Mrx		cacodemon, counterpart of the angel *Rxnl.*
Msal **Msmal**		angel ruled by *Spmnir Llpiz.*

Mtdi **Mtndi**		angel, companion of *Tdim.*
Mto		cacodemon, counterpart of the angel *Toco.*
mtorebe	AC:C	= *matorb,* echoing.
Murifri **Merifri**		angel who appeared to Dee and Kelley on 2 June 1583.

Na — Lord of Hosts; Trinity. Cf. *Enay.*

na — name of the Enochian letter representing H.
na-hath GD

na AC:VV — that.

Naaa — angel, companion of *Anaa.* Also *Navaa.*

Nabaomi — Governor of the First Division of the Aethyr *Zen.*

na-e-el AC:G — =*nanaeel,* power.

na-hath GD — =*na,* Enochian letter.

nai — (meaning unknown).

Nalvage — angel who appeared to Dee and Kelley on 11 February 1584; his name means 'Avoidance of earthly things' *(fuga terrestrium).* Nalvage, a near kinsman of Madimi's mother, was the principal dictator of the Enochian Calls.

nanaeel na-nai-el — power. Cf. *micalz, lonsa.*

nanba nan-ba — thorn, thorns.
nanuba AC:C

Nanta — spirit of Earth.

Naoo — angel powerful in transformation, ruled by *Aiaoai Oiiit.*
Naooo

napta nap-ta — sword, swords. Also *nazpsad.*
napeai na-pe-ai

napea GD
napeta AC:C

Navaa — angel also known as *Naaa.*

nax — (meaning unknown).

naz naz — pillar, pillars. Cf. *nazarth, nazavabh.*
nazoda AC:C, G

nazarth naz-arth — pillars of gladness. Cf. *naz.*
na-zodaretahe AC:C

nazavabh naz-a-vab — hyacinth pillars. Cf. *naz.*
na-zodavabebe* AC:C

nazpsad naz-psad — sword, swords. Also *napta.*
nazps GD
nazodapesad AC:C, G

Nbrc — angel, companion of *Cnbr.*
Nbarc

Ndazn — angel also known as *Ndzn.*

Ndnos — demonic name (reversal of *Sondn*) commanding cacodemons of Water of Earth.

ne — holy.

Ndzn — angel powerful in transformation, ruled by *Maladi Olaad.* Also *Ndazn.*

Nelapr — Divine Name of Six Letters, ruling Water of Water.

nenni AC:VV — you have become. Cf. *noan.*

neph — (meaning unknown).

netaab ne-tab — government, governing.
netaaib ne-taib
netab ne-tab

netaabe	AC:C	
netaaibe	AC:C	
Nhdd		angel skilled in medicine, ruled by *Obgota Aabco.*
Nhodd		
NI		28.
Nia		name of the Twenty-Fourth Aethyr.
nibm	nib-ëm	season. Cf. *capimao.*
nidali	ni-da-li	noise, noises.
Nigrana		Governor of the Second Division of the Aethyr *Des.*
niis	nīs	come, come away, come forth.
niisa	nī-sa	
niiso	nī-so	
ninu	AC:C	see *ulcinin,* happy.
Nlrx		angel powerful in finding out secrets of men, ruled by the angel *Pnlrx* and *Iaaasd Atapa.* Companions are *Lrxn, Rxnl, Xnlr.*
Nlirx		
Noalmr		Divine Name of Six Letters, ruling Air of Fire.
noan	no-an	be, become.
noaln	no-aln	
noar	no-ar	
noas	no-as	
noasmi	no-as-mi	
noanu	AC:C	
noalanu	AC:C	
noari	AC:C	
noasa	AC:C	
noasami	AC:C	

nobloh	nob-lo	palm, palms (of hand).
nobeloha	AC:C	
Nocamal		Governor of the Second Division of the Aethyr *Lit.*
Nociabi		Governor of the Second Division of the Aethyr *Oxo.*
noco	no-ko	servant. Cf. *booapis.*
nofahon*	AC:G	= *nothoa,* midst.
Nogahel		planetary angel presiding over the sphere of Venus.
noib	noib	yea.
noibe	AC:C	
nomig	no-mij	even as.
nomiji	AC:C, G	
nonca	non-sa	you, to you. Cf. *vomsarg, g.*
noncf	nonsf	
nonci	non-si	
noncp	nonsp	
nonuca	AC:C	
nonucafe	AC:C	
nonuci	AC:C	
nonucape	AC:C	
nonuji*	AC:G	
noqod	nok-wod	servant, minister. Cf. *noco, booapis.*
noquodi	nok-wo-di	
noquol	nok-wol	
noqodi	AC:C	
noquod	GD	
nor	nor	son, sons. Also *noromi.*
nore	AC:G	
norezoda	AC:G	= *norz,* six.
norezodacahisa	AC:C	= *norz chis,* six are.

noromi **noroni***	no-ro-mi AC:C	son, sons. Also *nor.*
norz **norezoda**	norz AC:G	six.
nostoah		it was (?)
nothoa **notahoa** **nofahon***	no-thoa AC:C, G AC:G	midst; among, amidst.
Npat **Nprat**		angel ruled by *Aourrz Aloai.*
Nroa **Nrcoa**		angel, companion of *Roan.*
Nrzfm		Divine Name of Five Letters, ruling Fire of Fire.
nuam **nuame**	nu-am AC:C	continuance. Cf. *miam.*

o	o	five.
Oacnr		angel, also known as *Oanr.*
oadariatza	AC:C	= *oadriax,* lower heavens.
oado	o-a-do	weave.
oadriax **oadariatza**	o-ad-ri-ax AC:C	lower heavens. Cf. *madriax.*
oai	o-ai	amongst. Also *aaf, aai, aao, eai.*
Oalco		= *Aabco,* Divine Name.
oali **oeli**	o-a-li AC:C	place, put. Cf. *aala.*
oanio	o-a-ni-o	moment.
Oanr		angel, companion of *Roan.* Also *Oacnr.*
Oap		cacodemon, counterpart of the angel *Apst.*
OB		28.
Obava		Divine Name of Five Letters, ruling Water of Fire.
Obelison		a title of the angelic Prince *Befafes:* 'Pleasant Deliverer'. Cf. *obelisong.*
obelisong **obelisonugi** **obelisonuji**	o-be-li-song AC:C, G AC:G	deliverer. Cf. *zonrensg.*
obeloce	AC:C	= *obloc,* garland.
obezoda	AC:C	= *obza,* half.

obloc ob-lok
obeloce AC:C
garland.

Obgota
Olgota
Oblgota GD
Divine Name of Six Letters, ruling Air of Water.

Obmacas
Governor of the First Division of the Aethyr *Deo.*

oboleh o-bo-le
obolehe AC:C
garment.

Obvaors
Obuaors AC:C
Governor of the Second Division of the Aethyr *Uti.*

obza ob-za
obezoda AC:C
half.

Ocanm
angel, also known as *Ocnm.*

Ocbaa
demonic name (reversal of *Aabco*) commanding cacodemons of Air of Water.

Occodon
Governor of the First Division of the Aethyr *Lil.*

Ocnm
angel powerful in transformation, ruled by *Cbalpt Arbiz.*

od od
and.

odazodi AC:C
see *acroodzi,* beginning.

Oddiorg
Governor of the First Division of the Aethyr *Zip.*

odo o-do
1) open.
2) cacodemon, counterpart of the angel *Doop.*

Odraxti
Governor of the Second Division of the Aethyr *Rii.*

Odxlov
demonic name (reversal of *Volxdo*) commanding cacodemons of Earth of Fire.

Oec
cacodemon, counterpart of the angel *Ecop.*

oecrimi o-ek-ri-mi
oe-cari-mi AC:C
oekarimi AC:G
iecarimi* AC:C
praise (v.), sing praises. Cf. *ecrin, rest.*

oela AC:G
= *ol,* make.

oeli AC:C
= *oali,* place.

ofafafe o-fa-fa-fe
vial. Also *efafafe.*

ofekufa AC:VV
elevated, lifted up.

Ogiodi
demonic name (reversal of *Idoigo*) commanding cacodemons of Air of Air.

oheloka AC:G
duke.

ohio o-hi-o
ohyo AC:C
woe.

oholera* AC:G
= *ohorela,* make law.

Ohooohaatan
Great Elemental King of Fire.

ohorela o-ho-re-la
oholera* AC:G
make a law, legislate.

oi oi
this.

Oia
cacodemon, counterpart of the angel *Iaba.*

Oiad o-yad
Oiada AC:C, G
God, the Just One. Cf. *Iad, Mad.*

Oiiit
Divine Name of Five Letters, ruling Earth of Air.

Oip		Holy Name of Three Letters, ruling the Element of Fire.
o-isalamahe*	AC:C	= *oi salman,* this house.
okada	AC:G	mercy.
ol	ol	1) I, myself.
ole	AC:C	2) make. Cf. *eol, oln.* 3) 24; one twenty-fourth.
Olaad		Divine Name of Five Letters, ruling Earth of Water.
Olacza		= *Llacza,* Divine Name.
olaho	AC:VV	for the second time. Cf. *olani.*
olalogi	AC:C	= *ollog,* man.
olalore	AC:C, G	= *ollor,* man.
olani	o-la-ni	twice.
olanu	AC:C	= *oln,* made.
olapireta	AC:C, G	= *olpirt,* light.
ole	AC:C	= *ol,* one twenty-fourth.
Olgota		= *Obgota,* Divine Name.
ollog	ol-og	man, men. Cf. *morlap, olora.*
ollor	ol-or	
olalogi	AC:C	
olalore	AC:C, G	
oln	oln	made. Cf. *ol, eol.*
olanu	AC:C	
Oloag		Divine Name of Five Letters, ruling Air of Fire.
olora	ol-o-ra	(of) man. Cf. *ollag, morlap.*
Olpaged		angelic King ruling in the East.

olpirt	ol-përt	light.
olprt	GD	
olapireta	AC:C, G	
om	om	1) understand, know. Also
ome	AC:C	*omax.* Cf. *oma, ixomaxip.* 2) we, us.
oma	o-ma	understanding. Cf. *om.*
omp	omp	
omepe	AC:G	
Omagg		angel, also known as *Omgg.*
Omagrap		Governor of the Third Division of the Aethyr *Pop.*
omaoas	o-ma-was	name. Cf. *dooain, monasci.*
omaoasa	AC:C, G	
omaosa	AC:G	
omax	om-ax	know. Also *om.* Cf. *oma,*
omaxa	AC:C	*ixomaxip.*
ome	AC:C	= *om, know.*
Omebb		Divine Name of Five Letters, ruling Water of Water.
omepe	AC:C	= *omp,* understanding.
ome-petilabe	AC:C	= *omp tilb,* her understanding.
Omgg		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Omagg.*
Omia		angel, companion of *Iaom.* Also *Omsia.*
omicaolz	o-mi-kalz	be mighty. Cf. *micalz.*
omp		= *oma,* understanding.
Omsia		angel, also known as *Omia.*
omsomna		(meaning unknown).

on	AC:VV	made, built. Cf. *oln.*
Ona		cacodemon, counterpart of the angel *Naoo.*
ondoh*	GD	= *londoh,* kingdom.
Onh		cacodemon, counterpart of the angel *Nhdd.*
Onizimp		Governor of the Second Division of the Aethyr *Tor.*
Onp		cacodemon, counterpart of the angel *Npat.*
ooa*	AC:C	See *ooanoan,* eye.
ooain*	GD	
Ooanamb		Governor of the Third Division of the Aethyr *Uta.*
ooanoan	ō-a-no-an	eye, eyes.
oo aona	ō-a-o-na	
ooa*	AC:C	
ooain*	GD	
ooge	ō-ge	chamber.
Oopz		angel powerful in transformation, ruled by *Volxdo Sioda.*
Oodpz		
OP		22.
ope	AC:C	
Opad		angel, companion of *Dopa.* Also *Opnad.*
Opmn		angel skilled in medicine, ruled by *Noalmr Oloag.*
Opamn		
Opna		angel powerful in transformation, ruled by *Cbalpt Arbiz.*
Opana		

Opnad		angel, also known as *Opad.*
oq	ok	but. Cf. *crip.*
o-quo	AC:C	
or		name of the Enochian letter representing F.
orth	GD	
Orcanin		Governor of the First Division of the Aethyr *Nia.*
Orcamir	AC:C	
oreri	AC:C, G	= *orri,* stone.
oresa	AC:C, G	= *ors,* darkness.
oresaba	AC:C	= *orsba,* drunken.
oresacore	AC:C	= *orscor,* dryness.
oresaha*	AC:C	= *orsba,* drunken.
Orh		name of a spirit. ('The word has 72 significations').
Ormn		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Orpmn.*
Oro		Holy Name of Three Letters, ruling the Element of Air.
oroch	o-roch	under, underneath.
orocha	o-ro-cha	
orocahe	AC:C	
orocaha	AC:C	
Orpanib		Governor of the Third Division of the Aethyr *Zaa.*
Orpamb	AC:C	
Orpmn		angel, also known as *Ormn.*
orri	or-ri	stone. Cf. *patralx.*
oreri	AC:C, G	
ors	orz	darkness.
oresa	AC:C, G	

orsba	orz-ba	drunken.
oresaba	AC:C	
orsca	orz-ka	building, buildings.
orscor	orz-kor	dryness.
oresacore	AC:C	
orth	GD	= *or,* Enochian letter representing F.
os	os	twelve.
osf	osf	discord.
othil	o-thil	1) set; I have set.
otahil	AC:C	2) seat, seats. Cf. *thil.*
otahila	AC:C, G	
Otoi		angel ruled by *Aourrz Aloai.*
Otroi		
oucho	u-cho	confound.
ovcho	GD	
oucaho	AC:G	
ovankaho*	AC:G	
ovoars	o-vo-arz	centre.
ouoaresa	AC:G	
ovof	ov-of	magnify, be magnified.
OX		26.
oxex	ox-ex	vomit.
oxiayal	ox-i-ai-al	mighty seat, throne.
Oxlopar		Governor of the Third Division of the Aethyr *Bag.*
Oxo		name of the Fifteenth Aethyr.
oxox		(meaning unknown).
Oyub		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Oyaub		

Ozab		angel, companion of *Boza.*
Ozaab		
ozazm	o zaz-ëm	make (me), make (us). Cf. *ol.*
ozazma	o-zaz-ma	
ozozma	GD	
ozadazodame	AC:C	
ozodazodama	AC:C	
Ozidaia		Governor of the First Division of the Aethyr *Lin.*
ozien	o-zin	hand. Cf. *zien.*
ozol	o-zol	
ozodien	AC:C	
ozodola	AC:C	
ozongon	o-zong-on	wind, winds. Also *zong.*
ozodonugonu	AC:C	

p pi — eight.

pa
pe GD — name of the Enochian letter representing B.

paaox pa-ox — remain.
paaoxt pa-oxt
pa-aolza* AC:G
pa-aotza AC:G
paaotzata AC:C
pa-iotz AC:G
pa-iotza AC:G

pacaduasam — (meaning unknown).

pacaph — (meaning unknown).

Pacasna — Governor of the Second Division of the Aethyr *Arn.*

Paco — angel powerful in transformation, ruled by *Maladi Olaad.* Also *Palco.*

padgze — justice from the Divine Power, without blemish.

Pado — angel, companion of *Dopa.* Also *Pando.*

paeb paib — oak.
paebe AC:C

Paeoc — angel, also known as *Paoc.*

page pa-ge — rest.
paje AC:C

paid paid — always.
paida AC:C, G

pa-iotz AC:G — =*paaox,* remain.
pa-iotza AC:G

pajeipe AC:C — =*page ip,* rest not.

pajo-ooaoanu AC:G — =*pugo ooaona,* to eyes.

pal GD — name of the Enochian letter representing X.

pala — two (separated), pair. Cf. *pola.*

Palam — Divine Name of Five Letters, ruling Water of Air.

Palco — angel, also known as *Paco.*

Pali — angel ruled by *Rzionr Nrzfm.* Also *Panli.*

Palut — angel, also known as *Paut.*

pambt pamt — unto (me).
pamebeta AC:C

pamphicas — (meaning unknown: a contemptuous word).

Pando — angel, also known as *Pado.*

Panli — angel, also known as *Pali.*

panpir pan-pĕr — pour (down).
panupire AC:C

Paoc — angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Paeoc.*

paombd pāmd — member, members.
paomebeda AC:C

papnor pap-nor — remembrance, memory.
papenore AC:C

par par — they, them; in them.
pare AC:C

parach	par-ak	equal.
paracahe	AC:C	
paracleda	pa-ra-kle-da	wedding.
paracaleda	AC:C	
paradial	pa-ra-di-al	dwelling, dwellings; living dwellings.
pa-ra-diala	AC:C	
paradiz	pa-ra-diz	virgin.
paradizod	AC:C	
para-di-zoda	AC:C	
Paraoan		Governor of the Second Division of the Aethyr *Lin.*
pare	AC:C	=*par,* they.
pare-meji	AC:C	=*parm gi,* run with.
parm	parm	run.
pareme	AC:C	
Parziba		Governor of the Second Division of the Aethyr *Chr.*
pasbs	pazbz	daughter, daughters.
pashs	GD	
pasahasa	AC:C	
Pascomb		Governor of the Second Division of the Aethyr *Lil.*
Paxcomb		
patralx	pat-ralx	rock (n.) Cf. *orri.*
pataralaxa	AC:C	
Paulacarp		name of an evil spirit.
Paut		angel, companion of *Utpa.* Also *Palut.*
Paxcomb		=*Pascomb,* Governor.
Paz		name of the Fourth Aethyr.
PD		33.
peda	AC:C	

Pdi		cacodemon, counterpart of the angel *Diri.*
Pdoce		Holy Name of Five Letters,
Pedoce	GD	ruling the Element of Fire.
pe	GD	=*pa,* Enochian letter representing B.
pe-iad	AC:C	=*Piad,* God.
pelapeli	AC:C	=*plapli,* partaker.
peleh		(meaning unknown).
pelosi	AC:C	=*plosi,* many.
PEOAL		69636.
peranuta	AC:G	see *adrpan,* cast down.
peredazodare	AC:C	=*prdzar,* diminish.
peregi	AC:G	=*prge, prgel,* fire.
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
pereta	AC:C	see *ialprt,* flame.
periazoda	AC:C	=*priaz, priazi,* those.
periazodi	AC:C	
perifa*	AC:C	=*praf,* dwell.
peripsax	pe-rip-sax	heaven. Cf. *madriax.*
peripsol	pe-rip-sol	
piripsol	pi-rip-sol	
piripson	pi-rip-son	
pi-ripesonu	AC:C	
peripesatza	AC:C	
peripesol	AC:C, G	
piripsax	GD	
Pfm		cacodemon, counterpart of the angel *Fmna.*

phama		I will give.
Phanael		angel who appeared to Dee and Kelley.
Phra **Phara**		angel powerful in change of place, ruled by the angel *Ephra* and *Anaeem Sondn.* Companions are *Hrap, Raph, Aphr.*
pi	pi	1) place (n.) 2) she.
Pia		cacodemon, counterpart of the angel *Iahl.*
Piad	pi-ad	God. Cf. *Iad, Mad, Oiad.*
piadph	pi-adf	jaw, jaws.
pi-adapahe	AC:G	
pi-adapehe	AC:C, G	
pi-adph	GD	
piamol	pi-a-mol	righteousness.
piamoel	AC:C, GD	
pian	GD	See *aspian,* quality.
pianu	AC:C	
piap	pi-ap	balance (n.)
piape	AC:C, G; GD	
pi-beliare	AC:C	=*pi bliar,* places of comfort.
pidiai	pi-di-ai	sleeve, marble sleeves.
pii	GD	=*pi i,* she is.
pilada	AC:C	=*pild,* continually.
pilah	pi-la	moreover.
pilahe	AC:C, G	
pild	pild	continually.
pilada	AC:C	

pilzin	pil-zin	firmament of waters.
pil-zodinu	AC:C	
pinzu-a		(meaning unknown).
Pir	pīr	Holy One, Holy Ones.
Pire	AC:C, G	
pire	AC:VV	holy.
pireda	AC:VV	
pi-ripesonu	AC:C	=*peripsax,* heaven.
piripsax	GD	
piripsol		
piripson		
Piz		cacodemon, counterpart of the angel *Iznr.*
pizi	GD	See *amipzi,* fasten.
plapli	plap-li	partaker, partakers.
pelapeli	AC:C	
plosi	plo-zi	many, as many.
pelosi	AC:C	
Pmagl		angel ruling *Magl* and companions.
Pmox		angel ruled by *Aourzz Aloai.*
Pmzox		
poamal	po-a-mal	palace.
poamalzod	po-a-mal-zod	
poamala	AC:C	
pooumala	AC:G	
proamal*	AC:G	
Pocisini	AC:VV	=*Focisni,* Governor.
poilp	poilp	divide. Cf. *yrpoil.*
poilape	AC:C, G	
pola		two (together), *pair.* Cf. *pala.*

Ponodol — Governor of the Third Division of the Aethyr *Ich.*

pooumala AC:G — =*poamal,* palace.

Pop — name of the Nineteenth Aethyr.

Pophand — Governor of the First Division of the Aethyr *Des.*

Pothnir — Governor of the Third Division of the Aethyr *Paz.*

Ppsac — angel ruling *Psac* and companions.

praf praf
perifa* AC:C — dwell (in). Cf. *faonts, pragma.*

pragma — dwell (?) Cf. *praf, faonts.*

prdzar për-dzar
peredazodare AC:C — diminish.

prge përj
prgel për-jel
peregi AC:G
pereje AC:C, G
pereji AC:G
perejela AC:C — fire.

priaz pri-az
priazi pri-a-zi
periazoda AC:C
periazodi AC:C — those.

Pristac — Governor of the Third Division of the Aethyr *Zid.*

proamal* AC:G — =*poamal,* palace.

Psac
Psuac — angel powerful in mechanical arts, ruled by the angel *Ppsac* and *Volxdo Sioda.* Companions are *Sacp, Acps, Cpsa.*

pugo pu-go
pujo AC:G
puje AC:G — unto.

puim pu-im
puin*
pu-ime AC:C, G — sickle, sickles.

puje AC:G
pujo AC:G — =*pugo,* unto.

Pxinbal AC:VV — =*Labnixp,* Governor.

Pziza — angel ruling *Ziza* and companions.

q	kwa	or.
qo	AC:C	
q	kwa	1) thy.
quo	AC:C	2) content, contents.
qaa	kwā	garment, garments.
qaa	kwā	creation. Cf. *qaal.*
qaan	kwān	
qaaon	kwān	
qaas	kwās	
quaa	AC:G	
qa-a-an	GD	
qo-a-an	AC:C	
qaa-om	GD	
qoaanu	AC:G	
qua-a-on	AC:G	
go-a-anu*	AC:G	
qaal	kwāl	creator. Cf. *qaa.*
qadah	kwā-dā	
qo-a-al	AC:G	
qo-o-al	AC:G	
qo-o-ala	AC:G	
quo-o-al	AC:G	
go-o-al*	AC:G	
qaada	GD	
quo-a-dahe	AC:C	
qanis	GD	=*quanis,* olive.
qouodi	AC:G	see *noquod,* minister.
qting	kwë-ting	rotten.
qotinuji	AC:C	
quanis	kwa-nis	olive, olives.
qanis	GD	

QUAR		1636.
quare	AC:C	
quasahi	kwa-sa-hi	pleasure
quasb	kwazb	destroy.
quasaba	AC:G	
quasabe	AC:C, G	
quasahe*	AC:G	
quiin	kwīn	wherein.
quiinu	AC:C, G	
quo-a-al	AC:C, G	=*qaal,* creator.
quo-a-asa	AC:C	=*qaas,* creation.
quo-a-dahe	AC:C	=*qadah,* creator.
quo-o-al	AC:G	=*qaal,* creator.
quo-o-i-ape	AC:G	by the name. Cf. *dooiap.*
qurlst	kwërlst	handmaid.
qurelesata	AC:C	

Raagios **Raagiol** **Raagiosl** **Raagiosel**	 AC:C	Elemental King of Water, associated with Sol.
Raaph		angel, also known as *Raph.*
raas **raasy** **ra-asa** **raasyo**	rās rā-sy AC:C AC:C	east.
raclir **racalire**	rak-lir AC:C	weeping.
Rad		cacodemon, counterpart of the angel *Adre.*
Ranglam		Governor of the Third Division of the Aethyr *Uti.*
Raph		angel, companion of *Phra.*
Rapolxo	AC:VV	= *Oxlopar,* Governor.
Rbnh **Rbznh**	 	angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Rcnb **Rcanb**	 	angel, companion of *Cnbr.*
Rda		cacodemon, counterpart of the angel *Datt.*
resat-el	AC:C	= *rest el,* praise Him.
rest	rest	praise (v.) Cf. *oecrimi.*
Rgan **Rgoan**	 	angel powerful in transformation, ruled by *Volxdo Sioda.*

Rii		name of the Twenty-Ninth Aethyr.
Rinmps		demonic name (reversal of *Spmnir*) commanding cacodemons of Fire of Earth.
rior **riore**	ri-or AC:C	widow.
ripir **ripire**	ri-pir AC:C	no place. Cf. *pi.*
rit **rita**	rit AC:C	mercy. Cf. *iehusoz.*
Rlmu **Rlemu**	 	angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.*
rlodnr		furnace (?), crucible (?)
Rmlaon		demonic name (reversal of *Noalmr*) commanding cacodemons of Air of Fire.
Rnoizr		demonic name (reversal of *Rzionr*) commanding cacodemons of Fire of Earth.
Roan **Rocan**	 	angel powerful in mechanical arts, ruled by the angel *Hroan* and *Cbalpt Arbiz.* Companions are *Oanr, Anro, Nroa.*
Rocle **Iocle**	 AC:C	angel (Filius Filiorum Lucis) associated with Mars.
Ronoamb		Governor of the First Division of the Aethyr *Tor.*
ror **roray** **rore**	ror AC:C, G AC:G	sun.

rowgh (meaning unknown).

roxtan wine.

Rpa cacodemon, counterpart of the angel *Paco.*

Rpalen demonic name (reversal of *Nelapr*) commanding cacodemons of Water of Water.

Rrb cacodemon, counterpart of the angel *Rbnh.*

Rrl cacodemon, counterpart of the angel *Rlmu.*

rsam rë-sam admiration.

Rsi cacodemon, counterpart of the angel *Sias.*

Rsni
Rsoni angel skilled in medicine, ruled by *Angpoi Unnax.*

rudna (meaning unknown).

Ruoi
Ruroi angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.*

Rxao angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Rxpao.*

Rxnl
Rxinl angel, companion of *Nrlx.*

Rxp cacodemon, counterpart of the angel *Xpcn.*

Rxpao angel, also known as *Rxao.*

Rzionr Divine Name of Six Letters, ruling Fire of Fire.

Rzla
Rzila angel powerful in mixtures of natures, ruled by the angel *Erzla* and *Idoigo Ardza.* Companions are *Zlar, Larz, Arzl.*

S		1) four, fourth. 2) angel (Filia Filiarum Lucis) associated with Sol.
sa	AC:G	and.
sa	GD	see *saga,* entire.
Saaiz		angel, also known as *Saiz.*
saanir **saanire**	sā-nir AC:C	part, parts.
saba		= *soba,* whose.
Sabathiel		planetary angel presiding over the sphere of Saturn.
Sach		confirming angels.
Sacp		angel, companion of *Psac.* Also *Saucp.*
sa-div	AC:C	= *s diu,* fourth angle.
saga	sa-ga	one, entire, whole.
Saiinou **Saiinov**	AC:C	Senior of Water, associated with Jupiter.
Saiz		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Saaiz.*
salabaiotza*	AC:G	= *salbrox,* sulphur.
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
salada	AC:C, G	= *sald,* wonder.
salamanu **salamann***	AC:C, G AC:G	= *salman,* house.

salbrox	sal-brox	sulphur. Cf. *dlasod.*
salabaiotza*	AC:G	
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
sald	sald	wonder, wonders (n.) Cf. *zirn.*
salada	AC:C, G	
ald*	GD	
salman	sal-man	house.
salamanu	AC:C, G	
salamann*	AC:G	
Samapha		Governor of the First Division of the Aethyr *Zom.*
same*	AC:C	= *om,* know.
samvelg	sam-velj	righteous. Cf. *balit.*
samevelaji	AC:C	
sapah	sa-pa	sound, sounds; mighty
sapahe	AC:C, G	sounds.
Saucp		angel, also known as *Sacp.*
Saxtomp		Governor of the First Division of the Aethyr *Maz.*
sayomepe	AC:C	= *symp,* another.
Saziami		Governor of the First Division of the Aethyr *Zaa.*
Scio **Scmio**		angel skilled in medicine, ruled by *Noalmr Oloag.*
sembabam		(meaning unknown).
Semeliel		planetary angel presiding over the sphere of Sol.
semeroh		(meaning unknown).

Sendenna **Sondenna** **Sundenna**		name of an evil spirit.
ser		mourning, lamentation. Cf. *eophan.*
Shal **Shial**		angel powerful in transformation, ruled by *Aiaoai Oiiit.*
siaion **siaionu**	si-ay-on AC:C	temple, temples.
Sias		angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Sigas.*
siasch	GD	= *esiasch,* brother.
siatris **skatarisa***	si-a-tris AC:C	scorpion, scorpions.
sibsi **sibesi**	sib-si AC:C	covenant.
Sigas		angel, also known as *Sias.*
Sigmorf		Governor of the First Division of the Aethyr *Tan.*
Sioda		Divine Name of Five Letters, ruling Earth of Fire.
Sisp **Siosp**		angel ruled by *Rzionr Nrzfm.*
skatarisa*	AC:C	= *siatris,* scorpion.
Slgaiol		Senior of Water, associated with Venus. Also *Lgaiol.*
smnad	smë-nad	another. Cf. *symp.*
Soageel		Governor of the Third Division of the Aethyr *Nia.*

Soaixnt **Soaiznt**	AC:C	Senior of Water, associated with Mercury.
soba	so-ba	whose, whom.
sobam	so-bam	
sobca	sob-ka	
sobol	so-bol	
sobra	so-bra	
sobha	so-ba	
soha	so-ha	
sobama	so-ba-ma	
sobame	AC:C, G	
sobeh-hah	GD	
sobola	AC:C	
sob-ha-atahe	AC:C	= *sobha ath,* whose works.
sobol	so-bol	west. (Also 'whose': see *soba*).
soboln	GD	
so-bolunu	AC:C	
bobanu*	AC:G	
bolanu*	AC:G	
sobra		= *soba,* whose.
sobrazod-ol	AC:C	= *sobra zol,* whose hands.
Sochial		Governor of the Third Division of the Aethyr *Lea.*
sola-bi-enu*	AC:G	= *solpeth bien,* hearken to my voice.
solamianu	AC:G	= *soba mian,* whose continuance.
solpeth **sol-petahe**	sol-peth AC:C	hearken, listen.
Sondenna		= *Sendenna,* an evil spirit.
Sondn		Divine Name of Five Letters, ruling Water of Earth.

sonf **sonuf**	sonf AC:C	reign, rule.
sor		action.
soyga		will of God (?) (The *Book of Soyga* was one of Dee's holy books; the spirits said it was not a reversal of the Greek ἅγιοσ , holy.)
Spmnir		Divine Name of Six Letters, ruling Fire of Earth.
Srahpm		=*Lsrahpm,* Senior of Water.
Stim **Strim**		angel ruled by *Spmnir Llpiz.*
Stimcul		1) angel (Filius Lucis), associated with Saturn. 2) angel (Filia Filiarum Lucis) associated with Saturn.
Sudsamna		Kelley's good angel.
Sundenna		=*Sendenna,* an evil spirit.
surzas **surezodasa**	sur-zas AC:C	swear, be sworn. Cf. *zurza.*
symp	simp	another. Cf. *smnad.*

t	ti	1) also. 2) it. 3) visit. Also *f.*
ta	ta	1) as. 2) thee (AC:G).
Taad		angel powerful in mixtures of natures, ruled by the angel *Ataad* and *Obgota Aabco.* Also *Taoad.* Companions are *Aadt, Adta, Dtaa.*
taba **tabas** **tabaori** **tabasa** **tebasa**	ta-ba ta-bas ta-bāri AC:G AC:G	govern. Also *caba.* Cf. *tabaan, tabaord.*
tabaan **tabaanu**	ta-bān AC:C	governor. Cf. *taba, tabaord.*
tabaord **tabaoreda**	ta-bārd AC:C	govern, be governed.
tabges **tabejesa**	tab-jes AC:C	cave.
Tabitom		Governor of the Third Division of the Aethyr *Zax.*
Tahando		Governor of the Third Division of the Aethyr *Oxo.*
Tahaoeloj		Elemental King of Air.
tahil **tahila** **tahilada** **tahilanu**	AC:C AC:G AC:C AC:C	=*thil, thild, thiln,* seat.

tal		name of the Enochian letter representing M.
talho	tal-ho	cup.
ta-labo*	AC:C	
taliobe	AC:C	= *tliob,* separate.
Tan		name of the Seventeenth Aethyr.
Taoad		angel, also known as *Taad.*
Taoagla		Governor of the First
Taongla	AC:C	Division of the Aethyr *Tex.*
Tapamal		Governor of the First Division of the Aethyr *Loe.*
tarananu	AC:C	= *tranan,* marrow.
tarianu	AC:C, G	= *trian,* shall be.
tarinuta	AC:C	= *trint,* sit.
tarofe	AC:C	= *trof,* building.
tasataxa	AC:C	= *tustax,* precede.
tastax	GD	
Tastoxo		Governor of the Third Division of the Aethyr *Oxo.*
tatan	ta-tan	wormwood.
tatanu	AC:C	
TAXS		7336.
tbl	ti-bël	= *tilb,* her.
Tdim		angel powerful in change of
Tdnim		place, ruled by the angel *Atdim* and *Nelapr Omebb.* Companions are *Dimt, Imtd, Mtdi.*

Teaa		Holy Name of Four Letters, ruling the Element of Fire.
Tedoand		Governor of the First
Tedoond		Division of the Aethyr *Uta.*
teloc	te-lok	death.
teloah	te-lo-a	
teloch	te-lok	
teloca	AC:C	
telocahe	AC:C, G	
telokake*	AC:G	
Tex		name of the Thirtieth Aethyr.
Thahaaotahe		Elemental King of Water.
thil	thil	seat, seats. Cf. *othil.*
thild	thild	
thiln	thiln	
tahil	AC:C	
tahila	AC:G	
tahilada	AC:C	
tahilanu	AC:C	
Thotanf		Governor of the First Division of the Aethyr *Paz.*
ti	GD	= *t i,* it is.
tia	ti-a	his.
tianta	ti-an-ta	bed.
tianuta	AC:C	
Tiarpax		Governor of the Third Division of the Aethyr *Lit.*
Tiiio		demonic name (reversal of *Oiiit*) commanding cacodemons of Earth of Air.
tibibp	ti-bib	sorrow.
tibibipe	AC:C	

tilb	tilb	her, of her.
tlb	tilb	
tiobl	ti-obl	
tilaba	AC:C	
tilabe	AC:C	
tibl	GD	
tiobela	AC:C	
tliob	të-li-ob	separate (v.)
taliobe	AC:C	
Toantom		Governor of the Second Division of the Aethyr *Asp.*
toatar	to-a-tar	hearken, listen. Cf. *solpeth.*
toatare	AC:C, G	
Tocarzi		Governor of the Third Division of the Aethyr *Tan.*
Toco		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Togco.*
Todnaon		Governor of the Second Division of the Aethyr *Zid.*
tofglo	tof-glo	all things, everything. Cf. *tol.*
tofagilo	AC:G	
tofajilo	AC:G	
tofejilo	AC:C	
tofijilo	AC:G	
tofijila	AC:G	
tol glo	GD	
Togco		angel, also known as *Toco.*
toh	GD	see *homtoh,* triumph.
tohcoth		fairy, fairies (?)
Tohomaphala		name of a guardian angel.
Toitt		angel, also known as *Tott.*

tol	tol	all.
ton	ton	
tonu	AC:C	
tolahame	AC:C, G	= *tol ham,* all creatures.
toltorg	tol-torj	creature, creatures. Cf. *ham.*
toltorn	tol-torn	
tolteregi	AC:G	
toltoregi	AC:C, G	
toltoreji	AC:G	
toltorenu	AC:C	
tore-torenu	AC:C	
toltorgi	GD	
ton		= *tol,* all.
tonug	to-nug	deface, be defaced.
tonuji	AC:C	
tooat	to-wat	furnish, provide. Cf. *abraasa.*
tooata	AC:C	
Tor		Name of the Twenty-Third Aethyr.
torezodu	AC:C	= *torzu, torzul, torzulp,* arise.
torezodul	AC:C	
torezodulape	AC:C	
torgi	GD	see *toltorg,* creature.
torgu		= *torzu,* arise.
Torzoxi		Governor of the First Division of the Aethyr *Pop.*
torzu	tor-zu	arise.
torgu	tor-ju	
torzul	tor-zul	
tor-zulp	tor-zulp	
torezodu	AC:C	
torezodul	AC:C	
torezodulape	AC:C	

Totocan		Governor of the Third Division of the Aethyr *Chr.*
Tott		angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Toitt.*
tox	tox	of him, his. Cf. *tia.*
totza	AC:G	
toxa	AC:C	
Tpau		angel, companion of *Utpa.*
Tplau		
Tplabc		demonic name (reversal of *Cbalpt*) commanding cacodemons of Earth of Earth.
tranan	tra-nan	marrow.
tarananu	AC:C	
trian	tri-an	shall be.
tarianu	AC:C, G	
trint	trint	sit.
tarinuta	AC:C	
trof	trof	building. Cf. *orsca.*
tarofe	AC:C	
turbs	turbz	beauty.
turebesa	AC:C, G	
tustax	tus-tax	go before, precede.
tastax	GD	
tasataxa	AC:C	

Vaa		name of an angel who appeared to Dee and Kelley ('Scourge of those who resist the power, will and command of God').
Vaasa		angel, also known as *Vasa.*
vabzir	vab-zir	eagle.
vabezodire	AC:C	
Vadali		Divine Name of Six Letters, ruling Water of Fire.
valasa	AC:G	=*uls,* end.
Valgars		Governor of the Third Division of the Aethyr *Lil.*
vamuela	AC:G	=*uml,* add.
van		name of the Enochian letter representing V.
vau	GD	
Vanarda	AC:C	=*Usnarda,* Governor.
vanucahi	AC:C	=*unchi,* confound.
vanupehe	AC:G	=*unph,* anger.
vaoan	vau-an	truth. Cf. *vooan.*
vaoanu	AC:G, GD	
vaomesareji	AC:C	=*vomsarg,* every one of you.
vaoresa	AC:C	=*vors,* over.
vaoresaji	AC:C, G	=*vors g,* over you.
vaoresagi	AC:G	
vaorsag	GD	
vaorsagi	GD	
varanu	AC:C	=*uran,* elder.

Vasa		angel ruled by *Iaaasd Atapa.* Also *Vaasa.*
Vasg **Varsg**		angel skilled in medicine, ruled by *Noalmr Oloag.*
Vastrim		Governor of the First Division of the Aethyr *Rii.*
vau	GD	=*van,* Enochian letter.
vaugeji	AC:C, G	=*ugeg,* wax strong.
vaukaho*	AC:G	=*unchi,* confound.
vaul **vaun** **vaunu** **vavale**	vaul vaun AC:C AC:C	work (v.)
vaulasa	AC:C	=*uls,* end.
vaun		=*vaul,* work.
vaunala	AC:C	=*unalab,* skirt.
vaunesa*	AC:C, G	=*unal,* these.
vaunigilaji **vaunilaji** **vaunilagi**	AC:C AC:G AC:G	=*uniglag,* descend.
vaunud-el	AC:C	=*undl,* remainder.
vaunupehe	AC:C	=*unph, vonph,* anger.
vaunupeho	AC:C	=*vonpho,* anger.
vaupaahe	AC:C	=*upaah,* wing.
vaurebes	AC:C	=*urbs,* beautify.
vaurelar*	AC:C	=*urelp,* seething.
Vavaamp		Governor of the Second Division of the Aethyr *Maz.*
vavale	AC:C	=*vaul,* work.

vax	AC:C	=*VX,* 42.
ucim **vcim** **ucime**	u-sim GD AC:C	frown not (smile?).
veh		name of the Enochian letter representing C.
velucorsapax	AC:VV	enthroned.
vep **vepe**	vep AC:C	flame. Cf. *ialprg.*
ugear **vgear** **ujeare**	u-jar GD AC:C	strength. Cf. *ugeg.*
ugeg **ugegi** **vgeg** **vgegi** **vaugeji**	u-jej u-je-ji GD GD AC:C, G	wax strong, grow strong.
vicap		(meaning unknown).
vi-i-v **vi-i-vau**	GD AC:C	=*viu,* second.
vi-i-vl	GD	=*viu l,* second of the first.
uime	AC:C	see *vovim,* dragon.
vime*	AC:G	=*unph,* wrath.
vinu	AC:G	invoke.
uirequo	AC:C	=*virq,* nest.
Virooli		Governor of the Second Division of the Aethyr *Zom.*
virq **uirequo**	virk AC:C	nest.
viruden	AC:VV	beautified. Cf. *urbs.*

viu	vi-u	second.
viv	AC:C, GD	
vi-i-v	GD	
u-i-v	GD	
vi-vau	AC:C	
viviala pereta	AC:C	=*viu ialprt,* second flame.
vi-vi-iv	GD	=*viu diu,* second angle.
Vivipos		Governor of the Second Division of the Aethyr *Uta.*
Vixpalg		Governor of the Third Division of the Aethyr *Asp.*
ujeare	AC:C	=*ugear,* strength.
ulcinin	ul-si-nin	happy.
vlcinina	GD	
il ci ninu*	AC:C	
uls	uls	end, ends.
vls	GD	
vaulasa	AC:C	
um		=*umd,* called.
umadea	u-ma-de-a	tower.
vmadea	GD	
vo-ma-dea	AC:C	
umapelifa	AC:C	=*umplif,* strength.
umd	umd	call, be called.
um	um	
uml	um-ël	add.
vml	GD	
umela	AC:C	
umplif	um-plif	strength. Cf. *ugear.*
vmplif	GD	
umapelifa	AC:C	

un		name of the Enochian letter representing A.
unal	u-nal	these, those.
vnal	GD	
vaunala	AC:C	
unalah	u-na-lā	skirt, skirts.
vnalah	GD	
vaunalahe	AC:C	
uncal		(meaning unknown).
unchi	un-chi	confound. Cf. *oucho.*
vnchi	GD	
vanucahi	AC:C	
vaukaho*	AC:G	
undl	un-dël	remainder, rest
vnd-l	GD	
vaunud-el	AC:C	
unig	u-nig	require.
vnig	GD	
uniji	AC:C	
uniglag	u-nig-lag	descend, go down. Cf. *arphe.*
vniglag	GD	
vaunigilaji	AC:C	
vaunilaji	AC:G	
vaunilagi	AC:G	
Unnax		Divine Name of Five Letters, ruling Air of Earth.
unph	unf	anger, wrath. Also *vonph.*
vnph	GD	
vanupehe	AC:G	
vaunupehe	AC:C	
vo	AC:VV	wherein.
vohim	vo-him	mighty. Cf. *canse, micalz.*
vohima	AC:C	

vo-ma-dea	AC:C	= *umadea,* tower.
vomsarg	vom-sarj	every one of you. Cf. *g.*
vaomesareji	AC:C	
vomesareji	AC:G	
vonsarg	GD	
vonph	vonf	anger, wrath. Cf. *unph.*
vonpho	von-fo	
vaunupehe	AC:C	
vaunupeho	AC:C	
vonupehe	AC:C	
vonsarg	GD	= *vomsarg,* every one of you.
vooan	vō-an	truth. Cf. *vaoan.* (*Vooan* is the
vooanu	AC:G	pronunciation used by the fallen angels.)
vors	vorz	over.
voresa	AC:G	
vaoresa	AC:C	
vorsag	AC:G, GD	= *vors g,* over you.
vovim	vo-vim	dragon.
vovin	vo-vin	
vovina	vo-vi-na	
uo uime	AC:C, G	
upaah	u-pā	wing, wings.
upaahi	u-pā-hi	
upaahe	AC:C	
vpaah	GD	
vpaahi	GD	
vaupaahe	AC:C	
ur		name of the Enochian letter representing L.
uran	u-ran	1) see.
vran	GD	2) elder, elders. Also *gran.*
varanu	AC:C	

urbs	urbz	beautify. Cf. *turbs.*
vrbs	GD	
vaurebes	AC:C	
Urch		confounding angels.
urelp	u-relp	seething.
vrelp	GD	
vaurelar*	AC:C	
Urzla		= *Erzla,* angel.
Usnarda		Governor of the Second
Vanarda	AC:C	Division of the Aethyr *Ich.*
Ussn		angel skilled in finding metals
Uspsn		and precious stones, ruled by *Nelapr Omebb.*
Uta		name of the Fourteenth
Vta	AC:C, GD	Aethyr.
Uti		name of the Twenty-Fifth
Vti	AC:C, GD	Aethyr.
Utpa		angel powerful in change of
Utlpa		place, ruled by the angel *Eutpa* and *Llacza Palam.* Companions are *Tpau, Paut, Autp.*
VX		42.
vax	AC:C	

Xai — cacodemon, counterpart of the angel *Aira.*

Xannu — demonic name (reversal of *Unnax*) commanding cacodemons of Air of Earth.

Xcz — cacodemon, counterpart of the angel *Czns.*

Xda — cacodemon, counterpart of the angel *Dapi.*

Xgzd
Xgazd — angel powerful in finding out secrets of men, ruled by the angel *Hxgzd* and *Aourrz Aloai.* Companions are *Gzdx, Zdxg, Dxgz.*

Xii — cacodemon, counterpart of the angel *Iipo.*

Xnlr
Xnilr — angel, companion of *Nlrx.*

Xom — cacodemon, counterpart of the angel *Omgg.*

Xoo — cacodemon, counterpart of the angel *Oopz.*

Xoy — cacodemon, counterpart of the angel *Oyub.*

Xpa — cacodemon, counterpart of the angel *Pali.*

Xpcn
Xpacn — angel ruled by *Iaaasd Atapa.*

Xrnh
Xrinh — angel powerful in transformation, ruled by *Maladi Olaad.*

z	zë	they.
zod	AC:C	
Za		name of an angel who appeared to Dee and Kelley ('Transmitter of Gifts').
Zaa		name of the Twenty-Seventh Aethyr.
Zabo **Zaabo**		angel, companion of *Boza.*
zacam	za-kam	move.
zacar	za-kar	
zacare	za-ka-re	
zodaca	AC:G	
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakara	AC:C	
zodacare	AC:C	
zodakare	AC:C	
zodame*	AC:G	
Zadzaczadlin		Adam (in the language of the *Book of Soyga).*
Zafasai		Governor of the Second Division of the Aethyr *Zen.*
Zamfres **Zainfres**	AC:C	Governor of the First Division of the Aethyr *Zid.*
zamran	zam-ran	appear, show oneself.
zodamerann*	AC:G	
zodameranu	AC:C, G	
zodamran	GD	

zar	zar	course, courses. Cf. *elzap.*
zodare	AC:C	
Zarnaah		angelic King ruling in the North.
Zarzi		angel, also known as *Zazi.*
Zarzilg		angelic King ruling in the East-South-East.
Zax		name of the Tenth Aethyr.
Zaxanin		Governor of the Third Division of the Aethyr *Tor.*
Zazi		angel, companion of *Ziza.* Also *Zarzi.*
Zdxg		angel, companion of *Xgzd.*
Zdaxg		
Zedekiel		planetary angel presiding over the sphere of Jupiter.
Zen		name of the Eighteenth Aethyr.
Zibra		demonic name (reversal of *Arbiz*) commanding cacodemons of Earth of Earth.
Zid		name of the Eighth Aethyr.
zien	zīn	hand, hands. Cf. *zol, ozien, ozol.*
zodien	AC:C	
zil	zil	stretch forth (?) See *Zilodarp.*
zildar	zil-dar	fly, flew.
zodiladare	AC:C	
Zildron		Governor of the First Division of the Aethyr *Chr.*
Zilodarp	zil-od-arp	a name of God: 'Stretch-Forth-and-Conquer'.
Zodilodarepe	AC:C	

Zim		name of the Thirteenth Aethyr.
zimii	zi-mī	enter.
zodimii	AC:C	
zimz	zimz	vestures; apparel, clothing.
zodimezod	AC:C	Cf. *oboleh, qaa.*
zodimezoda	AC:G	
Zinggen		angelic King ruling in the West-North-West.
Zip		name of the Ninth Aethyr.
Zipll		demonic name (reversal of *Llpiz*) commanding cacodemons of Fire of Earth.
zir		presence.
zir	zir	I am.
zirdo	zir-do	
zire	GD	
zodir	AC:C, G	
zodiredo	AC:C, G	
zodireda	AC:VV	
zodivedo*	AC:G	
Ziracah		angelic King ruling in the South.
zirdo		= *zir,* I am.
zire	GD	
Zirenaiad		a name of God: 'I am the Lord your God' (Zir Enay Iad).
zirn	zirn	wonder, wonders (n.)
zodirenu	AC:C	Cf. *sald.*
zirom	zi-rom	was, were.
zirop	zi-rop	
zodirome	AC:C	
zodirope	AC:C	

Zirza		angel, also known as *Ziza.*
Zirzird		Governor of the Third Division of the Aethyr *Maz.*
Ziza		angel powerful in finding out secrets of men, ruled by the angel *Pziza* and *Rzionr Nrzfm.* Also *Zirza.* Companions are *Izaz, Zazi, Aziz.*
Zod-ee-zod-ah	GD	
zizop	zi-zop	vessel, container.
zodizodope	AC:C	
Zlar		angel, companion of *Rzla.*
Zliar		
zlida	zli-da	water (v.)
zode-lide	AC:C	
zna		motion, movement.
znurza	znur-za	swear, swore. Cf. *surzas.*
zurza	zur-za	
znrza	GD	
zodenurezoda	AC:C	
zod	AC:C	= *z,* they.
zodaca	AC:G	= *zacam, zacar, zacare,* move.
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakare	AC:C	
zodakara	AC:C	
zodameta	AC:G	conjure thee.
zodamran	GD	= *zamran,* appear.
zodare	AC:C	= *zar,* course.
zodayolana	AC:C	= *zylna,* itself.

Zod-ee-zod-ah		= *Ziza,* an angel.
zode-lida	AC:C	= *zlida,* water.
zodenurezoda	AC:C	= *znurza,* swear.
zodien	AC:C	= *zien,* hand.
zodiladare	AC:C	= *zildar,* fly.
Zodilodarepe	AC:C	= *Zilodarp,* 'Stretch-forth-and-Conquer': a name of God.
zodimezod	AC:C	= *zimz,* vestures.
zodimezoda	AC:G	
zodimibe	AC:G	veil.
zodimii	AC:C	= *zimii,* enter.
zodinu	AC:G	water. Cf. *zlida.*
zodir	AC:C, G	= *zir, zirdo,* I am.
zodiredo	AC:C, G	
zodireda	AC:VV	inhabit.
zodirenu	AC:C	= *zirn,* wonder.
zodirome	AC:C	= *zirom, zirop,* were.
zodirope	AC:C	
zodivedo*	AC:G	= *zirdo,* I am.
zodixalayo	AC:C	= *zixlay,* stir up.
zodizodarasa	AC:G	= *balzizras,* judgment.
zodizodearasa	AC:G	
zodizodope	AC:C	= *zizop,* vessel.
zodomeda	AC:C	= *zomd,* midst.
zodonace	AC:C	= *zonac,* apparelled.
zodonugonu	AC:C, G	= *zong,* wind.
zodonurenusagi	AC:C	= *zonrensg,* deliver.

zodoreje	AC:C, G	= *zorge,* be friendly.
zodumebi	AC:C, G	= *zumvi,* sea.
zol	zol	hand. Cf. *zien.*
Zom		name of the Third Aethyr.
zomd **zodomeda**	zomd AC:C	midst.
zonac **zodonace**	zo-nak AC:C	apparelled, dressed, clothed.
zong **zodonugonu**	zong AC:C, G	wind.
zonrensg **zodonurenusagi**	zon-renj AC:C	deliver. Cf. *obelisong.*
zorge **zodoreje**	zorj AC:C, G	be friendly.
Zrruoa		demonic name (reversal of *Aourrz*) commanding cacodemons of Fire of Air.
zudna		(meaning unknown).
zuraah **zurah**		fervently, with humility.
Zurchol		angelic King ruling in the South-South-East.
zure		(meaning unknown).
zurza	zur-za	= *znurza,* swear.
zylna **zodayolana**	zil-na AC:C	itself.

Explicit Thesaurus Linguae Angelorum

PART II

ENGLISH — ANGELIC

English	*Angelic*

A

abiding	**cafafam**
ability	**bab**
able — *see* can	
abode	**cafafam**
according to	**marb**
action	**sor**
Adam	**Zadzaczadlin**
add	**uml**
admiration	**rsam**
Aethyrs (numbers indicate the order of the Aethyrs)	**Arn** *2* **Asp** *21* **Bag** *28* **Chr** *20* **Deo** *7* **Des** *26* **Ich** *11* **Lea** *16* **Lil** *1* **Lin** *22* **Lit** *5* **Loe** *12* **Maz** *6* **Nia** *24* **Oxo** *15* **Paz** *4* **Pop** *19* **Rii** *29* **Tan** *17* **Tex** *30* **Tor** *23* **Uta** *14* **Uti** *25* **Zaa** *27* **Zax** *10* **Zen** *18* **Zid** *8* **Zim** *13* **Zip** *9* **Zom** *3*
age	**homin**
Air (Element): — Spirit: — Holy Names ruling: — Divine Names ruling sub-elements:	**Exarp** **Oro Ibah Aozpi**
Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**

Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
— Demonic Names ruling sub-elements:	
Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruao Iaola**
Water of Air	**Azcall Malap**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Bataivah**
Luna	**Htmorda**
Mars	**Habioro**
Mercury	**Acmbicu**
Jupiter	**Aaoxaif**
Venus	**Ahaozpi**
Saturn	**Hipotga**
— Great Elemental King:	**Tahaoeloj**
all	**tol, ton**
All-Powerful (title of God)	**Iaidon**
all things	**tofglo**
also	**t**
always	**paid**
am — *see* be	
amidst	**nothoa**
among	**aaf, aai, aao, eai, oai, nothoa**
and	**od; sa** (AC:G)
angels (names of) — minor angels	**Aaan Aadt Aana Aanaa Aaodt Aavan Aavna Abamo Abaoz Abmo**

— minor angels (continued)

Aboz Acar Acca Acps Acrar Acuca Acups Adire Adnop Adop Adopa Adota Adre Adta Aglm Agmlm Aigra Aira Amox Amsox Anaa Ancro Anro Anvaa Aomi Aosmi Apahr Aphr Aplst Apst Arizl Arzl Ataad Atdim Aultp Autp Axir Axtir Aziz Azriz Boaza Boza Bracn Brap Brcn Briap Cnabr Cnbr Cpsa Cpusa Czns Czons Daltt Dapi Daspi Datt Diari Dimt Dinmt Diom Diri Dixom Dolop Donpa Doop Dopa Dtaa Dtoaa Dxagz Dxgz Eboza Ecaop Ecop Ephra Erzla Eutpa Faax Fatax Fmnd Fmond Gbal Gbeal Glma Glmma Gmdnm Gzadx Gzdx Hcnbr Hiaom Hraap Hrap Hroan Hxgzd Iaba Iahl Iamhl Ianba Iaom Iasom Iidpo Iipo Imntd Imtd Izaz Izinr Izixp Iznr Izraz Izxp Lairz Larz Leaoc Leoc Lmag Lmmag Lrixn Lrxn Magl Magm Mamgl Masgm Miao Misao Msal Msmal Mtdi Mtndi Naaa Naoo Naooo Navaa Nbarc Nbrc Ndazn Ndzn Nhdd

— minor angels (continued)

Nhodd Nlirx Nlrx Npat Nrcoa Nroa Oacnr Oanr Ocanm Ocnm Omagg Omgg Omia Omsia Oodpz Oopz Opad Opamn Opmn Opana Opna Opnad Ormn Orpmn Otoi Otroi Oyaub Oyub Ozaab Ozab Paco Pado Paeoc Palco Pali Palut Pando Panli Paoc Paut Phara Phra Pmagl Pmox Pmzox Ppsac Psac Psuac Pziza Raaph Raph Rbnh Rbznh Rcanb Rcnb Rgan Rgoan Rlemu Rlmu Roan Rocan Rsoni Rsni Ruoi Ruroi Rxao Rxinl Rxnl Rxpao Rzila Rzla Saaiz Sacp Saiz Saucp Scio Scmio Shal Shial Sias Sigas Siosp Sisp Stim Strim Taad Taoad Tdim Tdnim Toco Togco Toitt Tott Tpau Tplau Vaasa Vasa Uspsn Ussn Utlpa Utpa Xgazd Xgzd Xnilr Xpaxn Xpcn Xrinh Xrnh Zaabo Zabo Zarzi Zazi Zdaxg Zdxg Zirza Ziza

— planetary angels, with associated planets (see page 25):

	angel of sphere	Filiae Lucis	Filii Lucis	Filiae Filiarum Lucis	Filii Filiorum Lucis
Sol	*Semeliel*	El (L)	I	S	E
Luna	*Levanael*	Me	Ih	Ab	An
Venus	*Nogahel*	Ese	Ilr	Ath	Ave
Jupiter	*Zedekiel*	Iana	Dmal	Ized	Liba
Mars	*Madimiel*	Akele	Heeoa	Ekiei	Rocle
Mercury	*Corabiel*	Azdobn	Beigia	Madimi	Hagonel
Saturn	*Sabathiel*	Stimcul	Stimcul	Esemeli	Ilemese

— orders of angels:

confirming angels **Sach**
confounding angels **Urch**
ministering angels **Lang**
praising angels **Luah**

— angelic Kings, with region in which ruling:

East **Olpaged**
East-South-East **Zarzilg**
South-South-East **Zurchol**
South **Ziracah**
South-South-West **Lavavoth**
West-South-West **Alpudus**
West **Hononol**
West-North-West **Zinggen**
North-North-West **Cadaamp**
North **Zarnaah**
North-North-East **Arfaolg**
East-North-East **Gebabal**

— other angels and good spirits:

Aflafben
Bamasan
Ben
Corfax
Ga

Galvah
Iubanladaec
Lasben
Mapsama
Murifri
Nalvage
Obelison
Phanael
Sudsamna
Tohomaphala
Vaa
Za

— see also Governors, Kings, Princes, Seniors

anger **unph, vonph, vonpho**

angle **diu**

another **symp, smnad, ca**

any **droln**

apparel **zimz**
— *see also* garments, vestures

apparelled **zonac**

appear **zamran**

apply oneself **imvamar**

are
— *see* be

arise **torzu, torzul, torzulp, torgu**

ark **erm**

art (thou art)
— *see* be

as	**ca, ta**
— even as	**nomig**
as many	**plosi**
avoidance of earthly things	**nalvage**

B

Babes of the Abyss (?)	**gaha** (AC:VV)
balance (n.)	**prap**
be	
— I am	**zir, zirdo**
— thou art	**geh**
— he/she/it is	**i**
— they are	**chiis, chis, chiso**
— was	**as, zirop**
— it was (?)	**nostoah**
— were	**zirom**
— shall be	**trian**
— let there be	**christeos**
— be thou!	**bolp**
— is not	**ipam**
— cannot be	**ipamis**
— be (become)	**noan, noaln, noar, noas, noasmi; nenni** (AC:VV)
be friendly	**zorge**
be mighty	**omicaolz**
beast (of the field)	**levithmong**
beautify	**urbs; viruden** (AC:VV)
beauty	**turbs**
because	**bagle, baglen**
— *see also* therefore, wherefore	
become	**noan, noaln, noar, noas, noasmi**
bed	**tianta**
before	**aspt**
— go before	**tustax**

begin anew	**amgedpha**
beginning	**acroodzi, croodzi, gevamna, iaod, ioadaf**
begotten	**gedotbar**
behold	**micma**
bind up	**allar**
bitter sting	**grosb**
blood	**cnila**
branch	**lilonon**
breath	**gigipah**
brightness	**luciftian, luciftias**
bring down	**drix**
bring forth	**yolcam, yolci**
brother	**esiasch**
buckler	**lolcis**
building	**orsca, trof**
built	**on** (AC:VV)
burn	**ialpon**
burning	**ialpor**
but	**crip, crp, oq**

C

cacodemons — *see* demons	
call (be called)	**umd, um**
can (be able to)	**adgt**
carry out (execute)	**fifis**
cast down	**adrpan**
cattle	**levithmong**
cave	**tabges**
centre	**ovoars**
chamber	**ooge**
circle	**comselh**
clothed	**zonac**
clothes, clothing — *see also* garments, vestures	**zimz**
coat	**mabza**
come, come away, come forth	**niis, niisa, niiso**
come out	**carma**
comfort (n.)	**blior, bliar, bliora, bliorb, bliors, bliort, bliard**
comfort (v.)	**bliorax**
comforter	**bigliad**
conclude (include)	**iaial**
confirming angels	**Sach**
confound	**oucho, unchi**

confounding angels	**Urch**
conjure thee	**zodameta** (AC:G)
container	**izizop, zizop**
contents	**q**
continually	**pild**
continuance	**miam, mian, nuam**
conquer (?)	**arp**
corner	**miinoag**
count	**cormp, cormpo, cormpt**
course	**elzap; zar** (AC:C)
covenant	**sibsi**
cover	**ethamz**
creation	**qaa, qaan, qaaon, qaas**
creator	**qaal, qadah**
creature	**ham, hami, toltorg, toltorn**
crown (n.)	**momao**
crown (v.)	**momar**
crucible (?)	**rlodnr**
cry aloud	**bahal**
cup	**talbo**
curse	**amma**

D

dark heavens	**mahorela** (AC:VV)
darkness	**ors**
daughter	**pasbs**
day	**basgim**
— midday	**bazm**
death	**teloc, teloch, teloah**
deed	**gru**
deface (be defaced)	**tonug**
deliver	**zonrensg**
deliverer	**obelisong**
demons, names of:	
— cacodemons	**Aax Adi Agb And Aor Apa Apm Ash Asi Ast Ato Ava Cab Cac Cam Cms Cop Csc Cus Eac Erg Ern Exr Hbr Hru Hua Mgm Miz Mma Moc Mop Mto Oap Odo Oec Oia Ona Onh Onp Pdi Pfm Pia Piz Rad Rda Rpa Rrb Rrl Rsi Rxp Xai Xcz Xdz Xii Xom Xoy Xpa**
— other demons and evil spirits:	**Adraman** **Arzulgh** **Barma** **Belmagel** **Coronzon** **Ganislay** **Githgulcag**

— demonic names (commanding demons of sub-elements):

Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruoa Iaola**
Water of Air	**Azcall Malap**
Air of Earth	**Iopgna Xannu**
Earth of Earth	**Tplabc Zibra**
Fire of Earth	**Rinmps Zipll**
Water of Earth	**Meeana Ndnos**
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Iladav Avabo**
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**

descend **uniglag, arphe**

destroy **quasb**

diamond **childao**

differ **dilzmo**

diminish **prdzar**

discord **osf**

dispose **lrasd**

divide **poilp**

Divine and Holy Names
— of elements:

Air	**Oro Ibah Aozpi**
Earth	**Mor Dial Hctga**

Fire	**Oip Teaa Pdoce**
Water	**Mph Arsl Gaiol**

— of sub-elements:

Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**
Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
Air of Earth	**Angpoi Unnax**
Earth of Earth	**Cbalpt Arbiz**
Fire of Earth	**Spmnir Llpiz**
Water of Earth	**Anaeem Sondn**
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**

divine knowledge **iadnah, iadnamad**

division **yrpoil**

do, does **gnay**

dragon **vovim, vovin, vovina**

dressed **zonac**

drunken **orsba**

dryness **orscor**

duke **oheloka** (AC:G)

dwell **faonts, praf, pragma**
— *see also* live

dwelling, dwelling-place **faorgt, fargt, paradial**
— *see also* house, building

E

eagle — **vabzir**

Earth (Element):
- — Spirit: **Nanta**
- — Holy Names ruling: **Mor Dial Hctga**
- — Divine Names ruling sub-elements:
  - Air of Earth: **Angpoi Unnax**
  - Earth of Earth: **Cbalpt Arbiz**
  - Fire of Earth: **Spmnir Llpiz**
  - Water of Earth: **Anaeem Sondn**
- — Demonic Names ruling sub-elements:
  - Air of Earth: **Iopgna Xannu**
  - Earth of Earth: **Tplabc Zibra**
  - Fire of Earth: **Rinmps Zipll**
  - Water of Earth: **Meeana Ndnos**
- — Seniors (with planetary associations):
  - Sol (Elemental King): **Iczhhcal**
  - Luna: **Lzinopo**
  - Mars: **Laidrom**
  - Mercury: **Acmbicu**
  - Jupiter: **Aczinor**
  - Venus: **Alhctga**
  - Saturn: **Liiansa**
- — Great Elemental King: **Thahaaotahe**

east — **raas, raasy**

echoing — **matorb**

eight — **p**

elder — **gran, uran**

Elemental Kings:
- — Air: **Tahaoeloj; Bataivah** (Senior)
- — Earth: **Thahaaotahe; Iczhhcal** (Senior)
- — Fire: **Ohooohaatan; Edelprna** (Senior)
- — Water: **Thahebyobeeatan; Raagiosl** (Senior)

elevated — **ofekufa** (AC:VV)

empty — **affa**

end — **uls, galvah**

Enochian letters:

Ceph	Z
Don	R
Drux	N
Fam	S
Gal	D
Ged	G/J
Ger	Q
Gisg	T
Gon	I/Y
Graph	E
Mals	P
Med	O
Na	H
Or	F
Pa	B
Pal	X
Tal	M
Un	A
Ur	L
Van	U/V
Veh	C/K

enter — **zimii**

enthroned — *see also* throne	**velucorsapax**
entire	**saga**
equal	**parach**
even as	**nomig**
everlasting	**gohed**
everything	**tofglo**
evil spirits — *see* demons	
except	**m**
execute (carry out)	**fifis**
exist — existed — will exist — *see also* be	**gahal** (AC:VV) **gaha** (AC:VV) **gahalana** (AC:VV)
eye	**ooanoan, ooaona**

F

face	**adoian**
fact	**gru**
faith	**gono**
fall	**dobix, loncho**
fasten	**amizpi**
fear (n.)	**hoxmarch**
feet — *see* foot	
fervently	**zuraah, zurah**
fiery darts	**malprg, malpirgi**
fire	**malprg, malpirgi, prge, prgel**
Fire (Element): — Spirit: — Holy Names ruling: — Divine Names ruling sub-elements:	**Bitom** **Oip Teaa Pdoce**
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
— Demonic Names ruling sub-elements:	
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Idalav Avabo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Edelprna**

Luna	**Asndood**
Mars	**Aaetpio**
Mercury	**Anodoin**
Jupiter	**Adoeoct**
Venus	**Aapdoce**
Saturn	**Arinnap**
— Great Elemental King	**Ohooohaatan**
firmament	**calz**
firmament of waters	**pilzin**
first	**el, elo, l, la, li, lo**
five	**o**
flame	**ialprg, ialprt, vep**
flames (of first glory)	**ialpirgah**
flaming	**ialpor**
flourish	**cacacom**
flower	**lorslq**
fly (v.)	**zildar**
follower	**fafen**
foot	**lasdi, lusd, lusda**
for (because)	**lap**
forget	**bams**
four, fourth	**s, es**
frame (v.)	**izazaz**
friendly (be friendly)	**zorge**
front (in front of)	**aspt**
frown not	**ucim**
furnace (?)	**rlodnr**
furnish (provide)	**tooat**
fury	**bagie**

G

garland	**obloc**
garment — *see also* apparel, vestures	**oboleh, qaa**
garnish	**gnonp**
gather	**aldon**
gathering	**aldi**
gird	**aldon**
girdle	**atraah**
give, given	**dluga, dlugam, dlugar, phamah**
glory	**busd, busdir, adgmach**
go before	**tustax**
go down	**uniglag**
God	**Ascha, Iabes, Iad, Mad, Oiad, Piad**
God (names of):	**Baeovib, Gahoachma, Iadpil, Iaida, Iaidon, Idoian** (AC:VV), **Idoigo, Ioiad, L, Zilodarp, Zirenaiad**
gold	**audcal**
govern	**caba, taba**
govern (be governed)	**tabaord**
government	**netaab, netaaib, netab**
governor	**tabaan**
Governors of Acthyrs:	**Abaiond** 2/**Pop** **Advorpt** 3/**Tex**

— Governors of Aethyrs (continued)

Ambriol	3/**Loe**
Andispi	3/**Zom**
Aspiaon	3/**Deo**
Axziarg	2/**Pax**
Aydropl	2/**Tan**
Bazchim	3/**Des**
Calzirg	3/**Lin**
Chialps	2/**Nia**
Chirspa	1/**Asp**
Comanan	2/**Zax**
Cralpir	2/**Zip**
Cucarpt	1/**Lea**
Dialiva	3/**Arn**
Doagnis	1/**Arn**
Doanzin	3/**Zip**
Docepax	3/**Zim**
Dozinal	4/**Tex**
Focisni	2/**Bag**
Gecaond	1/**Zim**
Gedoons	2/**Loe**
Gemnimb	2/**Tex**
Genadol	2/**Deo**
Gomziam	3/**Rii**
Yalpamb	3/**Zen**
Labnixp	1/**Bag**
Laparin	2/**Zim**
Lavacon	2/**Lea**
Lazdixi	1/**Lit**
Lexarph	1/**Zax**
Mathula	2/**Zaa**
Mirzind	1/**Uti**
Molpand	1/**Ich**
Nabaomi	1/**Zen**
Nigrana	2/**Des**
Nocamal	2/**Lit**
Nociabi	2/**Oxo**
Obmacas	1/**Deo**
Obvaors	2/**Uti**
Occodon	1/**Lil**

— Governors of Aethyrs (continued)

Oddiorg	1/**Zip**
Odraxti	2/**Rii**
Omagrap	3/**Pop**
Onizimp	2/**Tor**
Ooanamb	3/**Uta**
Orcanin	1/**Nia**
Orpanib	3/**Zaa**
Oxlopar	3/**Bag**
Ozidaia	1/**Lin**
Pacasna	2/**Arn**
Paraoan	2/**Lin**
Parziba	2/**Chr**
Pascomb	2/**Lil**
Ponodol	3/**Ich**
Pophand	1/**Des**
Pothnir	3/**Paz**
Pristac	3/**Zid**
Ranglam	3/**Uti**
Ronoamb	1/**Tor**
Samapha	1/**Zom**
Saxtomp	1/**Maz**
Saziami	1/**Zaa**
Sigmorf	1/**Tan**
Soageel	3/**Nia**
Sochial	3/**Lea**
Tabitom	3/**Zax**
Tahando	1/**Oxo**
Taoagla	1/**Tex**
Tapamal	1/**Loe**
Tastoxo	3/**Oxo**
Tedoand	1/**Uta**
Thotanf	1/**Paz**
Tiarpax	3/**Lit**
Toantom	2/**Asp**
Tocarzi	3/**Tan**
Todnaon	2/**Zid**
Torzoxi	1/**Pop**
Totocan	3/**Chr**
Valgars	3/**Lil**

— Governors of Aethyrs (continued)	**Vastrim**	1/**Rii**
	Vavaamp	2/**Maz**
	Virooli	2/**Zom**
	Vivipos	2/**Uta**
	Vixpalg	3/**Asp**
	Usnarda	2/**Ich**
	Zafasai	2/**Zen**
	Zamfres	1/**Zid**
	Zaxanin	3/**Tor**
	Zildron	1/**Chr**
	Zirzird	3/**Maz**
great, greater — *see also* mighty	**drilpa, drilpi**	
Great Elemental Kings — *see* Elemental Kings		
groan	**holdo**	
grow strong	**ugeg, ugegi**	
guard	**bransg**	

H

half	**obza**
hand	**ozien, zien, ozol, zol**
handmaid — *see also* servant, minister	**qurlst**
happy	**ulcinin**
harbour (v.)	**blans**
harlot	**babalond**
harvest	**aziagiar**
have	**brin, brint, brints**
he (his, of him)	**tia, tox**
head	**dazis**
hearken	**solpeth, toatar**
heart	**monons**
heaven	**madriax, madriiax, peripsax, peripsol, piripsol, piripson**
— lower heavens	**oadriax**
hell-fire	**donasdogamatatastos**
her — *see* she	
here	**kures** (?)
herein	**emna**
Highest, The (name of God)	**Iaida**
hills	**ili-i** (AC:G)
holy	**ne; pire, pireda** (AC:VV)
Holy Ghost	**congamphlgh**

Holy Name (title of God)	**Idoian** (AC:VV)
Holy Names — *see* Divine and Holy Names	
Holy One	**Pir**
honor	**iaiadix**
house — *see also* dwelling-place, building, palace	**salman**
horn	**mospleh**
humility	**zuraah, zurah**
hundred	**eors**
hyacinth, hyacinthine	**avabh**
hyacinth pillars	**nazavabh**

I

I, me, my, myself	**ol**
in	**a, g, i; do** (AC:G)
in front of	**aspt**
include	**iaial**
increase	**coazior**
inhabit — *see also* be	**zodireda**
iniquity	**madrid**
intent (to the intent that)	**fafen**
invoke	**argedco** (?); **vinu** (AC:G)
is — *see* be	
it	**t**
itself	**zylna**

J

jaw — **piadph**

joy — **moz**

joy of God — **mozod**

judgment — **alca, balzizras**

Jupiter (associated angels and spirits):
- — Filia Lucis — **Iana**
- — Filia Filiarum Lucis — **Ized**
- — Filius Lucis — **Dmal**
- — Filius Filiorum Lucis — **Liba**
- — Seniors:
  - Air — **Aaoxaif**
  - Earth — **Aczinor**
  - Fire — **Adoeoct**
  - Water — **Saiinou**
- — King (of planetary hours) — **Bynepor**
- — Princes (of planetary hours) — **Baldago, Bartiro, Basmelo, Besgeme, Blingef, Butmono**
- — planetary angel — **Zedekiel**

just — **balit**

Just One, The (name of God) — **Oiad**

justice — **balt, baltim; padgze**

K

kingdom — **londoh, loadohi**

Kings (names of):
- — Elemental Kings:
  - Air — **Tahaoeloj;** **Bataivah** (Senior)
  - Earth — **Thahaaotahe;** **Iczhhcal** (Senior)
  - Fire — **Ohooohaatan;** **Edelprna** (Senior)
  - Water — **Thahebyobeeatan;** **Raagiosl** (Senior)
- — kings of planetary hours:
  - Grand King — **Carmara**
  - Sol — **Bobogel**
  - Luna — **Blumaza**
  - Mars — **Babalel**
  - Mercury — **Bnaspol**
  - Jupiter — **Bynepor**
  - Venus — **Baligon**
  - Saturn — **Bnapsen**
- — angelic kings
  - — *see* angels

know — **om, omax**

knowledge — **iadnah, iadnamad**

known — **ixomaxip**

L

laid up	**maasi**
lamentation	**eophan, ser**
lamp, lantern	**hubaio, hubar, hubaro**
law (make a law)	**ohorela**
legislate	**ohorela**
let there be — *see* be	
Life, Supreme (name of God)	**Iabes**
lift up — *see also* raise	**farzm, goholor;** **ofekufa** (AC:VV)
light	**olpirt**
likeness	**aziazor**
listen	**solpeth, toatar**
live (v.) — *see also* dwell	**apila**
live: He that Lives (name of God)	**Iadpil**
live: He that Lives Forever (name of God)	**Ioiad**
loins	**dax**
look about	**dorpha, dorphal**
Lord	**Enay, Na, Iabes**
Luna (associated angels and spirits:	
— Filia Lucis	**Me**
— Filia Filiarum Lucis	**Ab**
— Filius Lucis	**Ih**

— Filius Filiorum Lucis	**An**
— Seniors:	
Air	**Htmorda**
Earth	**Lzinopo**
Fire	**Asndood**
Water	**Laoaxrp**
— King (of planetary hours)	**Blumaza**
— Princes (of planetary hours)	**Bagledf** **Baspalo** **Belmara** **Bragiop** **Bralges** **Brisfli**
— planetary angel	**Levanael**
— *see also* moon	

M

magnify, be magnified — **ovof**

make — **eol, ol**

make (made) — **oln; on** (AC:VV)

make a law — **ohorela**

make me/us (partakers) — **ozazm, ozazma**

man — **cordziz, molap, ollog, ollor, olora**

— works of man — **conisbra**

many (as many) — **plosi**

many (how many) — **irgil**

marble sleeves — **pidiai**

marrow — **tranan**

Mars (associated angels and spirits):

— Filia Lucis — **Akele**

— Filia Filiarum Lucis — **Ekiei**

— Filius Lucis — **Heeoa**

— Filius Filiorum Lucis — **Rocle**

— Seniors:

Air — **Habioro**

Earth — **Laidrom**

Fire — **Aaetpio**

Water — **Lsrahpm**

— King (of planetary hours) — **Babalel**

— Princes (of planetary hours) — **Bapnido, Befafes, Binofom, Bmilges, Bminpol, Busduna**

— planetary angel — **Madimiel**

me

— *see* I

measure (v.) — **holq, maoffas**

member — **paombd**

memory — **papnor**

Mercury (associated angels and spirits):

— Filia Lucis — **Azdobn**

— Filia Filiarum Lucis — **Madimi**

— Filius Lucis — **Beigia**

— Filius Filiorum Lucis — **Hagonel**

— Seniors:

Air — **Avtotar**

Earth — **Acmbicu**

Fire — **Anodoin**

Water — **Soaixnt**

— King (of planetary hours) — **Bnaspol**

— Princes (of planetary hours) — **Barfort, Bazpama, Bernole, Blamapo, Bliigan, Blisdon**

— planetary angel — **Corabiel**

mercy — **iehusoz, rit; okada** (AC:G)

midday — **bazm**

midst — **nothoa, zomd**

mighty — **canse, micalz, micalzo, micaolz, vohim**

— more mighty, mightier — **cruscanse, micalp**

— be mighty	**omicaolz**
— *see also* great	
mighty seat	**oxiayal**
millstone	**aviny**
mind (n.)	**manin**
mingle	**cynxir**
ministering angels	**Lang**
mix	**cynxir**
moment	**oanio**
moon	**graa**
— *see also* Luna	
moreover	**pilah**
moss	**mom**
Mother of All	**Exentaser** (AC:VV)
mother of vinegar	**lulo**
motion	**zna**
Mount of Olives (Mt. Olivet)	**adroch**
mouth	**butmon, butmona, butmoni**
mourning	**ser**
move	**zacam, zacar, zacare**
movement	**zna**
my, myself	
— *see* I	
mystery	**cicle, cicles**

N

name	**dooain, dooaip, dooiap, monasci, omaos**
names of angels	
— *see* angels	
names of cacodemons and demons	
— *see* demons	
names of God	
— *see* God	
— *see* Divine and Holy Names	
nest	**virq**
night	**dosig**
nine	**m, em**
no	**ag**
no one	**ag**
no place	**ripir**
noise	**nidali**
— *see also* sound	
none	**ag**
noon	**bazm**
nor	**larag, lu**
north	**lucal**
not	**ge, ip**
number (n.)	**cor, cormf, cormfa**
number (v.), numbered	**cormp, cormpo, cormpt**
numbers, Enochian	
— *see* Introduction, p.44	

O

o, oh	**c**
oak	**paeb**
obedience	**adna**
obey	**darbs**
of	**a, c, de**
olive	**quanis**
Olives, Mount of (Mt. Olivet)	**adroch**
on	**a, c**
one	**l, el, saga, gohed**
only	**crip, crp**
open (v.)	**odo**
or	**q**
our, ours — *see* we	
out of him	**geta**
over	**vors**

P

pair	**pala, pola**
palace	**poamal, poamalzod**
palm (of hand)	**nobloh**
part	**saanir**
peace	**etharzi**
perform	**fifis**
period	**capimao, capimaon**
philosopher's stone	**darr**
pillar	**naz**
pillar of gladness	**nazarth**
pillar of hyacinth	**nazavabh**
place (n.) — no place	**pi** **ripir**
place (v.)	**aala, oali**
planetary angels — *see* angels	
plant (v.)	**harg**
pleasure	**quasahi**
poison	**faboan**
pomp	**avavox**
possibility	**bab**
pour down	**panpir**
power	**bab, lansh, lonsa, lonshi, lonshin, micalz, micalzo, micaolz, nanaeel**

powerful	**micalz, micalzo, micaolz**
praise (n.)	**ecrin**
praise (v.)	**oecrimi, rest**
praising angels	**Luah**
praiseworthy	**akarinu** (AC:G)
pray	**lava**
precede	**tustax**
prepare	**abramg, abramig**
Princes (of planetary hours):	
Grand Prince	**Hagonel**
Sol	**Bablibo Bariges Barnafa Bermale Bornogo Buscnab**
Luna	**Bagledf Baspalo Belmara Bragiop Bralges Brisfli**
Mars	**Bapnido Befafes Binofom Bmilges Bminpol Busduna**
Mercury	**Barfort Bazpama Bernole Bliigan Blisdon Blamapo**
Jupiter	**Baldago Bartiro Basmelo Besgeme Blingef Butmono**
Venus	**Bagenol Benpagi Binodab Bnagole Bormila Bonefom**
Saturn	**Balceor Bamnode Blintom Bmamgal Branglo Brorges**
— *see also* Kings (of planetary hours)	
promise (n.)	**isro**

protect	**blans, bransg**
provide	**abraasa, tooat**
providence	**yarry**
put	**aala, oali**

Q

quality	**aspian**

R

raise **farzm, goholor**

reasonable creature (man) **cordziz**

rejoice **chirlan**

regret **moooah**

reign **bogpa, sonf**

remain **paaox, paaoxt**

remainder **undl**

remembrance **papnor**

repent **moooah**

require **unig**

rest (n.) (remainder) **undl**

rest (v.) **page**

rich **las**

righteous **balit, samvelg**

righteousness **baltoh, piamol; Baeovib**

roar **yor**

rock **patralx**
— *see also* stone

rod **cab**

rotten **qting**

rule **bogpa, sonf**

Rulers of Aethyrs
— *see* Governors of Aethyrs

Rulers of Elements
— *see* Divine and Holy Names

— *see* Elements

Ruling angels
— *see* angels (names of)

run **parm**

S

saintly — **soyga**
— *see also* holy

salt — **balye**

same — **lel**

Saturn (associated angels and spirits):
— Filia Lucis — **Stimcul**
— Filia Filiarum Lucis — **Esemeli**
— Filius Lucis — **Stimcul**
— Filius Filiorum Lucis — **Ilemese**
— Seniors:
Air — **Hipotga**
Earth — **Lhiansa**
Fire — **Arinnap**
Water — **Ligdisa**
— King (of planetary hours) — **Bnapsen**
— Princes (of planetary hours) — **Balceor, Bamnode, Blintom, Bmamgal, Branglo, Brorges**
— planetary angel — **Sabathiel**

say
— I say — **gohus**
— he says — **gohe, goho**
— we say — **gohia**
— saying — **gohol**
— is said (to you) — **gohulim**
— they have said (have spoken — **gohon**

scorpion — **siatris**

seal (n.) — **emetgis**

season — **capimao, nibm**

seat (n.) — **othil, thil, thild, thiln**
— *see also* set

seat, mighty (throne) — **oxiayal**

second — **viu**

second time, for the — **olaho** (AC:VV)
— *see also* twice

secret — **laiad**

see — **uran**

seething — **urelp**

Seniors of Elements (with planetary attributions):

	Air	Earth	Fire	Water
Sol	Bataivah	Iczhhcal	Edelprna	Raagiosl
Luna	Htmorda	Lzinopo	Asndood	Laoaxrp
Mars	Habioro	Laidrom	Aaetpio	Lsrahpm
Mercury	Avtotar	Acmbicu	Anodoin	Soaixnt
Jupiter	Aaoxaif	Aczinor	Adoeoct	Saiinov
Venus	Ahaozpi	Alhctga	Aapdoce	Slgaiol
Saturn	Hipotga	Lhiansa	Arinnap	Ligdisa

separate (v.) — **tliob**
— *see also* divide

servant — **noco, noquod, noquodi, noquol**
— *see also* handmaid, minister, serve, steward

serve — **aboapri**

set (v.) — **othil**

settle — **alar**

she	**pi**
— her, of her	**tilb, tlb, tiobl**
shelter	**blans**
shine	**loholo**
show oneself	**zamran**
shrine	**arba** (AC:VV)
sickle	**puim**
sin (v.)	**doalim**
sing praises	**oecrimi**
sink	**carbaf**
sit	**trint**
six	**norz**
skirt (n.)	**unalab**
sleeve	**collal, pidiai**
slimy things made of dust	**apachama**
smile (?)	**ucim**
Sol (associated angels and spirits):	
— Filia Lucis	**El (L)**
— Filia Filiarum Lucis	**S**
— Filius Lucis	**I**
— Filius Filiorum Lucis	**E**
— Seniors:	
Air	**Bataivah**
Earth	**Iczhhcal**
Fire	**Edelprna**
Water	**Raagiosl**
— King (of planetary hours)	**Bobogel**
— Princes (of planetary hours)	**Bablibo**

	Bariges
	Barnafa
	Bermale
	Bornogo
	Buscnab
— planetary angel	**Semeliel**
— *see also* sun	
so that	**ar**
son	**nor, noromi**
sorrow	**tibibp**
sound	**sapah**
— *see also* noise	
south	**babage, babagen**
speak	**camliax**
— *see also* say	
speech from God	**loagaeth, logaeth, logaah, logah**
spirit	**gah**
spirit (of man)	**congamphlgh**
Spirit of Air (Tablet of Union)	**Exarp**
Spirit of Earth (Tablet of Union)	**Nanta**
Spirit of Fire (Tablet of Union)	**Bitom**
Spirit of Water (Tablet of Union)	**Hcoma**
spirits, names of	
— *see* angels, demons	
stand	**biah**
star	**aoiveae**

steward — *see also* handmaid, minister, servant	**balzarg**
sting	**grosb**
stir up	**lring**
stone — *see also* rock	**orri**
stone, philospher's	**darr**
stooping	**abai**
stranger	**gosaa**
strength — *see also* strong	**ugear, umplif**
stretch forth (?)	**zil**
Stretch-Forth-and-Conquer (name of God)	**Zilodarp**
strong (grow strong)	**ugeg, ugegi**
strong (stronger) — *see also* mighty	**givi**
successively	**capimali**
such	**cors**
sulphur	**salbrox; dlasod** (alchemical)
sun — *see also* Sol	**ror**
Supreme Life (name of God)	**Iabes**
surge (n.)	**molvi**
swear (swore, sworn)	**surzas, znurza, zurza**
sword	**napta, napeai, nazpsad**

T

talk — *see also* speak, say	**brita**
tartar	**lulo**
tell them	**mapsama**
temple	**siaion**
that (so that)	**fafen; na** (AC:VV)
— which	**ar, ds**
the	**a**
thee — *see* thou	
them — *see* they	
there	**da**
therefore	**ca**
these — *see also* this, those	**unal**
they, them	**par, z**
third — *see* three	
this — *see also* these, those	**oi**
thorn	**nanba**
those — *see also* this, these	**priaz, priazi**
thou	**ils**
— thee	**yls; ta** (AC:G)
— thy	**il, q**
— *see also* you	

thought	**angelard**
thousand	**matb**
three, third	**d**
throne	**oxiayal**
thunder	**avavago, const, coraxo**
thy — *see* thou	
time	**capimao, cocasb, cocasg**
time after time	**capimali, capmiali**
to	**de**
torment	**mir**
tower	**umadea**
treasure	**limlal**
Trinity	**Na**
triumph (v.)	**homtoh**
truss (v.)	**commah**
truth	**vaoan; vooan** (with fallen angels)
twelve	**os**
twenty-fourth (part)	**ol**
twice — *see also* two, second	**olani**
two (separated)	**pala**
two (together) — *see also* second, twice	**pola**

U

under, underneath	**oroch, orocha**
understand — *see also* know	**om**
understanding — *see also* knowledge, wisdom	**oma**
unspeakable	**adphaht**
until	**cacrg**
unto	**pambt, pugo**
upon	**mirc**
us — *see* we	

V

van (v.) (winnow)	**ar**
variety	**damploz**
veil	**zodimibe** (AC:G)
Venus (associated angels and spirits):	
— Filia Lucis	**Ese**
— Filia Filiarum Lucis	**Ath**
— Filius Lucis	**Ilr**
— Filius Filiorum Lucis	**Ave**
— Seniors:	
Air	**Ahaozpi**
Earth	**Alhctga**
Fire	**Aapdoce**
Water	**Slgaiol**
— King (of planetary hours)	**Baligon**
— Princes (of planetary hours)	**Benpagi** **Binodab** **Bnagole** **Bonefom** **Bormila** **Busduna**
— planetary angel	**Nogahel**
vessel (container)	**izizop, zizop**
vestures	**zimz**
— *see also* garments	
vex	**dodpal, dodrmni, dods**
vexation	**dodsih**
vial	**efafafe, ofafafe**
vinegar, mother of	**lulo**

virgin	**paradiz**
visit	**f, ef, t**
voice	**bia, bial, bien, faaip**
vomit	**oxex**

W

walk	**insi**
want	**gil** (?)
warden (of the Aethyr *Bag*)	**Lixipsp** (AC:VV)
was	
— *see* be	
water (v.)	**zlida**
water (n.)	**zodinu** (AC:G)
Water (Element):	
— Spirit	**Hcoma**
— Holy Names ruling:	**Mph Arsl Gaiol**
— Divine Names ruling sub-elements:	
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**
— Demonic Names ruling sub-elements:	
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Raagiosl**
Luna	**Laoaxrp**
Mars	**Lsrahpm**
Mercury	**Soaixnt**
Jupiter	**Saiinov**
Venus	**Slgaiol**
Saturn	**Ligdisa**
— Great Elemental King	**Thahebyobeeatan**

wax strong	**ugeg, ugegi**
we, our, us	**ge**
— in ours	**helech**
weave	**oado**
weed out	**fifalz**
weeping	**raclir**
were	
— *see* be	
west	**sobol**
wherefore	**darsar**
wherein	**quiin; vo** (AC:VV)
which	**ds**
— *see also* who	
while (n.)	**capimao**
who	**ds**
— whom	**casarm, casarma, casarmg, casarmi, sobam**
— whose	**casarman, soba, sobca, sobha, sobol, sobra, soha**
whole	**saga**
why	**bagle, baglen**
wicked	**babalon**
will of God	**soyga, aldaraia**
will (your will be done)	**gemeganza**
wind	**ozongon, zong**
window	**como**
wine	**roxtan**
wing	**upaah**
winnow	**ar**

wisdom — *see also* knowledge, understanding	**ananael, miketh**
with	**a, c**
woe	**ohio**
wonder (n.)	**sald, zirn**
work (v.)	**vaul, vaun**
workman	**canal**
works of man	**conisbra**
wormwood	**tatan**
worship	**boaluahe** (AC:G)
worshipper	**hoath**
wrath	**unph, vonph, vonpho**

Y

yea	**noib**
you	**g, gi, nonci**
— to you	**nonca, noncf, noncp**
— your	**g**
— yourselves	**amiran**
— *see also* thou	

End of English-Angelic Dictionary

THE ENOCHIAN CALLS

This edited version of the Enochian Calls follows closely Dee's fair copy in the manuscript of the *48 Claves Angelicae* (Cracow, 13 April-13 July 1584). I have modernised his often erratic spelling, punctuation, and word-division; and here and there I have replaced an archaic word or phrase with its modern equivalent. Other minor amendments have been made to allow the English text to be compared with the Enochian more closely. I have, however, resisted the temptation to interfere with the Enochian text, except for corrections which Dee himself made. Capitalisation and word-division conform to the English text, in accord with my grammatical analysis of Enochian. The Enochian words appear directly under the English words to which they most closely relate, except in a few instances where either the English text or the Enochian text is defective. There is still room for dispute in some of the identifications, and in one or two instances arbitrary decisions had to be made. Further information on the exact shades of meaning, as far as can be determined, will be found in the dictionary section.

The First Call

I reign over you, says the God of Justice, in power exalted
Ol sonf vors g, gohó Iad Balt, lansh

above the firmaments of wrath; in Whose hands the sun is as a
calz vonpho; Sobra zol ror i ta

sword, and the moon as a penetrating fire; Who measures your
nazpsad, graa ta malprg; Ds holq

garments in the midst of my vestures, and trussed you together
qaa nothoa zimz, od commah

as the palms of my hands; Whose seats I garnished with the
ta nobloh zien; Soba thil gnonp

fire of gathering; Who beautified your garments with admiration;
prge aldi; Ds urbs oboleh g rsam;

to Whom I made a law to govern the Holy Ones; Who delivered
Casarm ohorela taba Pir; Ds zonrensg

you a rod with the ark of knowledge. Moreover, you lifted up your
cab erm iadnah. Pilah farzm

voices and swore obedience and faith to Him that lives, and who
znurza adna gono Iadpil, ds

triumphs; Whose beginning is not, nor end cannot be; Who
homtoh; Soba ipam, lu ipamis; Ds

shines as a flame in the midst of your palace, and reigns amongst
loholo vep zomd poamal, od bogpa aai

you as the balance of righteousness and truth. Move, therefore,
ta piap piamol od vooan. Zacare, ca,

and show yourselves; open the mysteries of your creation; be
od zamran; odo cicle qaa;

friendly unto me; for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Second Call

Can the wings of the winds understand your voices of wonder,
Adgt upaah zong om faaip sald,

o you the second of the First? Whom the burning flames have
viu L? Sobam ialprg

framed within the depth of my jaws; Whom I have prepared
izazaz piadph; Casarma abramg

as cups for a wedding, or as the flowers in their beauty
ta talho paracleda, q ta lorlsq turbs

for the chamber of righteousness. Stronger are your feet than
ooge baltoh. Givi chis lusd

the barren stone, and mightier are your voices than the manifold
orri, od micalp chis bia

winds; for you are become a building such as is not, but in
ozongon; lap noan trof cors ta ge, oq

the mind of the All-Powerful. Arise, says the First; move,
manin Iaidon. Torzu, gohe L; zacar,

therefore, unto his servants; show yourselves in power, and
ca, c noqod; zamran micalzo, od

make me a strong seething; for I am of Him that lives forever.
ozazm urelp; lap zir Ioiad.

The Third Call

Behold, says your God, I am a circle on whose hands stand
Micma, goho Piad, zir comselh a zien biah

twelve kingdoms. Six are the seats of living breath, the
os londoh. Norz chis othil gigipah,

rest are as sharp sickles, or the horns of death, wherein
undl chis ta puim, q mospleh teloch, quiin

the creatures of the earth are and are not, except by my
toltorg chisi chis ge, m

own hands, which also sleep and shall rise. In the first I made you
ozien, ds t brgda od torzul. I li eol

stewards, and placed you in seats twelve of government, giving
balzarg, od aala thiln os netaab, dluga

unto every one of you power successively over 456, the true
vomsarg lonsa capmiali vors cla,

ages of time, to the intent that, from the highest vessels and
homil cocasb, fafen izizop od

the corners of your governments, you might work my power,
miinoag de g netaab, vaun nanaeel,

pouring down the fires of life and increase on the earth
panpir malpirgi caosg

continually. Thus you are become the skirts of justice and truth.
pild. Noan unalah balt od vooan.

In the name of the same, your God, lift up, I say, yourselves.
Dooiap Mad, goholor, gohus, amiran.

Behold His mercies flourish, and His Name is become mighty
Micma iehusoz cacacom, od dooain noar micaolz

amongst us; in Whom we say: Move, descend, and apply
aai om; Casarmg gohia: Zacar, uniglag, od imvamar

yourselves unto us, as unto the partakers of the secret wisdom
pugo plapli ananael

of your Creation.
qaan.

The Fourth Call

I have set my feet in the south, and have looked about me,
Othil lasdi babage, od dorpha,

saying: are not the thunders of increase numbered 33,
gohol: g chis ge avavago cormp pd,

which reign in the second angle? Under whom I have placed
ds sonf viu diu? Casarmi oali

9639, whom none has yet numbered but one, in whom the second
mapm, sobam ag cormpo crp l, casarmg

beginning of things are and wax strong; which also success-
croodzi chis od ugeg; ds t, capimali,

ively, are the number of time; and their powers are as the
chis capimaon; od lonshin chis ta

first 456. Arise, you sons of pleasure, and visit the earth for
lo cla. Torgu, nor quasahi, od f caosga; bagle

I am the Lord your God, which is and lives. In the name of the
zir enay Iad, ds i od apila. Dooaip

Creator, move, and show yourselves as pleasant deliverers,
Qaal, zacar, od zamran obelisong,

that you may praise him amongst the sons of men.
rest el aaf nor molap.

The Fifth Call

The mighty sounds have entered in the third angle, and are
Sapah zimii d diu, od

become as olives on the Mount of Olives, looking with gladness
noas ta quanis Adroch, dorphal

upon the earth, and dwelling in the brightness of the heavens as
caosg, od faonts piripsol ta

comforters; unto whom I fastened pillars of gladness nineteen,
blior; casarm amipzi naz arth af,

and gave them vessels to water the earth with [all] her creatures;
od dlugar zizop zlida caosgi tol torgi;

and they are the brothers of the first and second, and the
od z chis esiasch l ta viu, od

beginning of their own seats, which are garnished with continual
iaod thild, ds

burning lamps 69636, whose numbers are as the first, the ends
hubar peoal, soba cormfa chis ta la, uls

and the content of time. Therefore come and obey your
od q cocasb. Ca niis od darbs

creation; visit us in peace and comfort; include us as receivers
qaas; f etharzi od bliora; iaial ednas

of your mysteries, because our Lord and Master is all One.
cicles, bagle ge Iad L.

The Sixth Call

The spirits of the fourth angle are nine, mighty in the firmament
Gah s diu em, micalzo pilzin;

of waters; whom the first has planted as a torment to the
sobam el harg mir

wicked and a garland to the righteous, giving unto them
babalon od obloc samvelg, dlugar

fiery darts to winnow the earth, and 7699 continual workmen;
malprg ar caosgi, od acam canal;

whose courses visit with comfort the earth, and are in govern-
sobol zar f bliard caosgi, od chis a netab

ment and continuance as the second and third. Wherefore harken
od miam ta viu od d. Darsar solpeth

unto my voice; I have talked of you, and I move you in power
bien; brita od zacam g micalzo

and presence, you whose works shall be a song of honour and the
sobha ath trian luiahe od

praise of your God in your creation.
ecrin Mad qaaon.

The Seventh Call

The east is a house of virgins, singing praises amongst the
Raas i salman paradiz, oecrimi aao

flames of first glory, wherein the Lord has opened his mouth,
ialpirgah, quiin Enay butmon,

and they are become 28 living dwellings, in whom the strength
od i noas ni paradial, casarmg ugear

of man rejoices; and they are apparelled with ornaments of
chirlan; od zonac

brightness, such as work wonders on all creatures; whose
luciftian, cors ta vaul zirn tol hami; soba

kingdoms and continuance are as the third and fourth, strong
londoh od miam chis ta d od es,

towers and places of comfort, the seats of mercy and continu-
umadea od pi bliar, othil rit od miam.

ance. O you servants of mercy, move, appear, sing praises
C noquol rit, zacar, zamran, oecrimi

unto the Creator; and be mighty amongst us; for to this
Qadah; od omicaolz aai om; bagle

remembrance is given power, and our strength waxes
papnor i dlugam lonshi, od umplif ugegi

strong in our comforter.
bigliad.

The Eighth Call

The midday, the first, is as the third heaven made of pillars
Bazm, elo, i ta piripson oln naz

of hyacinth 26, in whom the elders are become strong;
avabh ox, casarmg uran chis ugeg;

which I have prepared for my own righteousness, says the Lord;
ds abramig baltoha, goho Iad;

whose long continuance shall be as bucklers to the stooping
soba mian trian ta lolcis abai

dragon, and like unto the harvest of a widow. How many are
vovin, od aziagiar rior. Irgil chis

there which remain in the glory of the earth, which are, and
da ds paaox busd caosgo, ds chis, od

shall not see death until this house fall, and the dragon
ip uran teloah cacrg oi salman loncho, od vovina

sink! Come away, for the thunders have spoken; come away,
carbaf! Niiso, bagle avavago gohon; niiso,

for the crowns of the temple, and the coat of Him that is,
bagle momao siaion, od mabza Iado i,

was, and shall be crowned, are divided. Come, appear to the
as, momar, poilp. Niis, zamran

terror of the earth, and to our comfort, and of such as
ciaofi caosgo, od bliors, od cors i ta

are prepared.
abramig.

The Ninth Call

A mighty guard of fire, with two-edged swords flaming (which
Micaolz bransg prgel, napta ialpor (ds

have vials eight of wrath for two times and a half, whose
brin efafafe p vonpho olani od obza, sobca

wings are of wormwood, and of the marrow of salt), have settled
upaah chis tatan, od tranan balye) alar

their feet in the west, and were measured with their ministers
lusda sobol, od chis holq c noquodi

9996. These gather up the moss of the earth as the rich man
cial. Unal aldon mom caosgo ta las ollor

does his treasure. Cursed are they whose iniquities they are!
gnay limlal. Amma chiis sobca madrid z chis!

In their eyes are millstones greater than the earth, and
Ooanoan chis aviny drilpi caosgin, od

from their mouths rain seas of blood: their heads are covered
butmoni parm zumvi cnila: daziz ethamz

with diamonds, and upon their hands are marble sleeves. Happy
a childao, od mirc ozol chi pidiai collal. Ulcinin

is he on whom they frown not, because the God of Righteousness
a sobam ucim, bagle Iad Baltoh

rejoices in them. Come away (and not your vials)! For
chirlan par. Niiso (od ip ofafafe)! Bagle

the time is such as requires comfort.
a cocasb i cors ca unig blior.

The Tenth Call

The thunders of judgment and wrath are numbered and are
Coraxo chis cormp od

harboured in the north in the likeness of an oak, whose
blans lucal aziazior paeb, soba

branches are nests 22 of lamentation and weeping laid up
lilonon chis virq op eophan od raclir maasi

for the earth, which burn night and day, and vomit out
bagle caosgi, ds ialpon dosig od basgim, od oxex

the heads of scorpions, and live sulphur mingled with poison.
dazis siatris, od salbrox cynxir faboan.

These are the thunders that 5678 times in the 24th part
Unal chis const ds daox cocasg ol

of a moment roar with a hundred mighty earthquakes, and a
oanio yor eors vohim gizyax, od

thousand times as many surges, which rest not, nor know
matb cocasg plosi molvi, ds page ip, larag om

any echoing time. Here one rock brings forth a
droln matorb cocasb. Emna l patralx yolci

thousand, even as the heart of man does his thoughts.
matb, nomig monons olora gnay angelard.

Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for
Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio caosgon, bagle

her iniquity is, was, and shall be great. Come away — but not
madrid i, zirop, chiso drilpa. Niiso - crip ip

your noises.
nidali.

The Eleventh Call

The mighty seat groaned and there were five thunders
Oxiayal holdo od zirom o coraxo

which flew into the east, and the Eagle spake and cried
ds zildar raasy, od vabzir camliax od bahal:

with a loud voice: Come away! And they gathered themselves
Niiso!

together and became the house of death; of whom it is measured,
salman teloch; casarman holq,

and it is as they are whose number is 31. Come away! For
od t i ta z chis soba cormf i ga. Niisa! Bagle

I prepare for you. Move, therefore, and show yourselves;
abramg noncp. Zacare, ca, od zamran;

open the mysteries of your creation; be friendly unto me, for
odo cicle qaa; zorge, lap

I am the servant of the same God as you, the true worshipper
zirdo noco Mad, hoath

of the Highest.
Iaida.

The Twelfth Call

O you that reign in the south, and are 28, the lanterns
Nonci ds sonf babage, od chis ob, hubaio

of sorrow bind up your girdles, and visit us! Bring down
tibibp allar atraah, od ef! Drix

your followers 3663, that the Lord may be magnified, Whose
fafen mian, ar Enay ovof, Soba

name amongst you is Wrath. Move, I say, and show
dooain aai i Vonph. Zacar, gohus, od zamran;

yourselves; open the mysteries of your creation; be friendly
odo cicle qaa; zorge

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Thirteenth Call

O you swords of the south, which have 42 eyes to stir up
Napeai babagen, ds brin vx ooaona lring

the wrath of sin, making men drunken which are empty;
vonph doalim, eolis ollog orsba ds chis affa;

behold the promise of God, and the power of Him, which is
micma isro Mad, od lonshi Tox, ds i

called amongst you a bitter sting; move and show yourselves;
umd aai grosb; zacar od zamran;

open the mysteries of your creation; be friendly unto me,
odo cicle qaa; zorge,

for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Fourteenth Call

O you sons of fury, the daughters of the Just, which sit
Noromi bagie, pasbs Oiad, ds trint

upon 24 seats, vexing all creatures of the earth with age;
mirc ol thil, dods tol ham caosgo homin;

which have under you 1636; behold the voice of God, the
ds brin oroch quar; micma bial Oiad, a

promise of Him, which is called amongst you extreme justice;
isro Tox, ds i um aai Baltim;

move and show yourselves; open the mysteries of your creation;
zacar od zamran; odo cicle qaa;

be friendly unto me, for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Fifteenth Call

O thou the governor of the first flame, under whose
Ils tabaan l ialprt, casarman

wings are 6379, which weave the earth with dryness,
upaahi chis darg, ds oado caosgi orscor,

who knowest the great name Righteousness and the seal
ds omax monasci Baeovib od emetgis

of honour: move and show yourselves; open the mysteries
iaiadix: zacar od zamran; odo cicle

of your creation; be friendly unto me, for I am the servant
qaa; zorge, lap zirdo noco

of the same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Sixteenth Call

O thou second flame, the house of justice, who hast thy
Ils viu ialprt salman balt, ds

beginning in glory, and shall comfort the just; who walkest
acroodzi busd, od bliorax balit; ds insi

on the earth with feet 8763 that understand and separate
caosg lusdan emod ds om od tliob:

creatures: great art thou in the God of Stretch-forth-and-
drilpa geh ils Mad Zilodarp.

Conquer. Move and show yourselves; open the mysteries of
Zacar od zamran; odo cicle

your creation; be friendly unto me, for I am the servant of the
qaa; zorge, lap zirdo noco

same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Seventeenth Call

O thou third flame, whose wings are thorns to stir up vexation,
Ils d ialprt, soba upaah chis nanba zixlay dodsih,

and who hast 7336 living lamps going before thee, whose God
od brint taxs hubaro tustax ylsi, soba Iad

is wrath in anger: gird up the loins of thee and harken. Move and
i vonpo unph: aldon dax il od toatar. Zacar od

show yourselves; open the mysteries of your creation; be friendly
zamran; odo cicle qaa; zorge,

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Eighteenth Call

O thou mighty light and burning flame of comfort, which
Ils micaolz olpirt ialprg bliors, ds

openest the glory of God to the centre of the earth; in whom the
odo busdir Oiad ovoars caosgo; casarmg

secrets of truth 6332 have their abiding; which is called in thy
laïad eran brints cafafam; ds i umd a q

kingdom Joy, and not to be measured: be thou a window of
loadohi Moz, od maoffas: bolp como

comfort unto me. Move and show yourselves; open the
bliort pambt. Zacar od zamran; odo

mysteries of your creation; be friendly unto me, for I am the
cicle qaa; zorge, lap zirdo

servant of the same God as you, the true worshipper of the
noco Mad, hoath

Highest.
Iaida.

The Call of the Thirty Aethyrs

O you heavens which dwell in the (first Air), which are
Madriax ds praf (LIL), chis

mighty in the parts of the earth, and which execute the
micaolz saanir caosgo, od fifis

judgment of the Highest! To you it is said: Behold the
balzizras Iaida!. Nonca gohulim: Micma

face of your God, the beginning of comfort, Whose eyes are
adoian Mad, iaod bliorb, Soba ooaona chis

the brightness of heavens; Who provided you for the govern-
luciftias peripsol; Ds abraasa noncf netaaib

ment of the earth, and her unspeakable variety, furnishing
caosgi, od tilb adphaht damploz, tooat

you with a power of understanding, to dispose all things
noncf g micalz oma, lrasd tofglo

according to the providence of Him that sits on the Holy Throne;
marb yarry Idoigo;

and Who rose up in the beginning, saying: the earth, let her
od torzulp iaodaf, gohul: caosga,

be governed by her parts, and let there be division in
tabaord saanir, od christeos yrpoil

her, that the glory of her may be always drunken and vexed in
tiobl, busdir tilb noaln paid orsba od dodrmni

itself. The course of her, let it run with the heavens, and as a
zylna. Elzap tilb, parm gi peripsax, od ta

handmaid let her serve them. One season, let it confound
qurlst booapis. L nibm, oucho

another; and let there be no creature upon or within her
symp; od christeos ag toltorn mirc q tiobl

the same. All her members, let them differ in their qualities; and
lel. Ton paombd, dilzmo aspian; od

let there be no one creature equal with another. The
christeos ag l tortorn parach a symp.

reasonable creatures of the earth, let them vex and weed out
Cordziz, dodpal od fifalz

one another; and the dwelling places, let them forget their
l smnad; od fargt, bams

names. The works of man and his pomp, let them be defaced.
omaoas. Conisbra od avavox, tonug.

The buildings of her, let them become caves for the beasts of the
Orsca tbl, noasmi tabges levithmong;

field; confound the understanding of her with darkness. Why?
unchi omp tilb ors. Bagle?

I regret that I made man. One while let her be known, and
Moooah ol cordziz. L capimao ixomaxip, od

another while a stranger; because she is the bed of a harlot,
ca cocasb gosaa; baglen pi tianta a babalond,

and the dwelling place of him-that-is-fallen. O you heavens,
od faorgt teloc vovim. Madriiax,

arise! The lower heavens underneath you, let them serve you.
torzu! Oadriax orocha, aboapri.

Govern those that govern; cast down such as fall; bring forth
Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam

with those that increase, and destroy the rotten. No place let it
priazi ar coazior, od quasb qting. Ripir

remain in one number; add and diminish, until the stars be
paaoxt saga cor; uml od prdzar, cacrg aoiveae

numbered. Arise, move, and appear before the covenant of His
cormpt. Torzu, zacar, od zamran aspt sibsi

mouth, which He has sworn unto us in His justice; open the
butmona, ds surzas Tia baltan; odo

mysteries of your creation, and make us partakers of undefiled
cicle qaa, od ozazma plapli

knowledge.
iadnamad.

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Angels/Magic

Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are.

—Rabbi Lamed Ben Clifford
(a.k.a. Lon Milo DuQuette)

Dr. John Dee, Mathematician in the court of Queen Elizabeth I, and Edward Kelley, his medium, first deciphered the language of the angels, or Enochian, in 1581. Dr. Dee's efforts furthered the development of the Enochian system of magic, and his methods of invocation have been taken up and expounded upon by many magicians since.

Donald Laycock gives us the history of Dr. Dee's and Edward Kelley's work and explains how the alphabet is pronounced, and then presents an Angelic-English and English-Angelic dictionary. It is intended to allow the reader to find the basic meaning of any Enochian word used by Dee, words in the *Enochian Calls of the Golden Dawn*, and those used by Aleister Crowley in *The Equinox* and *The Vision and the Voice*. The book also includes variants of Enochian words in the Goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia*.

In his Foreword to this edition, Lon Milo DuQuette, a well-known figure in the world of modern occultism, gives us a humorous yet edifying description of how he and his students put *The Complete Enochian Dictionary* to the test—with astonishing results! This book is a must-have for any serious magician's library.

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ENOCHIAN MAGIC for BEGINNERS

The Original System of Angel Magic

Donald Tyson

Open the Gates of Understanding

Begin with a clear and comprehensive overview of the entire system of Enochian magic—not just another rehash of previously published material. *Enochian Magic for Beginners* presents the authentic system of angelic magic taught to Dee and Kelley in its natural order, and places these teachings in their historical context. Drawing upon such obscure and hard-to-find sources as Dee's *Heptarchia Mystica, Liber Scientiae Auxillii et Victoriae* and others, Donald Tyson has painstakingly reconstructed the most accurate and accessible version of Enochian magic published to date.

Here are all the essential parts of the original system of Enochian magic, as it was delivered to John Dee—completely restored and corrected. All of the sigils, seals, and other magical symbols have been carefully re-drawn based upon photographs of Dr. Dee's original drawings and various plates in Causabon's *True and Faithful Relation*. Everything you need to become a practitioner of Enochian magic—or to learn what it's all about—is provided in an easy-to-use format, in simple language.

About the Author

Donald Tyson resides in Halifax, Nova Scotia, Canada. Early in life he was drawn to science by an intense fascination with astronomy, building a telescope by hand when he was twelve. He began university seeking a science degree, but became disillusioned with the aridity and futility of a mechanistic view of the universe and shifted his major to English literature. After graduating with honors he has pursued a writing career.

Now he devotes his life to the attainment of a complete gnosis of the art of magic in theory and practice. His purpose is to formulate an accessible system of personal training composed of East and West, past and present, that will help the individual discover the reason for one's existence and a way to fulfill it.

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ENOCHIAN MAGIC for BEGINNERS

The Original System of Angel Magic

Donald Tyson

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Woodbury, Minnesota

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INTRODUCTION

Legacy of the Angels

THE ORIGINAL ENOCHIAN MAGIC

This book contains the complete and original system of Enochian magic. It was transmitted to the Elizabethan sage Dr. John Dee through his seer the alchemist Edward Kelley by a group of spiritual beings who presented themselves as the same holy angels who had instructed the patriarch Enoch. Whether they were really angels is a moot point, since they ceased to speak with humankind after Dee and Kelley separated in 1589, but their legacy is without question the most remarkable artifact in the entire history of spirit communication.

It is both a system of theurgy (a method for summoning and commanding angelic beings) and goety (a method for summoning and commanding demons). Although the angels gave Dee strict instructions that he should never use the magic for evoking evil spirits, the names of evil spirits are provided in Enochian magic nonetheless, along with techniques for summoning them. In the following pages I put forth the premise that Enochian magic may have a deeper and darker purpose that was never revealed by the angels to Dee. It is my belief that the angels intended it to serve as a magical trigger for the chaotic transition—generally referred to as the apocalypse—between the present aeon and the next.

Origin of the System

The practical efficacy and ultimate purpose of this system depends in large measure on its origin. For centuries it was dismissed by scholars as either a conscious fabrication by Kelley to deceive Dee or a device Dee created to conceal a technique of cryptography he used in his political espionage. The evidence is persuasive that Dee was indeed a secret agent working for the English government, and he did possess an extensive knowledge of ciphers. Kelley, for his part, was a rogue who had engaged in numerous criminal activities including forgery, counterfeiting, and black magic before entering Dee's employ as a seer. Yet there is no evidence that Enochian magic was ever used to encode espionage ciphers, nor is it likely that Kelley was intellectually capable of creating so complex and beautiful a system of magic.

Anyone who makes a serious study of Dee's magical diaries is forced to conclude that Enochian magic is a genuine phenomenon of spiritualism. Whatever the true nature of the angels—messengers of God or shadow personalities within the unconscious minds of the two men—they clearly intended the information they transmitted to serve some higher purpose: one which they never explicitly revealed to Dee. On several occasions they told Dee and Kelley that the men had been brought together to act as key agents in a divine plan, and that united they were greater than the sum of their parts. They informed Kelley that his amazing talent as a psychic was a gift they had bestowed upon the alchemist, a gift that would be withdrawn should Kelley ever leave Dee's service.

One thing is beyond question—there exist levels of mystery and power in Enochian magic that no scholar and no ritualist has even begun to exploit. Much of the

system, including the complex set of magic squares that makes up Dee's *Book of Enoch* and the numbering that appears in the hauntingly beautiful poetry of the Enochian Keys, persists as a complete enigma to this day. For centuries Enochian magicians have made use of parts of the system. Other parts remain beyond their reach, just as they were beyond the understanding of Dee and Kelley. The angels reserved to themselves many secrets.

The Division of Fate

Enochian magic falls into two parts. This structure was not intentional, but an accident of fate. Originally the angels transmitted the system in bits and pieces that were not in any logical order, but were scrambled together. This may have been the result of the angels' difficulties in dealing with linear time, or it may have been a deliberate way of concealing the magic from casual eyes. Dee was able to sort out some of the confusion in his manuscripts, but after his death his Enochian papers became split into two collections.

The papers that concern the latter half of Enochian magic were published in 1659 by Meric Casaubon. This is the material that is generally known as Enochian magic. It contains the four Watchtowers, the Enochian Keys or Calls, and the vocabulary of the Enochian language. It was this second half of the system that found its way into the magic of the Victorian occult society known as the Hermetic Order of the Golden Dawn. Through the teachings of the Golden Dawn, Enochian magic has spread widely in the English-speaking occult community over the last century.

The papers that address the first half of the Enochian system remained unpublished until modern

times. They were available to serious researchers in the original manuscripts by Dee and early handwritten copies by others, but were virtually unknown to the average working ritualist. They deal with the invocation of planetary angels using a system of sigils and magic squares. This early portion of Enochian magic known as the *Heptarchia Mystica* is still widely regarded as a separate system, more or less unrelated to the magic of the Watchtowers and the Enochian language. This is incorrect, however. Enochian magic is a single, complex entity that can only be understood as a whole.

The Reasons for This Book

I wrote this book for two reasons. The first purpose was to present the entire spectrum of Enochian magic as an integrated system. Because of its early division into two parts, and because of the sheer complexity of the subject, it has been the tendency of writers to treat single aspects (such as the Watchtowers) in great detail, but to ignore other aspects. This can be disorienting to the novice, who is unable to place the topic under examination into the context of Enochian magic as a whole.

Too often, Enochian magic is presented as something eternally existent. There is no serious attempt to give a detailed history of Dee and Kelley during their partnership, or to show the technical elements revealed by the angels in a wider context. Usually no more than a few pages is devoted to the ritual method by which the communications were received, to what the angels actually said to Dee and Kelley on a personal level, or to the significance of their philosophical teachings. While I have treated the ritual mechanics of Enochian magic with great thoroughness, I have not neglected the larger

picture. Those who wish to know what Enochian magic is all about will find their questions answered here, insofar as such questions have an answer.

The second reason I wrote this book was to give, perhaps for the first time, the original system of Enochian magic as revealed by the angels and recorded by John Dee. Most works focus exclusively on the form of Enochian magic that was taught in the order papers of the Golden Dawn, which is *not* the Enochian magic of Dee and Kelley. Golden Dawn Enochian magic deals almost exclusively with a modified version of the Great Table of the Watchtowers and the Enochian Keys—important elements of the system, but only a small part of the whole. To this essential nut of Enochian material the leaders of the Golden Dawn grafted a complex set of magical associations derived from the general Golden Dawn system of magic. These occult correspondences have nothing whatsoever to do with the original system of Enochian magic revealed by the angels.

When the Enochian material in the papers of the Golden Dawn represented all of the system generally available to the public, there was some rationale for favoring it. But since most of the surviving original Enochian manuscripts have now found their way into print in one form or another, it has become inexcusable to treat the restricted, modified portion of Enochian material used in the Golden Dawn as the whole of Enochian magic. This work is dedicated to illuminating the whole of the original system.

New Findings

Some of what I present here will not be found outside my works. It is the result of my intense personal studies

of the Enochian system. This includes the reformed ordering of the Watchtowers on the Great Table, the assignment of the Enochian Keys to the subquarters of the Table, the completely rewritten *Book of Spirits* by which the angels are to be initially contacted, the final version of the Heptagon Stellar (the great seal of the angelic heptarchy), the illustrations showing the flow of elemental currents in the Round House, and much more.

In the course of writing this book I created two new Enochian typefaces, one for Enochian print characters and the other for script or cursive characters. This was necessary since the standard Enochian typeface contains numerous serious and obvious errors. These new Enochian fonts appear in my illustrations of sigils and tables, all of which have been redrawn and corrected after comparing them with multiple sources. It is my belief that my illustration of the Sigillum Aemeth is the most accurate version currently available.

Secrets of the Angels

Enochian magic is complex. Aspects of it remain obscure to this day. This situation is made worse by the loss of some of John Dee's manuscripts, and the damage time has done to those that survive. Even if we possessed all of Dee's magical writings in pristine condition, we would not fully understand Enochian magic because the angels did not transmit all the details of its working. Dee did the best he could to make sense out of the communications, but was forced to rely on an incomplete model.

Without question, some of what appears in this book is faulty. On key topics for which there is no complete explanation I have been forced to speculate. These speculations are clearly labeled as my own interpretation

of the material, and you should treat all of these personal interpretations as unproven. I have given them because I believe them to be the best available understanding of the material. Other writers would give you nothing for fear that they might be discovered at some later date to have made mistakes, and indeed, I have probably committed errors in my personal interpretation of obscure parts of the Enochian system, but I believe the value of these speculations outweighs their liability.

For example, in redrawing the ensigns of the heptarchical angels I relied mainly on the plate that appears in Meric Casaubon's *True and Faithful Relation*, which shows the ensigns spread in a circle on top of the Table of Practice. It is my conviction that the ensigns were actually painted on the table (an alternative method of presentation allowed by the angels). Since the artist who made the plate for Casaubon worked from Dee's actual table, which has since vanished from the face of the Earth, I judge his illustration to be the most valuable, even though it conflicts in many details with other versions of the ensigns published by Robert Turner in his book *The Heptarchia Mystica of John Dee*.

Dee may well have made deliberate modifications to the ensigns when he came to paint them onto the surface of his Table of Practice, and these changes may not have been retroactively made in his manuscript drawings. Nonetheless, I closely referred to the ensigns in Turner's work, and where it seemed likely that the engraver may have committed an error (i.e., mistaking Dee's handwritten "11" for "u"), I have included these changes in my illustrations of the ensigns.

This process of comparison, judgment, and compromise was followed throughout this book. I believe it has resulted in a high degree of accuracy, but due to the very

nature of the Enochian material, complete accuracy is impossible. In many cases we simply do not know what the angels intended—or even what Dee intended—with absolute certainty. Bear this fact in mind when you encounter details in the system that seem to contradict what you have seen elsewhere.

A Complete Compendium of Enochian Magic

I wrote this work to orient the novice to Enochian magic and to provide in a logical and accurate form all the key aspects of the original system delivered to Kelley by the angels. However, experienced Enochian magicians will also find a great deal that is of interest, because I have been able to treat familiar parts of the system in fresh and insightful ways. Even though the Great Table of the Watchtowers is the most frequent subject of writers on Enochian magic, its essential nature has never really been examined. Writers get lost in the details of its construction and use, and forget to ask what it actually *is*.

Enochian magicians should not be misled by the title of this work. It is written for beginners, but it is not a superficial treatment of Enochian magic. It is a comprehensive examination of the full range of original Enochian magic set in the wider context of all of the Enochian communications. I have been able to encapsulate a great deal of useful information in the form of images and tables. My hope is that the work will serve not only as an overview for beginners, but also as a source for working Enochian magicians.

I am deeply indebted to those writers who have published accurate transcriptions of portions of Dee's

magical diaries. Noteworthy among them are Robert Turner, Geoffrey James, and, most of all, Meric Casaubon. Without their work and the work of others like them this book would not have been possible. They have my sincere thanks.

CHAPTER ONE

Enochian Magic

THE WISDOM OF ENOCH

Enochian magic is a system of theurgy, or angel magic, psychically conveyed to the Elizabethan alchemist and seer Edward Kelley by a group of spirits that came to be called the Enochian angels. Over the years 1582–1587 the spirits dictated various parts of this magic to Kelley, or presented it in the form of visions while Kelley scried into a crystal ball.

Kelley repeated the words of the spirits and described the visions to his friend and employer, the great mathematician, geographer, and astrologer Dr. John Dee. Dee sat beside Kelley during the scrying sessions with a pen in his hand and papers spread before him. Everything that Kelley said, Dee recorded verbatim. Thanks to Dee's careful method, the communications of the spirits have been preserved with the accuracy of a court transcript.

The angels identified themselves to Kelley as the same angels who had instructed the patriarch Enoch in the angelic language and the wisdom of God. Enoch was the only patriarch of the Old Testament to be elevated into heaven while still alive—at least, this was the interpretation of the Jewish rabbis and Kabbalists of *Genesis* 5:24: "And Enoch walked with God: and he was not; for God took him." All the other descendants of Adam

down to Noah mentioned in the Bible are explicitly said to have died, but not Enoch.

Over the centuries, a wisdom tradition grew up around Enoch. Along with Adam, Noah, Solomon, and a few others, he is said to have been one of those responsible for passing the primal teachings of the angels on to humanity. The apocryphal *Book of Enoch* arose from this tradition. The key event in this book is a description of how the rebellious angels, lusting after the daughters of men, descended to Earth and taught humankind all the arts and sciences of adornment, magic, and warfare that sow strife throughout the world.

Theurgy and Goety

According to the angel Ave, these evil angels were permitted to descend upon the Earth and spread false and destructive teachings because the kings of the Earth had grown arrogant through the use of the wisdom bequeathed to them by Enoch. As a punishment, God sent false and deceiving angels to teach what is presently known as black magic. In this way, God allowed humankind to be the instrument of its own punishment. However, Ave tells Kelley, God has decided to permit the true wisdom of Enoch, as preserved in his heavenly books, once again to be known upon the Earth. Dee and Kelley are to be the instruments of its dissemination.

> The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto Enoch, the use of the earth: And lo, Enoch was wise, and full of the spirit of wisdom.

> And he sayed unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.
>
> And after 50 days Enoch had written: and this was the Title of his books, let those that fear God, and are worthy read.
>
> But behold, the people waxed wicked, and became unrighteous, and the spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord, What is it that we cannot do? Or who is he, that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickednesse, errour, and deceit: and they appeared unto them: For the Lord had put them between those that are wicked, and his good Angels: And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away: and the spirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked.
>
> Hereby they speak with the Devils: not because they have power over the Devils, but because they are joyned unto them in the league and Discipline of their own Doctrine.
>
> For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, and by Enoch his request to the faithfull, that thereby they might have the true use of Gods creatures, & of the earth whereon they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his error and hatred towards God: whereby they in using them, might consent with their fall: and so become partakers with them of their reward, which is eternal damnation.
>
> These they call Characters: a lamentable thing. For by these, many Souls have perished.
>
> Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch.

> Let those that are worthy understand this, by thee, that it may be one witnesse of my promise toward thee.[1]

God directly pledges to John Dee, through his messenger the angel Ave and through Dee's scryer Edward Kelley, that the system of magic being revealed to Dee is the genuine wisdom of Enoch by which may be had "the use of the earth." The one hundred and fifty lions, "spirits of wickednesse, errour, and deceit" are the same fallen angels who, in the *Book of Enoch*, sin with mortal women and teach corrupting sciences to humankind. According to Ave, this false teaching consisted mainly of demonic magic, or goety.

It is common for the proponents of a system of religion, philosophy, or magic to claim that theirs is the only legitimate practice, and that all methods that differ from it are corrupting and false. By slandering other forms of magic the angels hope to elevate their own teachings and give them a greater importance in Dee's eyes.

Kelley, who before his association with Dee had considerable firsthand knowledge of necromancy and other forms of black magic, tells Ave that the wisdom of Enoch seems very like common magic to him, but Ave assures Kelley, "Nay, they all played at this,"[2] meaning that all forms of magic other than Enochian magic are mere playthings—that Enochian magic is the only true theurgy approved by God and accepted by the angels of heaven.

The Gates and the Keys

It is important to understand that Enochian magic is solely concerned with the ritual summoning and command of angels and lesser spirits. When speaking about the formal Enochian evocations known as the Calls or Keys, the angel Mapsama tells Dee:

> These Calls touch all the parts of the World. The World may be dealt withall, with her parts: Therefore you may do anything. These Calls are the keyes into the Gates and Cities of wisdom. Which Gates are not able to be opened, but with visible apparition.[3]

The gates to the cities of wisdom are forty-nine in number. However, one of the gates is too holy to be opened, so the actual Keys number forty-eight. The cities of wisdom are spiritual realms inhabited by different hierarchies of angels with distinct functions on the earth. These heavenly cities are represented by forty-nine extremely complex number/letter squares that contain forty-nine rows and forty-nine columns. Taken together, the angels refer to these squares as the *Book of Enoch*. One of the squares is represented in a plate at the beginning of Meric Casaubon's *A True and Faithful Relation*. Concerning these magic squares, Nalvage tells Dee:

> You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels: dignified: and in state disglorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of Children and Innocents, such as magnifie the name of God, and are pure.[4]

The forty-nine tables do not play a direct part in Enochian magic. They serve as the chaotic ground from which the words of the Keys were drawn letter by tortuous letter during the scrying sessions. Kelley would watch in the crystal as an angel pointed to one cell or another of the relevent table, then call out the position of the cell to Dee, who would then look up the cell in his copy of the table and write down the letter he found there. The Keys were delivered in this way, backwards and one letter at a time.

The occult energies of these tables are embodied collectively in a single letter table with four quadrants called the Great Table. It is a magical schematic diagram of the Enochian universe. Each quadrant on the Great Table is known as a Watchtower. The Keys open the gates to the cities of the angels whose names are written in the Watchtowers and call them forth, along with their numerous servants. Taken together, the forty-eight Keys and the Great Table of the four Watchtowers form the heart of Enochian magic.

The Book of Silvered Leaves

There is another book spoken about by the angels that is undoubtedly connected with the book of magic squares. Dee is directed to construct it with blank leaves in preparation to receive the writing of the angels. They will inscribe the book directly during the initial ritual working that will establish contact with the Enochian hierarchies:

> *Mapsama:* Bind up together, 48 leaves; whose skin shall bear Silver: Whose Perimeter shall be 30 inches: in length, 8; in breadth 7.
>
> *Dee:* do you require it to be parchment, or paper?
>
> *Mapsama:* I have said.
>
> *Dee:* What shall I, then, do, after I have caused 48 leaves to be bound?
>
> *Mapsama:* The fourteenth day of your rest, even this Table-Cloath, and none other shall be spread for a Banket. Whereunto, you shall invite the Angels of the Lord: In the middest of the Table lay down the book and go forth; make also the doors after you. That the heavens may justifie your faith, and you may be comforted. For, man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.[5]

The Book of Spirits is a common feature of medieval angel magic.[6] It contains the names, sigils, and occasionally images of the spirits who are bound in service to the magician—usually after an involved and intense ritual working that achieves the initial evocation of the spirits.

The spirits write the book themselves, sign it with their marks and signatures, or at the least swear obedience to it. Of course, spirits are not actually capable of writing in the book. This is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the Book of Spirits.

In Dee's case, the angels of the forty-eight spiritual cities that may be opened by the Keys are to be represented by occult symbols that probably contained letter and number combinations. However, we will never know what the Book of Silvered Leaves was intended to contain since Dee's copy, if he ever made it, was not inscribed by the angels and has not survived. These mysterious signs were to be inscribed on silvered parchment by the potent Mother of many of the Enochian angels, a being so exalted she identifies herself only with the title I AM, which is equivalent to the Hebrew name of God, Eheieh. She appears to be the same angel as the Queen of Heaven of *Revelation* 12:1.

The Enochian Working

The inscription of Dee's Book of Silvered Leaves was to occur after an eighteen-day period of ritual working during which an original evocation composed by Dee and Kelley was to be spoken on each day. For the first four days of the working, Dee was instructed by Ave to address his evocation only to the names of God; for the

following fourteen days Dee should evoke the hierarchies of angels by the specific names of God that rule each:

> Four dayes ... must you onely call upon those names of God, or on the God of Hosts, in those names:
>
> And 14 dayes after you shall (in this, or some convenient place) Call the Angels by Petition, and by the name of God, unto the which they are obedient.
>
> The 15 day you shall Cloath your selves, in vestures made of linnen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many dayes.[7]

The Creatures that Ave refers to would seem to be the angels of the Thirty Aethers or Airs, who are represented by the last thirty Keys. These keys are really a single call or summons to thirty different angelic zones or spheres called Aethers. Only the names of the Aethers change in the last thirty Keys—they are otherwise identical. For this reason, the nineteenth Key is known as the Key of the Thirty Aethers. The Princes of the Aethers rule over the lesser spirits of the regions or kingdoms of the world. It was these geographical spirits that Dee most wanted to control.

About the robes and the book used during this working, Ave says: "You must never use the Garment after, but that once only, neither the book." Kelley quite reasonably objects: "To what end is the book made then, if it be not to be used after." Dee somewhat testily reproves Kelley: "It is made for to be used that day onely."[8]

There is some ambiguity here about which book is being discussed. Kelley means the book of names and invocations that he and Dee are ordered to create themselves. About this workbook, which I will call Dee's Book of Spirits, Ave tells Dee: "The Book consisteth [1] of Invocation of the names of God, and [2] of the Angels, by the names of God: Their offices are manifest."[9] This would seem to have a function throughout the eighteen days of the working, and perhaps thereafter. Dee actually created the model for this Book of Spirits invoking the names of God and the angels. It forms Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrestris,* which still exists and is kept in the British Library.

The angel Ave probably means the book of blank, silvered leaves that is to be supernaturally inscribed by his Mother. This Book of Silver would be used only on the single day the angels pledged obedience to Dee. The silvering of the leaves suggests that the Mother of the angels is a lunar goddess, and that Enochian magic is lunar in nature. Monday (the day of the Moon) appears to be the Enochian sabbath.[10]

Enochian Magic Forbidden to Dee and Kelley

There is no evidence that Dee and Kelley ever conducted this working to initiate the power of the Enochian angels. They were waiting for permission to do so from the angels, but that permission was never granted.

> *Mapsama:* You called for wisdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter; But be humble. Enter not of presumption, but of permission. Go not in rashly; But be brought in willingly: For, many have ascended, but few have entered. By Sunday you shall have all things that are necessary to be taught; then (as occasion serveth) you may practice at all times. But you being called by God, and to a good purpose.

Dee: How shall we understand this Calling by God?
Mapsama: God stoppeth my mouth, I will answer thee no more.[11]

It is evident to me from a close study of the Enochian transcripts that the angels intended Dee to have the system of Enochian magic, but never intended to permit him to actually use it. Dee and Kelley served as human instruments through which the angels were able to transmit Enochian magic to the human race. Gabriel tells Dee and Kelley, "But in you two is figured the time to come."[12] The angels assure Dee and Kelley that they will continue to prosper and be secure for as long as they remain together, because they are two parts of a single whole. "The Seer let him see, and look after the doing of him that he seeth; For you are but one body in this work."[13]

Kelley has been granted the gift of second sight solely so that he can assist Dee in receiving Enochian magic.

> Shall a dark seller brag or boast of her beauty? because she receiveth light and cleernesse, by a Candle brought into, or shinning into her.
>
> No more canst thou, [E.K.] for the ripennesse of thy wit and understanding is through the presence of us, and our illumination.
>
> But if we depart, thou shalt become a dark seller, and shall think too well of thy self in vain.[14]

Elsewhere the angel Uriel, speaking in the voice of God, tells Kelley: "I will make thee a great Seer: Such an one, as shall judge the Circle of things in nature. But heavenly understanding, and spiritual knowledge shall be sealed up from thee in this world."[15] Kelley is regarded by the angels as little more than a psychic telephone through which they may reach the conscious mind of John Dee. The angels barely tolerate his suspicions and

verbal abuse. They know that Kelley detests them and considers them to be deceivers.

The angels respect Dee for his great piety and wisdom, but even he will not be permitted to attain the full understanding of Enochian magic. The angel Gabriel tells Dee this, and makes further reference to the necessity of Dee and Kelley remaining together as one organic unit (even to the extent of sharing their wives in common, a future event foreshadowed here):

> "Thou shalt never know the mysteries of all things that have been spoken. If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end."[16]

Dee and Kelley were two halves of a human machine for receiving and recording the mysteries of the angelic communications. Kelley had the ability to perceive the angels and their teachings. Dee had the intelligence to understand and transcribe them accurately, and to correct any errors that occurred during their transmission. Neither man could have generated the system of Enochian magic alone. Each acted as a catalyst to the other.

Chapter Two

John Dee and Edward Kelley

An Unlikely Partnership

To understand the origin of Enochian magic, it is necessary to know something about the strange partnership from which it germinated. There has never been a more unlikely pairing of personalities than Dee and Kelley. They were as different as day and night. Yet they shared an irresistible fascination for the forbidden wisdom of the angels.

Dee sought the teaching as an instrument through which he could serve his nation and revolutionize human knowledge. Kelley single-mindedly pursued the secret of alchemical transformation that would give him personal wealth and power. Each man needed the other to make his dream a reality. Although they often disagreed, they remained throughout their years together, and for many years after, genuine friends.

"My Ubiquitous Eyes"

John Dee (1527–1608) was the elder of the two men by twenty-eight years. His father, Rowland Dee, a minor and relatively poor nobleman of Welsh descent, worked as a Gentleman Server in the household of King Henry VIII.

This office consisted of supervising the royal kitchens and carving the meat at the King's table. The young Dee was brought up to be proud of his remote blood connection with the ancient Welsh kings.

Early in life Dee showed a precocious talent for mathematics. At age fifteen he became a student at St. John's College at the University of Cambridge. He excelled at scholarship and pursued it with a fanatical zeal, writing: "in the yeares 1543, 1544 and 1545 I was so vehementlie bent to studie that for those yeares I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going to and being at divine service) was spent in my studies and learning."[1]

In 1546 he graduated Bachelor of Arts from St. John's College, and later in the same year became one of the original Fellows of Trinity College, newly founded by Henry VIII. Although he earned his Master of Arts degree from Trinity, and subsequently won great acclaim for his studies and lectures at the universities of Louvaine and Paris, there is no evidence that he was ever awarded a doctorate from any university in Europe. The "Doctor" attached to his name may have been an honorary title.

It was during his graduate years at Trinity that he first acquired the label of "sorcerer" that was to follow him throughout his life. For a student production of Aristophanes' play *Peace* he contrived a mechanical flying beetle that carried one of the actors up into the air. The stage mechanism was so well designed that many in the audience thought Dee had achieved the effect through supernatural means.

When Elizabeth came to the throne in 1559, it was Dee who astrologically chose the date for her coronation.

Dee was later summoned to investigate a waxen witch doll in the image of the Queen found in Lincoln's Inn Fields with a great pin thrust through its heart. Throughout her life, Elizabeth maintained the highest respect and affection for Dee—although this seldom translated into desirable political appointments or lavish gifts.

In part, the Queen's favor was repayment for Dee's loyalty to her during her house arrest under Bloody Mary Tudor. Dee once showed Elizabeth a horoscope he had cast for Queen Mary and compared it unfavorably with Elizabeth's own horoscope. This imprudent act caused him to be denounced as a sorcerer by one of Mary's spies and arrested. He was tried for treason, but was acquitted due to lack of evidence. This shared persecution by Mary bonded him more closely to Elizabeth.

But there was no condescension in Elizabeth's attitude toward Dee, who at the time was widely regarded as the foremost bright young man in England. He was skilled in Latin, Greek, and Hebrew, knowledgeable in medicine, a gifted mathematician, a philosopher, a practical astronomer as well as an astrologer, a historian, and a respected author. He had studied cartography and navigation under Gerhardus Mercator and was responsible for introducing some of the latest scientific instruments into England. During his trips to the Continent while a university student he had garnered great acclaim as a public lecturer.

Precisely what Elizabeth's true relationship with Dee may have entailed is not known for certain, but there is evidence that he acted as an espionage agent for the Queen during his Continental travels. Elizabeth referred to Dee as "My Noble Intelligencer" and "my Ubiquitous Eyes."[2] It is only coincidence, but a very curious one, that Dee signed his letters to the Queen with the symbols 007.[3]

Dee also instructed the Queen in arcane matters. Besides teaching her astrology and astronomy, he gave her private lessons in the mysteries of his 1564 work *The Hieroglyphic Monad* at her own request. After revealing the secret keys of the *Monad* to Elizabeth, Dee records in his diary her reaction: "Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall."[6]

Dee acted as her astrological counselor in personal and state affairs, and probably erected protective barriers for her against occult attacks. Elizabeth thought so highly of Dee she defended his reputation against those in her court who criticized him during his absence from England. She privately assured Dee that he should feel free to continue with any magical experiments he chose, regardless of their nature—that there would be no danger of prosecution during her reign.

Dee was among the greatest social and political visionaries of the Elizabethan Age. He encouraged the quest for a Northwest Passage and supplied geographical and navigational resources to such English explorers as Drake and Frobisher. He promoted the concepts of a strong English navy to counter the dominance of Spain and foresaw a globe-spanning British Empire. He delved deeply into the genealogical history of the Tudors to prove that Elizabeth had legal claims to lands in the New World. He promoted the reform of the English calendar. When Elizabeth made no effort to carry forward the proposal he had made to Mary for founding a national library, Dee proceeded to amass his own library. At one stage, this became the largest collection of scientific and philosophical books and manuscripts in England. The biographer John Aubrey called Dee "one of the ornaments of his age."

The Quest for the Red Powder

Edward Kelley (1555–1597) was born at Worcester the same year that John Dee faced charges of treason in the court of the Star Chamber. We know this because Dee cast Kelley's horoscope. The events of Kelley's life are uncertain. He is said to have served as an apothecary's apprentice,[5] perhaps under his own father. His true family name may have been Talbot, and he may have attended Oxford University for a short period around the age of seventeen before leaving "under a cloud."[6]

The rumors surrounding his early life are unsavory. He is reported to have been pilloried at Lancaster, either for forging land title deeds or coining (counterfeiting). He is also supposed to have had his ears cropped (that is, cut off) as punishment for one or the other of these crimes, although there is no real evidence to support this story. Perhaps two separate incidents were involved.

However, he is most notorious for having, in the company of his friend Paul Waring, dug up the corpse of a pauper buried in the graveyard of Walton-le-Dale church in the county of Lancashire and invoked the spirit of the dead man to inquire into the future prospects of a young nobleman. There is reason to believe this necromancy actually took place, particularly since Kelley later admitted to Dee a knowledge of goetic magic.

It may have been the unfavorable notoriety surrounding this desecration that forced Kelley to abandon his profession as legal scribe and set out on an extended visit to Wales. While walking through Wales, as the story goes,[7] Kelley bought from an innkeeper two caskets containing the white and red powders of alchemy and an alchemical manuscript titled the *Book of St. Dunstan*. The innkeeper is supposed to have obtained

these powders from tomb robbers who stole them from the crypt of a Catholic bishop. When properly used, the white powder turned base metal into silver and the red powder turned base metal into gold.

There is another version of the story that asserts that Kelley and Dee went together to Glastonbury, and that this was the site where Kelley discovered the powders and the book.[8] This fanciful tale derives from Elias Ashmole, who wrote:

> 'Tis generally reported that Doctor Dee, and Sir Edward Kelly were so strangely fortunate, as to finde a very large quantity of the Elixir in some part of the Ruines of Glastenbury-Abbey, which was so incredibly Rich in vertue (being one upon 272330.) that they lost much in making Projection, by way of Triall; before they found out the true height of the Medicine.[9]

The elixir of life is here confused with the red powder of projection. The meaning of Ashmole is that one part of the powder could convert 272,330 parts of base metal into pure gold. About this romantic excursion of Dee and Kelley to Glastonbury, Charlotte Fell Smith comments: "Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss."[10]

I am inclined to dismiss both versions of the story. The only certainty is that when Kelley arrived at the house of John Dee at Mortlake, he had in his possession both an alchemical manuscript that he referred to as the *Book of Dunstan* and a small quantity of what he sincerely believed was the red powder of projection.

Alchemy was Kelley's lifelong passion. He probably became interested in the subject as a young child while watching his father mix medicinal remedies with mortar and pestle. There is a natural connection between the

desire to manufacture alchemical gold and the crime of coining, which involved counterfeiting silver or gold coins with adulterated metals. Kelley was drawn to John Dee for one purpose only—to learn how to decipher the meaning of his *Book of Dunstan* and manufacture more of the miraculous red powder.

The Coming of the Angels

As can be seen from these narrations, Dee and Kelley had almost nothing in common. Dee was a nobleman, a scholar, a nationalist, a visionary, an agent of the Queen, and a man noted for his extraordinary goodness and piety. Kelley was a commoner, a forger, a coiner and a necromancer. His world was the murky realm of under-the-table dealings and trickery. He acknowledged loyalty to no one but himself.

Yet Kelley was not, at root, evil. He was merely a romantic dreamer who longed to unearth arcane secrets for his own betterment. He was drawn like a man entranced by the siren spell of magic. This lust to unlock the hidden secrets of the spirit world he shared with Dee. Kelley sought them for his own personal gain, while Dee sought them for the benefit of his Queen and his nation—but both hunted the same prize. Neither could know at that first meeting that their destinies had already been shaped by the Enochian angels, and were inextricably entwined.

Kelley arrived at Mortlake on March 8, 1582. He was introduced to Dee by a mutual friend named Clerkson. Kelley called himself Edward Talbot, and this may well have been his real name. Dee's fame, and that of his personal library, had by this time spread throughout Europe. Scholars frequently traveled to Mortlake from

far places to consult with him or study his books. Their relationship might have ended after only a few days or weeks, but Kelley possessed a talent that Dee sorely needed—the gift of second sight.

> One Mr. Edward Talbot cam to my howse, and he being willing and desirous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused my self therein, as not in that, vulgarly accounted Magic, neyther studied, or exercised. But confessed my self long tyme to have byn desyrous to have help in my philosophicall studies through the Company and information of the blessed Angels of God.[11]

Dee was greatly preoccupied with the spirit world. Precisely one year before Kelley's arrival he had been troubled by a strange knocking in his bedroom. This visitation made so strong an impression, he recorded it in his personal diary:

> March 8th, [1581] it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking: and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber.[12]

This was not an isolated incident. Elsewhere in the same year Dee records: "Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise."[13]

Dee became convinced that these spirit noises were an attempt to communicate with him. He began to scry into a crystal globe, and had some limited success. On May 25, 1581, he wrote, "I had sight in chrystallo offered me, and I saw."[14] He was a cautious man, even in the bounds of his own house and in the pages of his private diary—"chrystallo" is written in Greek. Unfortunately,

Dee was a terrible seer. He acknowledged this himself on a number of occasions.

"Him That Is Assigned the Stone"

Almost immediately after these spirit rappings started, he began to employ a man of dubious reputation named Barnabas Saul as his private scryer. Saul is said to have been a "licensed preacher"[15] who professed abilities as a spirit medium. On October 8, 1581, Dee records: "I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it," and directly after, "Oct. 9th, Barnabas Saul, lying in the ... hall was strangely trubled by a spirituall creature abowt midnight."[16]

What Charlotte Fell Smith calls the "first real *seance*" between Dee and Saul occurred December 21, 1581. Its content is almost chilling for the way it foreshadows the coming union between Dee and Kelley:

> The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the precipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone."[17]

In February of 1582, an attempt was made to indict Saul on some unknown charge at Westminster Hall in London. It seems probable this charge was one of sorcery, since on March 6 Saul tells Dee that he "neyther hard or saw any spirituall creature any more."[18] If Saul was under the watchful eye of the Church, it is unlikely he would continue with his scrying. On the other hand, the task of scrying for Dee was just about to pass from Saul to Kelley, and it may be that the Enochian angels

withdrew their support of Saul and shifted it to Kelley as their preferred instrument.

Kelley immediately set about poisoning the waters for Saul. Whether this was a conscious attempt to gain employment as Dee's seer or an honest account of his psychic visions cannot be known, but the day after his arrival at Mortlake Kelley began to give evil reports about Saul's motives.

> March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man [Kelley] that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great.[19]

The results obtained by Kelley scrying in the crystal were so spectacular that Dee immediately gave up all interest in having any other seer. The men continued to work together in the closest association both in England and on the Continent until 1587, when they at last began to drift apart, separating completely in 1589. Dee heeded the command of Queen Elizabeth and returned to England, leaving Kelley to continue trying to manufacture gold for Emperor Rudolph II in Bohemia.

This rupture was Kelley's doing, not the work of Dee. Kelley died in a fall attempting to escape his imprisonment in one of Rudolph's castles. Until the day he learned of Kelley's death, Dee always hoped to be reunited with his seer and continued to refer to him as "my good friend."

Chapter Three

In the Thrall of the Angels

The Carrot and the Stick

During the years Dee and Kelley spent together, the Enochian angels exerted a profound effect on the lives of the two men and on the lives of their families. Indeed, from the night Dee first heard the rapping of the spirits in his bedroom, he became their unknowing instrument. Kelley was drawn into their hidden purposes the day he met Dee at Mortlake. It is frequently speculated that Kelley manipulated Dee for his private reasons, feeding him false visions that aided Kelly's pursuit of the secret of the red powder. This is not supported by Kelley's attitude toward the angels, one of mistrust and loathing.

In the fall of 1583, Dee and Kelley left England in the company of a Polish nobleman named Count Albert Laski, Palatine of Saradia. Laski had first visited Mortlake on March 18 that same year seeking arcane wisdom, and was soon pulled into the Enochian communications. The angels predicted great political advancement for Laski, who quite naturally was flattered and excited by the prospect of gaining the Polish crown. However, on July 2 the speech of the angels took a menacing turn:

> *Madimi:* The Lord Treasurer and he [Walsingham] are joyned together, and they hate thee. I heard them when

they both said, thou wouldst go mad shortly: Whatsoever they can do against thee, assure thy self of. They will shortly lay a bait for thee; but eshew them.

Dee: Lord have mercy upon me: what bait, (I beseech you) and by whom?

Madimi: They have determined to search thy house: But they stay untill the Duke [Laski] be gone.

Dee: What would they search it for?

Madimi: They hate the Duke, (both) unto the death....

Dee: Lord, what is thy counsel to prevent all?

Madimi: The speech is general, The wicked shall not prevail.

Dee: But will they enter to search my house, or no?

Madimi: Immediately after the Duke his going they will.

Dee: To what intent? What do they hope to finde?

Madimi: They suspect the Duke is inwardly a Traytor.

Dee: They can by no means charge me, no not for so much as of a Trayterous thought.

Madimi: Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not...

Dee: I pray you make more plain your counsel.

Madimi: My counsel is plain enough.

Dee: When, I prey you, is the Duke likely to go away?

Madimi: In the middle of August.

Dee: If in the midst of August he will go, and then our practises be yet in hand, what shall be done with such our [ritual] furniture is prepared, and standing in the Chamber of practise?

Madimi: Thou hast no faith. His going standeth upon the determinated purpose of God. He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service.[1]

Neither Dee nor Kelley had any wish to leave England, but they were manipulated into doing so by the carrot and stick of the angels. They thought they would be serving God and would gain worldly benefit if they accompanied Laski, but that Dee would be arrested for

treason if he remained at Mortlake. The threat to Dee was completely false, but he believed it. Throughout his life he suffered from a persecution mania. He was always ready to believe that men in high places plotted against him. Kelley's fortunes were bound up with Dee, his employer. He hoped to use Dee to help him, through the revelations of the angels, to discover the making of the red powder. Since Dee was determined to leave England, Kelley felt compelled go with him.

The angels have little to say about how Dee is to find the money to close up his house and move his wife, children and servants to Poland, although he asks them with a tone that borders on desperation:

Dee: Because it hath been said, that in the beginning of our Country troubles we should be packing hence into his [Laski's] Country; What token shall we have of that time approaching, or at hand?

Madimi: Your watchword is told you before: When it is said unto you, Venite, &.

Dee: But (I beseech you) to be ready against that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Madimi: Miraculous is thy care (O God) upon those that are thy chosen, and wonderful are the wayes that thou hast prepared for them.[2]

Kelley Betakes Himself to the World

Kelley had already experienced the manipulations of the angels in his private life. When he first met Dee, he was a bachelor. On April 29, 1582, the angel Michael commanded him to betake himself "to the world." Explaining this curious commandment to Dee, Kelley says: "It is that I shall marry, which thing to do I have no natural inclination, neither with a safe conscience may I do it

contrary to my vow and profession."[3] Presumably, he referred to the vow of celibacy and the profession of alchemy. On May 4 Dee records of the angels, "they willed him [Kelley] to marry."

The angels had their way. Kelley married a nineteen-year-old named Joanna (or Joan) Cooper, a girl from Chipping Norton—a town near Oxford that Richard Deacon calls "one of the most notorious haunts of witchcraft in England in Tudor times."[4] Kelley must have known this girl previous to the command of the angels that he wed, and it may be conjectured that she shared some of his occult interests, although there is no evidence that this was their common bond. Francesco Pucci, writing to Dee in 1586, described Joanna Kelley as "a rare example of youthful holiness, chastity and all the virtues."[5]

Since Kelley had never wanted the marriage, it quickly became unbearable to him. On July 4, 1583, Kelley admitted in a rage to Dee: "I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am misliked, because I favour her no better."[6] After Kelley stormed out of Dee's house, Dee remarked to his own wife, "Jane, this man is marvallously out of quiet against his Wife, for her friends their bitter reports against him behind his back, and her silence thereat, &."[7] This row was smoothed over, but the unwanted marriage was never really happy.

In the Tongue of Angels

Besides compelling Dee and Kelley to move all over central Europe for the next several years, the angels cast Dee into the unwilling role of prophet. He was to travel about and meet with the great leaders of Poland and Bohemia and declare the teachings of the angels. It mattered little to the angels that those teachings were heretical.

Very much against his desire and better judgment, they compelled him to seek out an audience with the Emperor Rudolph II at Prague on September 3, 1584, and to deliver a lecture on morals. That he did so showed great courage, since the power of Rudolph was almost absolute, and Dee's magical activities were of a kind likely to get him burned at the stake for witchcraft. Rudolph must have been a remarkably patient man, restraining himself as Dee declared to him:

> The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.
>
> Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cause.[8]

It is easy to imagine the sheer astonishment of Rudolph at the crazy audacity of Dee in saying such things to his face. Perhaps he dismissed Dee as a madman. Dee was unable to secure future audiences, even though the angel Uriel ordered Dee to write to Rudolph saying he possessed the secret of the Philosopher's Stone, which he would reveal to the Emperor at their next meeting. Rudolph sent one of his spies, a Doctor Curtz (or Kurtz) to find out more details about the magic used by Dee and Kelley and to obtain Dee's diaries of the scrying sessions and Dee's crystal. Fortunately, Dee was cautious enough not to send his books and instruments to the Emperor.

When the angels ordered Dee and Kelley to go from Prague to Cracow to meet with the Polish king Stephen Bathori, Dee hesitated until after he received letters from Laski inviting him to Cracow. The angels were furious that Dee should doubt their command, and cursed him:

> When the Lord had thee go, if thou had'st so done, and had'st not taken thine own time, more had been given unto him [Laski], and more had been added unto thee.
>
> But now Letters came, that have passed through the hands of Sodomites and Murderers, (through whose hands they are accursed,) you rejoice, you receive comfort, you determine to goe.
>
> But if you had left those letters behind you, had come when I bad you go. Then had my Name been untouched.
>
> Therefore is the Lord angry, and forgetteth not this offense.
>
> For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much lesse hath he that sent me.[3]

The angels then cursed Dee and his children for five generations because of his slowness in obeying their command. Utterly terrified, Dee begged that the curse be lifted, crying: "Lord, I am heartily sorry, I bewaile with teares this great offence, thou seest my contrite heart, O God, O God, O God." Apparently, this groveling worked. Dee was greatly relieved as the angels lifted the curse.

> After this we [Dee and Kelley] sat and considered, and perceived, and confessed the greatnesse of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertisement of those Letters; So should they hear (the [Polish nobles]) and the King St[ephen] have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or perswasions...[3]

"Use Them in Common"

The strangest and most interesting example of the authority exerted by the Enochian angels over Dee and Kelley is the infamous wife-swapping affair. In the spring of 1587, Kelley grew increasingly reluctant to scry into the stone. He wanted to turn all his efforts to alchemy, and advised Dee to employ his eldest son Arthur as seer. Several times in their relationship he had threatened to leave Dee in Bohemia and return alone to England, but this time he was emphatic. Dee reluctantly tested the seven-year-old Arthur as a scryer.

The boy proved completely unfit for the job. Dee begged Kelley to resume his duties, and Kelley allowed himself to be persuaded. He confessed the real reason for his latest dislike of the angels. They had ordered him to inform Dee that he and Dee should use their wives in common. They told him that if he refused this command, he was free to cease all communications with them.

When the angel Madimi appeared to Kelley after young Arthur's failed attempt to scry, Kelley was incensed:

> Madimi openeth all her apparel, and her self all naked; and sheweth her shame also.
>
> *E.K.:* Fie on thee, Devil avoid hence with this filthiness, &.
>
> *Madimi:* In the Name of God, why finde you fault with mee?
>
> *Dee:* Because your yesterdayes doings, and words are provocations to sin, and unmeet for any godly creature to use.
>
> *Madimi:* What is sin?
>
> *Dee:* To break the Commandement of God.
>
> *Madimi:* Set that down, so. If the self-same God give you a new Commandement taking away the former form of sin which he limited by the Law; What remaineth then?[3]

At first Dee would not believe that the command was intended in a carnal sense. Kelley knew better.

> I was glad that an offer was made of being every seventh day to be taught the secrets of the books already delivered unto us: Thinking that it was easie for us to perform that unity which was required to be amongst us four; understanding all after the Christian and godly sense. But E.K. who had yesterday seen and heard another meaning of this unity required, utterly abhorred to have any dealings with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more..."[12]

Dee required some clear proof that the angels really did intend that each should have intercourse with the other's wife. The command appeared written in Latin on a white crucifix. Dee was shocked. The faith he had placed in the angels seemed to crumble away beneath his feet.

> Hereupon we were in great amazement and grief of minde, that so hard, and (as it, yet seemed unto me) so unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did judge and esteem, undoubtedly, to be good Angels: And had unto E.K. offered my soul as a pawn, to discharge E.K. his crediting of them, as the good and faithful Ministers of Almighty God. But now, my heart was sore afflicted upon many causes: And E.K. had (as he thought) now, a just and sufficient cause, to forsake dealing with them any more.[13]

It did not take Dee long to reconcile himself to this strange doctrine, however. That same night when he left Kelley and went to his bedroom he discovered his wife lying awake, waiting to hear the latest teachings of the angels. "I then told her, and said, Jane, I see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done. Thereupon she fell a weeping and trembling for a quarter of an hour: And I pacified her as well as I could; and so, in the fear of God, and in believing of his Admonishment,

did perswade her that she shewed herself prettily resolved to be content for God his sake and his secret Purposes, to obey the Admonishment."[14]

The four signed a solemn covenant on April 18, 1587. They agreed to "this most new and strange doctrine" and enjoined the angels to fulfill their part of the bargain and deliver the final teachings in Enochian magic as they had promised. They pledged: "we will for thy sake herein captivate and tread under foot all our humane timorous doubting of any inconvenience which shall or may fall upon us, or follow us (in this world, or in the world to come) in respect, or by reason of our embracing of this Doctrine..."[15]

In return, they expected the angels to reward them for their obedience. Dee writes:

> Now it was by the women as by our selves thought necessary to understand the will of God and his good pleasure, Whether this Covenant and form of words performed, is and will be acceptable, and according to the well liking of his Divine Majesty: And that hereupon, the act of corporal knowledge being performed on both our parts, it will please his Divine Majesty to seal and warrant unto us most certainly and speedily all his Divine, Merciful and bountiful Promises and Blessings; and also promises us wisdome, knowledge, ability and power to execute his justice, and declare and demonstrate his infallible verity amongst men, to his honour and glory.[16]

How long the four continued in their communal marriage is not known. The account of the wife-swapping Covenant is almost the final incident recorded concerning the occult partnership between Dee and Kelley. It has been speculated that the cross-matching was unsuccessful, but there seems no basis for this belief, other than the fact that Kelley and Dee drifted apart

soon after the Covenant was signed. However, the reason for this may have been Kelley's growing acclaim as an alchemist, which caused him to spend more time in the company of the Emperor Rudolph and other Bohemian nobility. Kelley put on a good enough show for Rudolph to persuade the King to give him the title *eques auratus*, which in England was later interpreted as a knighthood. Dee referred to Kelley as a "Baron of the Kingdom of Bohemia."[17]

It might be speculated that if the angels fulfilled the promises made to the two men, Kelley was gifted with the ability to manufacture the genuine red powder, at least for a short period. As fanciful as this notion may be, it would explain Kelley's sudden success as an alchemist. Dee's eldest son, Arthur, always maintained in later life that he had actually seen Kelley make gold in Bohemia,[18] and had played on the floor with the new gold bars. Whatever the truth, Kelley enjoyed a sudden fame and wealth in Bohemia that attracted the attention of the Emperor.

There is no record of how Joanna Kelley felt about the cross-matching arrangement, but she was probably just as horrified as the other three partners. The exchange of wives (or husbands, depending on how you look at it) was carried out only because of the great gifts of knowledge and power promised by the angels if Dee and Kelley would, once and for all, prove their faith. There is little evidence to suggest that lust was the motivating factor, at least on the part of the human beings involved.

A Gnostic Union?

It is common for modern critics to regard the whole affair as a trick by Kelley to sleep with Jane Dee. They say the incident is out of character with the rest of the

Enochian communications, that Kelley was deeply unhappy with his own wife, and perhaps infatuated with Jane Dee. This is to view the matter from a jaded, modern perspective which dismisses the sanctity of the marriage vow. Adultery was a serious crime in Elizabethan times, particularly to those men and women who considered themselves good Christians.

I see no reason to suspect that Kelley is any less sincere in his expression of horror than Dee or his wife. As for it being out of character for the angels, they had previously delivered several radical doctrines to Kelley that can only be described as Gnostic, or at least non-Christian:

> – That Jesus was not God.
> – That no prayer ought to be made to Jesus.
> – That there is no sin.
> – That mans soul doth go from one body, to another childes quickening or animation.
> – That as many men and women as are now, have always been: That is, so many humane bodies, and humane souls, neither more nor lesse, as are now, have alwayes been.
> – That the generation of mankind from Adam and Eve, is not an History, but a writing which hath an other sense.
> – No Holy Ghost they acknowledged.
> – They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour, etc.[19]

The question then becomes, what was the motive of the angels? In my opinion, it was to bring about a symbolic union between Dee and Kelley. Remember, the angels regarded Dee and Kelley as two halves of a single living unit that would transmit their system of magic to humanity. Both were necessary, and neither could succeed without the full dedication of the other. Since neither Dee nor Kelley would ever have agreed to a

homosexual union to bind themselves together spiritually with the occult energies of sex, the angels chose the next best option and used the wives as surrogates. Each wife represents her husband. In Christianity, husband and wife are one flesh. By lying with Jane Dee, Kelley was uniting with an extension of Dee himself; similarly, by taking Joanna Kelley to his bed, Dee joined in a symbolic manner with Kelley.

There is a great deal of Gnostic imagery in the Enochian communications and Keys, and one of the features of Gnosticism is the use of sexual energy to bring about a union with the divine in order to achieve a heightened spiritual awareness and an enlightened mind. This technique of using sex for spiritual awakening is common around the world. It is employed in European shamanism, in Voudoun, and in Tantric sects in India, China, and Tibet. It also finds frequent occurrence among some schools of modern Western magic such as the Odo Templi Orientis, which is closely associated with the teachings of Aleister Crowley.

It is frustrating that the Enochian diaries break off so soon after the exchange of the wives. Suitably empowered with sexual energy, the revelations of the subsequent scrying sessions probably contained many profound secrets. Perhaps the teachings on how to actually employ the Watchtowers and Keys of Enochian magic so earnestly sought by Dee were delivered in the weeks and months following the union of the four. Perhaps, as I suggested above, Kelley learned the manufacture of the red powder. If so, the transcription of those conversations have never been discovered. If there was any such record, it appears to have been lost forever.

Chapter Four

Enochian Magic and the Apocalypse

The Purpose of the Angels

Why did the angels deliver Enochian magic to John Dee? It seems this question is never asked by those who study Dee and his angelic transcripts. Scholars tend to dismiss the teachings of the angels as either deliberate conscious deceptions by Kelley, or airy fantasies called up from the depths of his unconscious mind during the scrying sessions. Modern Enochian magicians, when they consider the matter at all, seem content to accept the explanation of the angels that the magic was a fulfillment of the patriarch Enoch's wish that the wisdom of the angels be taught to the human race.

Knowing why the magic was given to Dee is central to understanding its real purpose. Dee believed the magic was a reward for his service to the angels in conveying their message to the rulers of Europe. He saw himself as their prophet, and thought that at some time in the near future the angels would give him permission to perform the initial eighteen-day ritual of evocation that would allow him to use the spirits of the Watchtowers for his own personal ends.

A Covenant Unfulfilled

In essence, Dee regarded his dealings with the angels as a legal contract. Enochian magic was payment for services rendered. This is a familiar pattern in medieval magic. The witch's pact with the Devil (if it ever truly existed) involved acts of evil performed in exchange for occult powers the witch might then use to fulfill his or her desires. The black pact between ceremonial magicians and the Devil is essentially the same as the witch's pact, save that the magician usually got the power first and pledged to turn over his soul to the Devil after the date of his death (the time of which might be specified in the pact).

The Book of Spirits mentioned in Chapter One is another form of binding agreement between magician and spirits. By signing the Book, the spirits evoked by the magician pledge their obedience. The Book of Spirits is separate from the black pact. A magician, if he or she was spiritually pure, could gain the sworn obedience of spirits merely by calling upon the authority of God without having to offer services or sacrifices in return. This is how John Dee understood his blank book of forty-eight silvered leaves.

Dee viewed his arrangement with the Enochian angels as similar to the Covenant between the ancient Hebrews and IHVH. Indeed, he may have seen himself as a latter-day Moses. God, through his messengers, talked to Dee, and Dee carried these divine teachings and commandments to the kings and leaders of different peoples. He regarded the "cross-matching" of the wives as a test of his faith, similar to the test of Abraham's faith when God commanded Abraham to sacrifice his first-born son Isaac (*Genesis* 22:2). He specifically calls

the letter to God signed by himself, Kelley, and their wives, in which they agree to exchange bed partners, a "Covenant," and mentions in it their "Abraham-like faith and obedience unto thee our God."[1]

There is no mention made in the Covenant of specific payment by God for the obedience of Dee, Kelley and their wives, but previously the spirit Madimi sets forth the form of compensation:

> Behold, if you resist not God, but shut out Satan (through unity amongst you) thus it is said unto you, Assemble your selves together every seventh day, that your eyes may be opened, and that you may understand by him that shall teach you, what the secrets of the holy books (delivered you) are: That you may become full of understanding, and in knowledge above common men."[2]

Every seventh day is Monday, the Sabbath or holy day of the Enochian angels.

"Instruments of Thrashing"

It seems implausible that the angels, who throughout the conversations show concern only for their own purposes, should convey with great difficulty over a period of years the system of Enochian magic purely for the benefit of Dee and Kelley. When Dee and Kelley request aid from the angels on personal matters, the angels either put them off with vague promises or tell them outright that human concerns do not interest them. With the possible exception of Madimi, who came most often in the form of a young girl and formed a close personal relationship with Dee, the angels show no affection for the men.

The Enochian angels manipulated Dee and Kelley as unwitting instruments to achieve their own higher purpose. The angels planted the system of Enochian

magic among humankind for angelic reasons. These had nothing whatsoever to do with the wishes of either Dee or Kelley. Indeed, they have nothing to do with the desires of mortal humanity, and it is extremely naïve for any modern Enochian magician to believe that Enochian magic was delivered to the earth for his or her personal benefit.

The angels intend that Enochian magic be used to initiate the process of violent and destructive transformation linking our present aeon, which is ending, with the new aeon that is about to dawn—a transformation like that described in the biblical book of *Revelation*. In many places throughout the angelic conversations, the words of the angels are filled with apocalyptic imagery. Gabriel expresses this higher purpose very clearly while speaking with the authority of God, although Dee probably failed to gather the full implications of his words.

> I have chosen you, to enter into my barns: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand. And have entered into the first, and so into the seventh. And have delivered unto you the Testimony of my spirit to come.
>
> For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto you: Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one.
>
> (But a word in the mean season.)
>
> If I be Master of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine. (And unto you, there is nothing: for you are hirelings, whose reward is in heaven.)
>
> Then see, that you neither thresh, nor unbinde, untill I bid you, let it be sufficient unto you: that you know my house, that you know the labour I will put you to: That I favour you so much as to entertain you the labourers within my Barn: For within it thresheth none without my consent.[3]

The Blindness of John Dee

Dee firmly believed that the angels intended to honor him as their prophet and spokesman to the princes and potentates of the world. He seems never to have asked himself why the angels chose to bestow upon him the precious system of Enochian magic, but simply accepted it as a reward for his lifelong piety. He regarded himself as chosen by God, and did not question the choice. Kelley, on the other hand, always believed the angels were deceiving and using them. He judged they were demons in disguise.

It is difficult to understand how Dee could have remained ignorant of the implications of Enochian magic. The reason the angels chose Dee as the human instrument to record its details was his intellectual genius, his extensive knowledge of ciphers and his skill in the mathematical magic of the Kabbalah. Dee was one of the few men of his age willing and able to receive such a transmission, and clever enough to make sense of it.

Opening the Gates

The primary action of the magic is the opening of the gates of the four Watchtowers that stand at the corners of the world. Each Watchtower has twelve gates, which lead to twelve angelic "cities" or dimensions of reality. The gates of the Watchtowers are opened by means of the forty-eight Keys or Calls (the angels use both names). They may be termed Calls because they evoke the angelic hierarchies from the cities, through the gates

of the Watchtowers, and into our universe. The leader of each hierarchy (named on the squares of the Watchtowers) and his numerous followers have specific functions recorded by Dee in his Latin manuscript *Liber Scientiae Auxilii et Victoriae Terrestris.*[4]

Dee was aware of the angelic teaching that the disobedience of Adam was responsible for the curse of God upon the Earth. The Earth is regarded by the angels as a goddess. The Watchtowers were established at the moment time began, which was when Adam was expelled from the Garden: "But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen and Princes."[5] We know that the Watchtowers are equivalent to the Watchmen from Kelley's great vision of the Watchtowers, expounded by the angel Ave: "The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers...."[6]

The universe of time, in which exists human consciousness, is established and maintained like a little bubble in the vast sea of eternity. It is the Watchtowers that sustain the bubble's cohesion. The Watchtowers are equivalent to the four pillars of Egyptian mythology that support the sky and keep it from crashing chaotically down upon the earth. The four ruling angels in the towers (who are not really separate from the towers but part of them) are time keepers—they maintain and regulate the laws of cause and effect.

To open the gates of the Watchtowers is to mingle the eternal with the temporal, to admit the angels into our world: not only the holy angels who follow God's plan and execute his judgment during the transformation known as the apocalypse, but the fallen angels who sinned with the daughters of men, and who will act as

instruments of punishment. It is in this sense that Enochian magic is the "instrument of thrashing." Elsewhere, the angel Mapsama tells Dee: "You called for wisdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter...."[7] A gate, once opened, permits travel in either direction.

The Doctrine of the Angels

Both the language of the Keys and the conversation of the angels are filled with apocalyptic imagery. The angels seem to introduce it in an almost random way when Dee is asking about the health of distant friends or trying to get money to travel, or when Kelley is attempting to wheedle from them the secret of the red powder. However, this description of the manner in which the goddess Earth will be punished and tormented because she harbors sinful humankind is the true doctrine of the angels, as Mapsama tells Dee:

> The heavens are called righteous, because of their obedience. The earth accursed, because of her frowardnesse. Those therefore, that seek heavenly things, ought to be obedient; lest with their frowardnesse, they be consumed in the end, burnt to ashes with fire, as the Earth shall be for her unrighteousnesse.[8]

This, in a nutshell, is the doctrine the angels have Dee preaching to the crowned heads of Poland and Bohemia. The forwardness, or impudence, of the goddess Earth lies in her providing sustenance and shelter to incarnated human souls. The goddess Earth offers bits of her own body to human souls, and from these bits they form their bodies of flesh. At the same time, they become one flesh with the goddess, and thus her children. The stated necessity to punish her, and erring

human souls, is the justification the Enochian angels offer for the coming apocalypse.

Dee understood the apocalypse in the traditional Christian sense. This is not exactly the same as the way the Enochian angels understand it. To Dee, the apocalypse was to be a series of physical disasters brought about by the angelic agents of God at the will of God and at a preordained time. However, it is implicit from the Enochian conversations that the apocalypse will begin with the opening of the gates of the Watchtowers, and that these gates can only be opened by humankind from the inside. Enochian magic is the tool delivered by the angels that will enable humankind to open the gates.

"Invocation Proceedeth of the Good Will of Man"

We know that the angels cannot open the gates from the outside because to open them requires the use of evocation (or as the angels term it, invocation). This is not within the power of angels, as Ave tells Dee:

Dee: As for the form of our Petition or Invitation of the good Angels, what sort should it be of?

Ave: A short and brief speech.

Dee: We beseech you to give us an example: we would have a confidence, it should be of more effect.

Ave: I may not do so.

Kelley: And why?

Ave: Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit: And therefore is prayer of such effect with God.

Dee: We beseech you, shall we use one form to all?

Ave: Every one, after a divers form.

Dee: If the minde do dictate or prompt a divers form, you mean.

Ave: I know not: for I dwell not in the soul of man[3]

Evocation (calling out) and invocation (calling in) are functions of human free will. Spiritual beings must be invoked into our reality by human beings. We must open the gates and admit the servants of Coronzon (the Enochian name for Lucifer) ourselves. Evocation and invocation are not a part of the business of angels, but of humans.

The angels can manipulate the time of the apocalypse by veiling or revealing the true knowledge of the Watchtowers and the Keys as it suits their purposes. They made very clear to Dee that he was not to work the ritual evocation of the Keys without their express permission, which was never granted in Dee's lifetime. To be doubly sure, they withheld details of the working. Although they promised to reveal these details after the fulfillment of the Covenant, there is no evidence that they kept their word. If they did, the manuscript appears to have been lost.

"I Have Nothing in Me Tied to Time"

The understanding of the apocalypse held by fundamentalist Christians is that it will be primarily a series of physical disasters provoked by physical agents. The angels of judgment will appear upon the surface of the Earth in unpleasant physical bodies and sow material plagues, cause volcanic eruptions, earthquakes, and so on. This is a painfully materialistic understanding. The agents of the apocalypse are spirits, and spirits have no bodies. They exist in the astral world and cannot directly affect the physical world.

For angels to affect the physical world, they must use human beings as their fleshy instruments. They do this by controlling the behavior of human beings through the unconscious mind. By manipulating humans they are then able to cause those humans to change the physical world. Indeed, it is only through the media of human perceptions that angels are able to perceive the physical universe. That is why it was necessary for souls to incarnate in the first place. Human beings are incarnated angels.

The limitation of angelic awareness is indicated by the angel Gabriel, who, when asked by Dee for some information about Albert Laski (who was not present), states: "When we enter into him, we know him; but from him, he is scarce known unto us..."[10] The difficulty arises because angels dwell in eternity and men dwell in time. An unnamed angel says to Dee: "For he that dealeth with me, dealeth not as with a man; for I have nothing in me tied to time, much lesse hath he that sent me."[11] This great difficulty the angels have in handling time may account for the nonsequential way the Enochian teachings were received.

In my opinion, the apocalypse prepared by the Enochian angels must be primarily an internal, spiritual event, and only in a secondary way an external physical catastrophe. The gates of the Watchtowers that stand guard at the four corners of our dimension of reality are mental constructions. When they are opened, they will admit the demons of Coronzon—not into the physical world, but into our subconscious minds.

Spirits are mental, not material. They dwell in the depths of mind and communicate with us through our dreams, unconscious impulses, and more rarely in waking visions. They affect our feelings and our thoughts

beneath the level of our conscious awareness. Sometimes they are able to control our actions, either partially as in the case of irrational and obsessive behavior patterns, or completely as in the case of full possession. Through us, by using us as their physical instruments, and only through us, are they able to influence physical things.

The Demons Within Ourselves

The Enochian communications teach us that not only must humanity itself initiate the cosmic drama of the apocalypse through the magical formula delivered to John Dee and Edward Kelley more than four centuries ago, but humans must also be the physical actors that bring about the plagues, wars, and famines described with such chilling eloquence in the vision of St. John. We must let the demons of Coronzon into our minds by means of a specific ritual working. They will not find a welcome place there all at once, but will worm their way into our subconscious and make their homes there slowly over a period of years or even decades. In the minds of individuals that resist this invasion they will find it difficult to gain a foothold, but in the more pliable minds of those who welcome their influence they will establish themselves readily.

Once they have taken up residence, we will be powerless to prevent them turning our thoughts and actions toward chaotic and destructive ends. These apocalyptic spirits will set person against person and nation against nation, gradually increasing the degree of madness and chaos in human society until at last the full horror of *Revelation* has been realized upon the stage of the world. The corruption of human thoughts and feelings may require generations to bring to full fruition. Only

after the wasting and burning of souls is well advanced will the full horror of the apocalypse achieve its final fulfillment in the material realm.

Apocalypse Is Not Preordained

What the Enochian angels intended the Keys to accomplish, and what the Keys are actually able to do, may be entirely different. Spirits are not infallible. They often deceive human beings, and sometimes even themselves. Simply because the angels believed this system of magic could trigger the apocalypse does not necessarily mean it can do so. It does not even mean that there is, or will be, such a thing as an apocalypse.

However, it seems clear that it was the intention of the angels that the Keys be ritually applied to the Watchtowers, not so that human beings could learn divine secrets of nature, as Dee believed, but to open the way for the demons of Coronzon to enter into our unconscious minds. Once firmly established in our personal unconscious, these spirits would then be able to gain an increasing control over our physical world by manipulating our perceptions, emotions and thoughts.

Enochian magic has been used for over a century by modern magicians working in the Golden Dawn tradition and its derivatives without any obvious signs of initiating a universal Armageddon. It is evident that it can be employed for personal reasons, even though this is not the primary function intended by the angels who delivered it. Modern magicians do not perform the full eighteen-day invocation that was to be the catalytic trigger of the apocalypse. The details of this complex Apocalypse Working (as I call it) were probably never delivered to Dee and Kelley, although it may be possible

to reconstruct its outline. Instead, modern magicians nibble at the edges of Enochian magic, using various aspects of it in their ritual practices. Even incomplete and misapplied, it is a highly potent form of magic.

It may be that Enochian magic was deliberately designed by the angels to be an effective system of personal magic in order to insure its survival and continuous use by human beings. What better way to guarantee that the system will still be understood in a practical way when the angels at last determine that the time has come to nudge some chosen magician, through visions and insights, into performing the Apocalypse Working? In the meantime, individual Enochian magicians have been able to use the system for their own private ends, and will go on doing so.

Chapter Five

The History of Enochian Magic

Robert Cotton Buys a Library

After Dee's death in 1608, his library was sold to the antiquarian Sir Robert Bruce Cotton (1570–1631). Cotton also acquired at least some of Dee's magical apparatus, including his scrying table, one of his crystals, and the wax seals used to support both the crystal and the legs of the table. Some of these objects afterwards made their way into the British Museum collection via the Cottonian Library. The stone was acquired by the British Museum in later years. The table was extant in Meric Causabon's day. The brass engraving of its top, pictured at the beginning of *A True and Faithful Relation*, was copied from the original design. This table has since disappeared.

The history of the transcript of the angelic conversations is curious, since it reveals an almost supernatural survival of some of the manuscripts. Those acquired by Cotton (part of Dee's *Liber Mysteriorum*) make up the content of Casaubon's *A True and Faithful Relation*. Charlotte Fell Smith called these "the last thirteen books" of the transcript.[1] They cover the period from May 28, 1583, to April 2, 1587, with increasingly large gaps of time toward the end of the record. They resume again, briefly, in the year 1607 from March 20 to

September 7. During this latter period, Dee relied on the inferior scrying services of Bartholomew Hickman. The 1607 transcripts contain nothing of value. The gap between the last scrying session with Kelley and the first recorded session with Hickman is called by Casaubon "a vast chasma or hiatus."[2]

About the books of the transcript that were published by Casaubon, John Aubrey wrote: "Meridith Lloyd sayes that John Dee's printed booke of Spirits is not above the third part of what was writt, which were in Sir Robert Cotton's library; many whereof were much perished by being buryed, and Sir Robert Cotton bought the field to digge after it."[3] About this burying of the manuscripts, Casaubon states: "The Book had been buried in the Earth, how long, years or moneths, I know not; but so long, though it was carefully kept since, yet it retained so much of the Earth, that it began to moulder and perish some years ago, which when Sir Thomas C. [Robert Cotton's son] ... observed, he was at the charges to have it written out, before it should be too late."[4]

Buried in the Earth?

The notion that Dee's magical books were buried in a field to prevent discovery is very romantic, but seems too far-fetched to be taken seriously. More likely, the mold on the transcript was the result of careless storage before Cotton acquired it. However, it is possible that Dee or his eldest son Arthur (1579–1651) took the extreme measure of interment to ensure that the angelic conversations remain secret. Arthur was upset about Casaubon's book, which was published eight years before his own death. This annoyance had nothing to do with the content of the book, since Arthur himself was

involved in occult and alchemical experiments. He simply did not want the teachings of the angels known, and did not wish his father's name associated with them.

Some of Dee's lost diaries and other papers passed into Arthur's hands. Apparently, Arthur searched diligently for any instructions Dee might have left describing how to actually use Enochian magic. Deacon writes: "Arthur spent much time in his later years trying to recover his father's missing manuscripts, which were supposed to be scattered as far afield as Prague, Rome, Brussels and Amsterdam."[5] After Arthur's death "his remaining notes and any manuscripts belonging to his father seem to have been dissipated among his numerous children ... and, except for odd scraps of information here and there, to have been lost to posterity."[6]

The Secret Drawer In John Dee's Chest

The survival of Dee's transcript of the angelic conversations that took place prior to May 28, 1583, is even more remarkable. Casaubon knew nothing about their existence. Thirteen years after the publication of *A True and Faithful Relation*, the earlier papers fell into the hands of the antiquarian Elias Ashmole. Ashmole, who was well known around London as a buyer of old manuscripts, bartered them in exchange for a book from one of the warders of the Tower of London, who in turn had acquired them from his wife.

While courting her first husband, the wife of the warder had bought an old chest with a "very good lock and hinges of extraordinary neat work" from a shop. It had formerly belonged to the surgeon John Woodward, who probably bought it at Dee's estate sale in 1609. She kept the chest for twenty years without noticing

anything odd about it. Then, while moving it one day, she heard a rattle inside. Her second husband pried up the bottom and discovered "a large secret drawer stuffed full of papers, and a rosary of olivewood beads with a cross, which had caused the rattle."[7]

The papers in Dee's chest covered the conversations with the angels from December 22, 1581, down to the beginning of Casaubon's book. They also contained the manuscripts *48 Claves Angelicae, De Heptarchia Mystica* and *Liber Scientiae Auxiliis et Victoriae Terrestris*—a truly extraordinary treasure. Since some of it is written in Latin and the rest in Dee's rather crabbed hand, the Tower warder probably considered it of little value. Ashmole, of course, was delighted.

Early Enochian Scholars

Thanks to the scholarly care of Cotton and Ashmole, these manuscripts have survived to the present day. Ashmole spent considerable energy understanding the system of Enochian magic. Peter French writes about Ashmole that "he seems to have studied the 'Spiritual Diaries' seriously as a means of contacting angels. Ashmole's biographer, C. H. Josten, conjectures that he may even have attempted to repeat the angelic experiments."[8] Like Arthur Dee before him, Ashmole was, in the end, baffled by the missing instructions concerning the actual application of the Keys to the Watchtowers.

From time to time other scholars with occult inclinations have attempted to unravel the transcripts. There is an interesting section concerning the tables of Enoch in British Library manuscript Harley 6482. It is part of a larger magical workbook (Harley 6481–6) ascribed to the seventeenth-century Hermetic magician

Thomas Rudd, who published Dee's famous Preface to Euclid's *Elements* in 1651.

Enochian Magic in the Golden Dawn

Since the mini-revival of Enochian magic that took place in the middle of the seventeenth century, there does not appear to have been any serious attempt to understand and practice the teachings of the angels until the efforts of the Hermetic Order of the Golden Dawn. A secret Victorian society dedicated to the practice of ritual magic, the Golden Dawn was founded in London in 1887 by three Freemasons determined to revive the intellectual magic of the Renaissance and create a true Rosicrucian society.

One of the founders, Samuel Liddell "MacGregor" Mathers (1854–1918), spent much of his time as a young man burrowing through the piles of dusty manuscripts in the library at the British Museum, where many of Dee's writings were kept. He undoubtedly read some of the angelic conversations in their original form, but seems to have derived most of his personal system of Enochian magic from the *True and Faithful Relation*. There is no mention in Golden Dawn Enochian magic of the material in Dee's *Heptarchia Mystica*, which is made up of angelic teachings recorded before the point where Casaubon's book begins.

The Enochian magic of the Golden Dawn is almost completely concerned with the Great Table of the four Watchtowers and the forty-eight Keys or Calls, which Mathers was perceptive enough to relate to the Table. It deals only with the angels or spirits whose names may be extracted from the Watchtowers by a specific set of rules—there is no mention of the spirits of the Thirty

Aethers, or the ninety-one geographical genii who rule the different regions of the world. Thus, Golden Dawn Enochian magic is only a portion of the magical system received by Dee and Kelley.

To his credit, Mathers was able to add, in a more or less intelligent way, many details concerning the Watchtowers that are not clearly stated in the angelic conversations. In Golden Dawn magic, the Watchtowers are explicitly connected with colors, signs of the zodiac, directions, letters of Tetragrammaton, and occult elements. These correspondences have immense usefulness in practical rituals that employ the Watchtowers. The Keys were related by Mathers (or one of his associates) to different parts of the Great Table, and to the spirits located in those parts, so that speaking a particular Key in Enochian evokes a particular spirit. The system of Enochian magic used in the Golden Dawn will be the subject of a later chapter.

Aleister Crowley

One of the young members of the Golden Dawn was Aleister Crowley (1875–1947). Crowley is the most famous magus of the twentieth century. When he was a young child, his mother (a member of the fanatical Plymouth Brethren sect) referred to him as the Beast. His young mind seized on this label as a revelation. In his autobiography he writes: "But my mother believed that I was actually Anti-christ of the Apocalypse...." [and above on the same page,] "I have never lost sight of the fact that I was in some sense or other the Beast 666."[5] Here, the Beast and the Antichrist are confused, but the confusion was his mother's, not Crowley's, who always understood himself to be merely the herald of the Antichrist.

Crowley eagerly devoured Golden Dawn magic. He was strongly drawn to the magic of the dark side—the goetia. His mentor in the Golden Dawn, Allan Bennett, warned him against this line of study, but Crowley paid no heed. This attraction to evil, coupled with his Bohemian habits, made him unpopular among the conservative leaders of the Order. Eventually, Crowley and the Golden Dawn parted company, but he continued to use the Golden Dawn teachings for the remainder of his life. More than with any other aspect of Golden Dawn magic, he was fascinated with the Enochian language and the Keys to the Watchtowers. Crowley considered himself a reincarnation of Edward Kelley, and to some extent he shared Kelley's scrying ability.

While wandering through Algeria in 1909, Crowley invoked the Enochian Aethers in reverse order from the twenty-eighth to the first, using the nineteenth Key for all of them. The Key for all thirty of the Aethers is the same save for the name of the Aether involved. Thus, the last thirty Keys are really a single Key that is applied to the thirty Aethers. Previously, while visiting Mexico in 1900, he had invoked the thirtieth and twenty-ninth Aethers, so he was merely taking up where he had left off.

Crowley's Invocation of the Aethers

His method of working was similar in some respects to that of Dee and Kelley. He would find a private place where he could be alone with his disciple, Victor Neuberg. Then he would recite the nineteenth Key with the name of the Aether he sought to invoke inserted in the text at the proper place. It is not clear to me whether he used the English or the Enochian version of the Key. The Enochian version would be correct

practice, but in his *Confessions* he speaks of "changing two names" to suit the Key to each Aether. In the English version, two words must be changed for each Aether, but in the Enochian version, only one word. So perhaps Crowley invoked the Aethers using the English version of the nineteenth Key.

After sensing the presence of the angel of that Aether, he gazed into a large topaz that was set in a decorated wooden cross. Whatever he saw in the stone, or experienced more directly, he described. Neuberg sat beside him and wrote his words down in a notebook, just as Dee had recorded the words of Kelley more than three centuries earlier. This record formed the work known as the *Vision and the Voice*.

Crowley states in his autobiography, "We walked steadily to Bou Saâda, invoking the Aethyrs one by one, at convenient times and places, or when the spirit moved me. As a rule, we did one Aethyr every day."[10] He does not seem to have employed the first eighteen Keys while invoking the Aethers. He understood the eighteen preliminary Keys in the way they had been taught him by the Golden Dawn. Describing them, he says that the first two Keys relate to the quintessence, or elemental Spirit, while the next sixteen relate to the four elements in subdivisions of four. This is the Golden Dawn teaching.

Crowley demonstrated a sound intuitive comprehension of the Keys and the Watchtowers. He had trouble reconciling the various interpretations of the Aethers—whether they are concentric angelic spheres that lie beyond the bounds of the four Watchtowers, or angels whose names are written on the Watchtowers, or merely names for different geographical regions on the surface of the earth. This confusion is understandable, since nowhere does Dee write anything to clarify the matter.

Crowley chose to consider the Aethers in the first, most mystical sense. He describes the Watchtowers as "composing a cube of infinite magnitude."[11] This is above the usual understanding.

The Great Beast Unlocks the Gates

If, as I postulate earlier, Enochian magic was delivered by the angels to act as the catalyst for the apocalypse, it is interesting to note that the primary practitioner of that magic firmly considered himself to be the Great Beast of *Revelation*. After leaving the Golden Dawn, Crowley went on to create his own occult mythos. He saw himself as the herald for the dawning Aeon of Horus, which he believed began in April 1904, with his inspired reception of the *Book of the Law*, dictated to him by his guardian angel, Aiwass.

Crowley's guardian angel cast Crowley into a role similar to that forced upon John Dee by the Enochian angels. Crowley was both the sacred scribe and the prophet of the god Ra-Hoor-Khuit (Horus). His instruction was to record the sayings of the god and to spread his message across the world via the *Book of the Law*. "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast and in his woman; called the Scarlet Woman, is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."[12]

The Aeon of Horus may be understood in a general sense as similar to the astrological Age of Aquarius. Many ancient cultures divide time into a repeating series of ages, each age with its unique defining characteristics. For example, in the system of the Kabbalah, we are presently living in the Age of Geburah, which is characterized by

severity and warfare. The next age will be the Age of Tiphareth, a time of harmony and peace. In Crowley's personal mythos, the dawning Aeon of Horus has supplanted the old Aeon of Osiris, the Egyptian god of death and rebirth that Crowley related to Jesus Christ.

There are some parallels between Crowley's angel-inspired *Book of the Law* and Dee's *Key of the Thirty Aethers*. In the *Book of the Law* is written: "We have nothing with the outcast and the unfit: let them die in their misery: For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world."[14] In the Key of the Thirty Aethers appear the words: "Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten."[15] Both these passages refer to the effects of karma, the cause and effect of the natural world. Elsewhere in the *Book of the Law* is written: "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was."[15]

The Aeon of Horus is one of strife and warfare, even as the time of the apocalypse is a time of destruction. Horus states in the *Book of the Law:* "Now let it be first understood that I am a god of War and of Vengeance."[16] And elsewhere: "Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them."[17] In the Key of the Thirty Aethers is written: "the reasonable creatures of Earth (or men), let them vex and weed out one another; and the dwelling places, let them forget their names; the work of man and his pomp, let them be defaced...."[18]

Crowley embraced the symbolism in *Revelation*, applied it to himself, and understood it with reference to his prophetic *Book of the Law*. He called himself the Great Beast, his wife (and later his various mistresses) the Scarlet Woman and the Whore of Babalon. In Enochian the word *babalon* means "wicked" and the word *babalond* means "whore"—thus the change in spelling of this word, although Crowley justified it on numerical grounds. He also interpreted the text of the *Book of the Law* to mean that his son would become the Antichrist. Concerning the Scarlet Woman, the *Book of the Law* states: "then will I breed from her a child mightier than all the kings of the earth."[19] This interpretation was an error: the Antichrist has yet to show himself.

There are no direct references in the *Book of the Law* to the Enochian Keys, although two places are suggestive. Part of the *Book of the Law* reads: "There are four gates to one palace; the floor of that palace is of silver and gold, lapis lazuli & jasper are there, and all rare scents jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace."[20] This might be interpreted as a reference to the Great Table of the Watchtowers, which is four-sided and has four parts. Elsewhere is written: "in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the key of it all."[21] If there really is a hidden connection between the *Book of the Law* and Enochian magic, perhaps this refers to the Enochian Keys.

Enochian Magic in the Modern World

Many modern groups that practice the form of ritual magic descended from the Golden Dawn (directly or via Crowley) use Enochian magic extensively. Particular

notice might be taken of the Aurum Solis, an organization dedicated to Hermetic philosophy and magic founded in England in 1897, which claims to be completely independent of the Golden Dawn. The Aurum Solis teachings include the Great Table of the Watchtowers, the Keys, and the spirits of the thirty Aethers.[22] The late Anton LaVey, leader of the California-based Church of Satan, employed an edited version of the Keys that was derived from the writings of Aleister Crowley.

In the last few decades Enochian magic has undergone another period of rebirth. Increasingly, Dee's writings are finding their way into popular books of ceremonial magic. This process is slow, and it is unfortunate that no single text exists that contains the complete Enochian communications with the numerous Latin passages translated into English. However, enough of the material has emerged to present an overview of Enochian magic that is fairly complete, and to allow the magic to be used for practical ends.

CHAPTER SIX

The Tools of Enochian Magic

GIFTS FROM THE ANGELS

The articles of furniture for the scrying sessions were all added at the direction of the Enochian angels. At first, it appears than no special instruments were used. Dee placed one of his scrying crystals in a "frame" on the edge of his desk in his private study at Mortlake. This frame (given to him by a friend) is nowhere clearly described, but a small drawing of it made by Dee appears in the margin of the manuscript page dated December 22, 1581 (Sloane MS 3188, folio 8), beside the words "I thereupon, set by him, the stone in the frame."[1] The picture shows a frame with four outward-curved legs resting on a flat circular ring. The crystal itself is surrounded by a vertical band of the frame that leaves its front (and presumably its back) exposed. On the top of this band is a small cross. It may have been made of gold, since a gold frame is mentioned elsewhere.

On the first scrying with Kelley, which took place on March 10, 1582, the alchemist knelt on the floor in front of Dee's desk. He peered into the stone, which may have been placed in the sunlight beaming through the west-facing window of the study, in obedience to orders the angel Annael had delivered to Barnabas Saul on

December 21, 1581. Kelley prayed aloud and invoked the angel Annael into the stone. Meanwhile, Dee retreated to his Oratory (a small room attached to his study) and entreated the appearance of the angels with prayers of his own. Within fifteen minutes, Kelley saw the angel Uriel in the stone.

The angels had informed Saul on December 21 that he and Dee might "deal both kneeling and sitting."[2] It is likely that Kelley soon began to use the green chair in the study, with the crystal in its stand on the edge of the desk. Dee sat on the other side of the desk, recording in his journals the events described by Kelley. Prayer was frequently used to encourage the angels to appear in the stone when they were slow to come. Dee fell into the habit of using prayer to both open and close the scrying sessions. These prayers appear to have been spontaneous compositions, not predetermined elements of a formal ritual. The appearance of the angels in the stone was often preceded by the withdrawing of a "golden curtain" from the depths of the stone.

Almost immediately, the angels began to describe to Kelley the essential ritual furniture the two would require for future communications. This consisted of the sacred stone, the Table of Practice, the seven Ensigns of Creation, the Sigillum Aemeth and four lesser sigils of the same pattern to be placed under the legs of the table, various silk cloths to be spread under and over the table, circular seals to be placed under the scryer's feet, a seal ring, and a lamen which contained a "token" of Dee's name hidden amongst its letters.

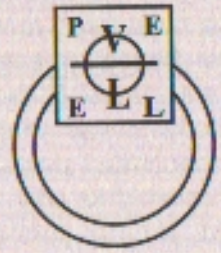
Dee continued to employ the Table of Practice, the Sigillum Aemeth, and the angelic stone throughout his association with Kelley. It is probable that he also continued to use the other ritual objects, although they are not

mentioned in the later transcript. Dee considered these things essential to the success of the communications because they had been explicitly prescribed by the angels themselves. However, it should be noted that Kelley first established communication quite easily without them.

The Seal Ring

The seal ring was delivered on March 14 by the angel Michael. Charlotte Fell Smith states that this was a physical ring,[3] presumably going on the assumption that it was a plant by Kelley to impress Dee. This may be a misreading of the transcript on her part. The angel Michael makes the seal ring appear out of the flames of his sword, then says to Dee through Kelley: "After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present."[4] The implication is that the ring is the same as Solomon's fabled seal ring. Then Michael sets the ring down on the table of practice and has Dee note it with care. "After that he threw the ring down upon the table and it seemed to fall through the table."[5]

The transcript of the conversations can sometimes be misleading. The passage quoted above probably means that Kelley described Michael setting down the



Enochian Ring of Solomon

ring, described the ring in detail to Dee, then told how the angel threw the ring through the tabletop. The ring is apparently important, since Michael tells Dee: "Without this ring thou shalt do nothing."[6]

The ring bears the name of an angel, Pele (P-E-L-E), which means "Worker of Wonders." Dee recognized the name from Reuchlin's *De Verbo Mirifico*.[7] The name of this angel also appears in Agrippa's *Occult Philosophy*,[8] presumably drawn from Reuchlin. In addition to these four letters, there is a large circle in the center of the square bezel with a horizontal bar through its center, and above the bar the letter V while below the bar the letter L appears. Note that these two letters appear in the upper right corner of the Ensign of Sol. It is possible that the circle and bar are intended for the letters O and I. The angel Carmara mentions that the ring is to be made "in perfect gold."[9]

The Angelic Stone

Dee owned at least three scrying speculums, and probably more. One was a flat, circular obsidian mirror with a small handle on one side that had a hole drilled through it for hanging the mirror up on a thong or peg. This is commonly said to be of "Aztec origin"[10] although I have never seen any proof to support this assertion. It does not appear to have been used much, if at all, to communicate with the Enochian angels. Another was a crystal globe that was probably the size and shape of a small egg. It is likely to this that he refers when he speaks of his "first sanctified stone." This was the stone into which Dee first tried to scry. It was also used by Barnabas Saul and, for the period from March 10 to April 28 of 1582, by Edward Kelley.

The third magic mirror, Dee's "principal stone" and "holy stone" and "usual shew-stone," was delivered to Dee in an apparently miraculous manner on April 28, 1582. While scrying at Dee's desk, Kelley looked toward the west window of the study and saw a bright object lying on the mat that covered the earthen floor beside one of Dee's stacks of books. An angel the size of a small child, with a flaming sword in his hand, picked up the object "as big as an egg" and extended it to Dee. The angel Michael told Dee through Kelley, "Go toward it and take it up." Dee writes:

> I went toward the place, which E K pointed to: and till I came within a foot of it, I saw nothing, and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was round, and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.[11]

For the rest of his life, Dee remained convinced that this crystal had been given to him by angelic means. It immediately became the main scrying instrument. When Dee went to Europe, the stone went with him. He valued it above all his other material possessions, with the possible exception of his library at Mortlake. Speaking of the angels to the Emperor Rudolph II, he said, "yea they have brought me a Stone of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof."[12]

What are we to make of this crystal? It seems likely that it was placed on the floor by Kelley before the scrying began—perhaps unconsciously while Kelley was possessed by the angels. Kelley was susceptible to possession. At one point he complains to Dee that he does not like the spirits "moving in his head." Elsewhere, he

tells Dee of "a great stir and moving in his brains, very sensible and distinct, as of a creature of humane shape and lineaments going up and down to and fro in his brains, and within his skull: sometimes seeming to sit down, sometimes to put his head out at his ear."[13]

If so, where would Kelley have obtained such a stone? Large, near perfect spheres of rock crystal were no more common, and no cheaper, in the sixteenth century than they are today. Kelley was not a rich man. Perhaps the crystal really was an apport—the appearance of a physical object out of thin air. It is a mystery that is never likely to be solved. In any case, Dee had the stone set in a gold frame with a cross on the top, a depiction of which is shown below.

Modern students of Enochian magic cannot count on the angels materializing a crystal for them. A sensible alternative is to buy a crystal ball of good quality, either of glass or rock crystal, and a stand to set it on.

The Table of Practice

On April 29, the day after the delivery of the holy stone, the Table of Practice was finished. It was two cubits high. By two cubits, an English yard (thirty-six inches) was

Frame of Dee's Showstone

meant.[14] The top was square, also a yard in both dimensions, so that the overall shape of the table was cubic. It stood on four narrow wooden legs. The angels specified that it be made of "sweet wood," which is another name for laurel. The laurel tree has powerful associations in magic and scrying dating back to ancient Greece.

The distinguishing feature of this table is the design painted on its top. This is clearly illustrated at the beginning of Casaubon's *True and Faithful Relation* by a brass-cut engraving that was taken from the original table in the Cottonian library. Around the edge is a border of

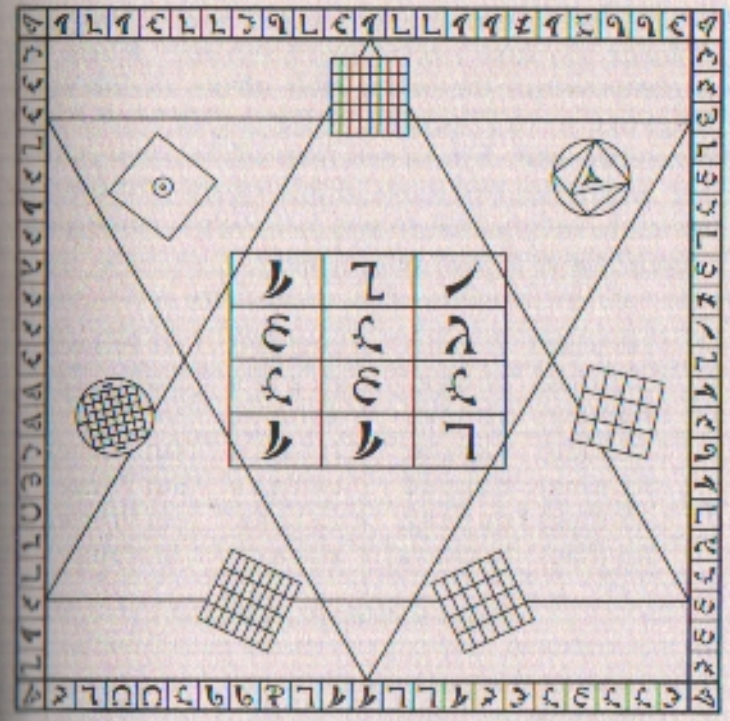


Table of Practice

Enochian letters. Each side of this border contains twenty-one letters—the number of letters in the Enochian alphabet. An Enochian B is inscribed in each corner of the border. Robert Turner speculates that the Enochian B is equivalent to the number seven.[15] This is a reasonable speculation, in view of the importance of seven in Enochian magic and the prevalence of the Enochian B.

The letters in this border are read right to left, after the normal manner of Enochian writing, and are oriented to be read from outside the edge of the table, so that a person reading the border would walk in a complete circle clockwise around the table. The letters in the border are generated in a Kabbalistic and fairly complex way from a seven-by-twelve-letter square that is composed of the seven-letter names of the seven Kings and seven Princes of the *Heptarchia Mystica* with the initial letter B removed from all fourteen names. The angels give two forms of this square. I have reproduced the rationalized second form below, since it contains all the necessary information.

(1st King)	aligon	ornogo (1st Prince)
(2nd King)	obogel	efafes (2nd Prince)
(3rd King)	abal**el**	**ut**mono (3rd Prince)
(4th King)	yne**por**	**lis**don (4th Prince)
(5th King)	nas**pol**	**ror**ges (5th Prince)
(6th King)	napsen	ralges (6th Prince)
(7th King)	lumaza	agenol (7th Prince)

Table of the Kings and Princes

Starting at the upper-left corner of the border and moving clockwise, each side of the Holy Table contains

the letters in three adjacent columns from the table of the Kings and Princes. The columns are read right to left and top to bottom from the first to the seventh Prince or King. Thus, the upper edge of the Holy Table begins o-s-o-n-s-s-l whereas the bottom edge begins n-l-l-r-l-n-a.

It is not really necessary to understand this table of the Kings and Princes to practice Enochian magic, but it is interesting to know where the letters in the border of the Table of Practice come from. Also, it illustrates very clearly that the Enochian magic of the seven Kings (which is linked to the seven traditional wandering bodies of astrology) is an essential component of the Enochian magic of the Watchtowers and Keys as it was received by Kelley using the Holy Table. In Enochian magic based on the Golden Dawn system, the importance of the Kings is not understood.

The smaller table at the center of the Table of Practice consists of twelve Enochian letters. Its pattern is the same as that of the twelve stones on the breastplate of the high priest of ancient Israel: four rows and three columns. These twelve letters relate to the twelve tribes, the twelve gates of New Jerusalem, the twelve overt permutations of Tetragrammaton, the twelve signs of the zodiac, and the twelve Enochian names of God that appear on the middle rows of the Watchtowers. Unfortunately, this relationship is not always clear in Dee's manuscripts.

The letters on the central table (3 x 4) of the Holy Table of Practice are extracted from the middle of the 7 x 12 table of the Kings and Princes. I have highlighted them in boldface type to make them easier to locate.

Robert Turner makes the emphatic assertion that the Holy Table as it appears in Casaubon's brass cut plate is transposed left to right from the way it should appear. He bases this on the single extant diagram of the Table design

which appears in *Liber Mysteriorum Quinta Appendix*, saying "Casaubon's rendering is quite plainly in error. The letters that border the top and bottom edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 x 3 square that takes up the centre is also given in a reversed order."[16]

Turner blames this inversion in Casaubon's plate on an error by the engraver. He suggests that such errors are common, and are due to the process of engraving itself. He cannot understand why so many Enochian scholars have failed to pick up on what is, to him, an obvious error, and blames it on the habit of occultists to blindly accept traditions in magic without examining their source material (which is certainly true).

After carefully considering the question, I have come to the conclusion that the plate in Casaubon is probably a correct representation of Dee's Table of Practice. The artist who executed the plate was working from Dee's actual Table, and in other respects he seems to have done a fairly accurate job. Why should he make the glaring mistake of inverting everything left to right? It does not seem reasonable, especially when the seven smaller tables, the Ensigns of Creation (which, in my opinion were actually painted onto the surface of Dee's Table of Practice) are not inverted, but occupy their correct position. If the engraver was going to invert the rest of the Table left to right, it is fair to assume he would also have inverted the Ensigns of Creation.

Turner may have failed to consider that the design for the Table of Practice that appears in *Liber Mysteriorum Quinta Appendix* is executed in Latin letters. Latin is read left to right. Enochian is read right to left. When an Enochian word is transposed into English, it must be

mirror-inverted as we do with Hebrew words, which are also written and read right to left.

We may presume that the Enochian letters in the border of the Holy Table form words of power (even though these words are not known) or at least that their order is significant to the angels. Dee must have understood the need to invert everything when transposing the Latin letters in his manuscript design into the Enochian letters on the actual physical Table. Thus, it seems likely that Casaubon's engraver made no mistake, and the representation of the Table in the brass cut is correct.

The angels tell Dee concerning the Sigillum Aemeth: "We have no respect of cullours."[17] However, of the Table they say the Enochian letters written around the edges must be painted in yellow oil paint, and that the oil used to mix the pigment should be "perfect oil, used in the church." [18] Yellow must be significant in connection with Enochian letters. This color for the letters agrees with the color in which they first appeared to Kelley in a vision:

> ... it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appeared drawn on his paper with a light yelow culor, which he drew the blak vppon, and so the yellow cullor disapearing, there remayned onely the shape of the letter in blak ...[19]

As a substitute for oil used in a church, which the modern Enochian magician will find hard to obtain, premixed oil paints should be consecrated before they are applied to the Table, which was apparently painted in several colors: "The table was painted in brilliant colours, primarily yellow, blue and red ...."[20]

Beneath the Table on the floor of the scrying chamber a red silk carpet "two yards square" was laid. The four smaller seals of Aemeth (see below) within their

protective containers of laurel were set upon the carpet, and the Table legs positioned on top of them, probably in depressions cut into the lids for added stability. These containers were probably disk-shaped, although they may have been spherical or hemispherical.

On top of the Table a simple white linen cloth was spread that hung down almost to the floor. Upon this was placed the wax Sigillum Aemeth and (if they were made of tin rather than painted directly on the tabletop) the seven Ensigns of Creation. Over the Sigillum Aemeth (and the tin Ensigns), a silk cloth with tassels at the corners was spread. This was colored an iridescent red and green, so that it changed from one color to the other when viewed from different angles. On top of this red-green silk cover, the scrying stone in its golden frame was placed directly upon the Sigillum Aemeth in the middle of the Table.

These are the explicit directions of the angels. However, there is some evidence that Dee did not adhere in every respect to these instructions. Casaubon in his preface speaks of a cushion and a candlestick with a taper. His reference is based on the June 25, 1584, entry in Dee's diary:

> A voyce said, bring up the shew-stone.
> *Dee:* I had set it down on the Table, behinde the Cushion with the Crosses, for I had furnished the Table with the Cloath, Candles, etc. as of late I was wont: Hereupon I set up the stone on the Cushion.[21]

There appear to have been at least two candlesticks involved. The "Cushion with the Crosses" may have been placed upon the Sigillum Aemeth, and may have been a substitute for the red-green cloth with the tassels.

The cushion seems to have served as a support for the stone. The candles were probably placed on either side of the stone on the Table of Practice.

The Ensigns of Creation

The seven complex talismans known as the "Arms" or "Ensigns of Creation" may either be painted directly onto the top of the Holy Table of Practice, or engraved on tablets of purified tin, which are then placed in a circle around the Sigillum Aemeth. It is evident from the reproduction of Dee's Table that appears in Casaubon that Dee painted these talismans directly onto the surface as an integrated part of the design.

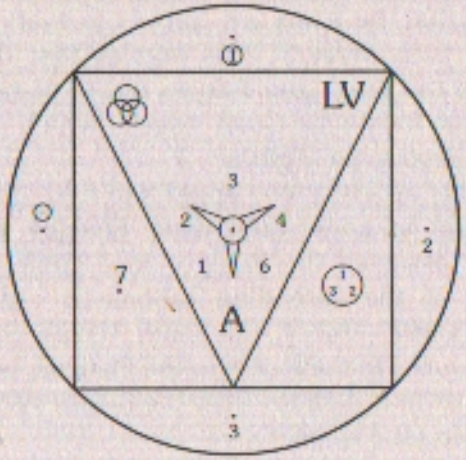
Their placement is shown by the outlines on the illustration of the Holy Table, above (see p. 67). They are arranged radially so that they may be read from the point of view of the center of the table. Turner notes that they are to be placed seven inches from the edge of the Holy Table[22] although they are shown nearer the edge in the Casaubon engraving.

Precisely what these talismans are remains mysterious. A note in the appendix of *Liber Mysteriorum Quintus* states that the Arms are "proper to every King and Prince in their order."[23] This implies that they relate directly to the Kings and Princes of the planets on the Table of the forty-nine Good Angels, which appears in Dee's *De Heptarchia Mystica*.

The only occultist who appears to have made a serious attempt to understand these Ensigns is Thomas Rudd. He assigned the Ensigns in a circle clockwise according to the ascending kabbalistic order of the seven "planets"—Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. To the letters in the Ensigns, he gave the names of various demons from the *Goetia* such as Buer, Belial, Gaap, and so on.[24]

In briefly examining Dr. Rudd's system, Turner observes "I feel that we can safely disregard Dr. Rudd's

The Ensign of Venus
King: Baligon Prince: Bornogo

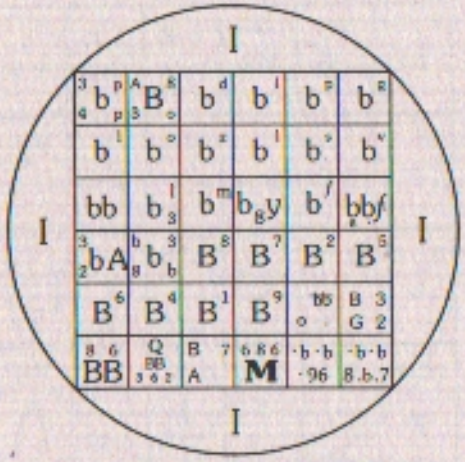


The Ensign of Sol
King: Bobogel Prince: Befafes

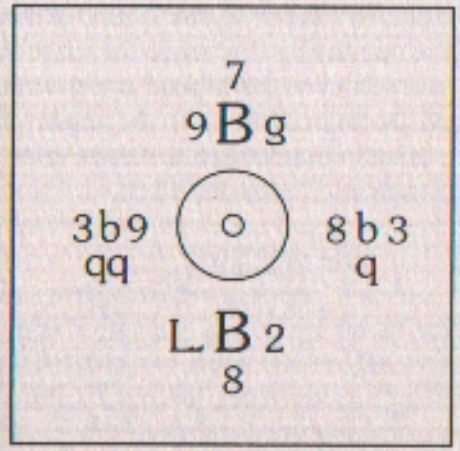
The Ensign of Mars
King: Babalel Prince: Batmono

The Ensign of Jupiter
King: Bynepor Prince: Blisdon

The Ensign of Mercury
King: Bnaspol Prince: Brorges



The Ensign of Saturn
King: Bnapsen Prince: Bralges



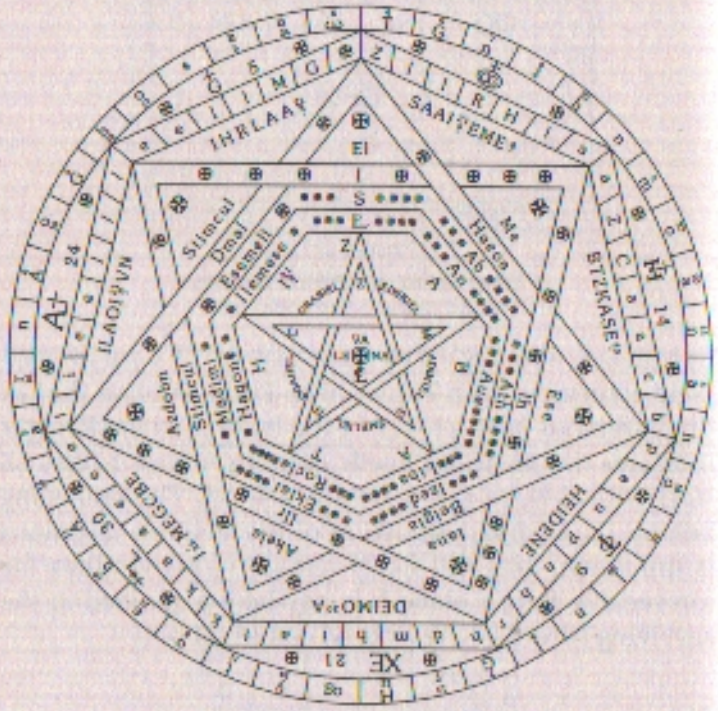
The Ensign of Luna
King: Blumaza Prince: Bagenol

hypotheses with regard to these matters."[25] I am in complete agreement with Turner here. Rudd's notion that all the numerous occurrences of the letter B in the Ensigns indicates the names of goetic demons whose names all start with B is, to put it mildly, absurd. The reasoning behind the complex structure of these seven talismans is unknown, and will likely remain unknown into the foreseeable future, since it is nowhere explained in the surviving record of the angelic conversations.

Sigillum Aemeth

The Sigillum Aemeth, or more properly Emeth (seal of truth), also called by the angels the Sigillum Dei (seal of God), is a wax disk that is placed in the center of the Holy Table. The crystal in its gold holder rests on top of the disk during scrying. Its making is described in the

second book of Dee's *Liber Mysteriorum*, which is as yet unpublished. Concerning this sigil, the angel Uriel tells Dee: "This seal is not to be looked upon without great reverence and devotion."[26] It is to be made of "perfect wax," nine inches in diameter, and between an inch and a half and an inch and a quarter thick.



Sigillum Aemeth (front)

In March, 1582, Dee was instructed by the angel Michael to draw a circle and divide its edge into forty equal parts. There appeared to Kelley forty "white creatures, all in white silk long robes, and they were like children."[27] Each of these spirits opened its silk robe at the breast to reveal a letter and number, or sometimes a letter alone. Dee was instructed to write these in the spaces at the edge of the seal clockwise in order beginning at the top.

Within the outer circle of forty letters and numbers, Dee inscribed concentrically a heptagon, an interlocking heptagram, a smaller heptagon, and at the center an interlocking pentagram.

The larger heptagon is divided into forty-nine parts, and filled up with forty-eight letters (the final space contains a cross). There is probably a direct connection between these forty-nine spaces containing forty-eight letters and the forty-nine gates of understanding, of which only forty-eight may be opened. Each side of the larger heptagon contains one of the seven sacred names of God, which Dee derived from a forty-nine letter square.[28]

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	-

This square was delivered to Kelley on March 20, 1582. The angels instructed Dee to read downward, and when he did so he discovered that the square consists of the names of seven familiar angels of the planets in the Kabbalah: Zaphkiel (Saturn), Zadkiel (Jupiter), Cumael (Mars), Raphael (Sun), Haniel (Venus), Michael (Mercury) and Gabriel (Moon). This same list appears

in Cornelius Agrippa's *Three Books of Occult Philosophy*,[29] a work in Dee's library with which Kelley was familiar. Agrippa was also used by the angels as the source for the ninety-one geographical regions of the earth later in the angelic communications. When the rows of this square of planetary angels are read across from left to right, they yield the seven sacred names of God in the larger heptagon.

Just inside the larger heptagon appear seven names that are characterized by the angels as "names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels' names bringeth forth seven daughters. Every daughter bringeth forth her daughter, every daughter her daughter bringeth forth a son. Every son hath his son."[30]

This seems confusing but is actually fairly simple. The seven names of God that not even the angels can pronounce are arranged in the form of a letter square that was scryed by Kelley on March 21, 1582:[31]

S	A	A	21/8	E	M	E8
B	T	Z	K	A	S	E26
H	E	I	D	E	N	E
D	E	I	M	O	L30	A
I30	M	E	G	C	B	E
I	L	A	O	I21/8	V	N
I	H	R	L	A	A	L21/8

This square is structured upon another set of seven planetary angels found in the literature of the Kabbalah:

Sabathiel (Saturn), Zedekiel (Jupiter), Madimiel (Mars), Semeliel (Sun), Nogahel (Venus), Cochabiel (Mercury), Levanael (Moon). Like the first square, it also is given in the *Occult Philosophy of Agrippa*.[32] The names are based on the Hebrew names of the planets, with the suffix "el" added to make them the names of angels.

To extract the names of the seven new angels of the "heavens next unto to us" (that is, the spheres of the planets), read the letters down diagonally from the upper right to the lower left, starting with the letter S in the upper left corner of the square (thus, for Zabathiel: S, ab, ath, 21/8 = iel). To extract the names of the Seven Sons of Light, read the letters diagonally from upper left to lower right starting at the lower left corner of the square, but separated into individual names by each diagonal line (thus, I, Ih, Ilr, etc.). To extract the names of the Sons of the Sons, read diagonally up from the lower left to the upper right starting with the lower right corner of the square (thus, E, An, Ave, etc.). To extract the names of the Daughters of Light, read diagonally from upper left to lower right starting at the upper right corner of the square (thus, E(l), Me, Ese, etc.). To extract the names of the Daughters of the Daughters of Light, read diagonally from the upper right to the lower left starting at the upper left corner of the square (thus, S, Ab, Ath, etc.).

You will notice that some compromise and adjustment must be made in fitting the letters of the names to the letters in the square. The S in the upper left corner becomes the similar sounding Z in the name of the planetary angel Zabathiel. The fraction 21/8 signifies variously El, E or L separately, I, or Iel. When 8 appears alone, it stands for L. The numbers 26 and 30 also appear to stand for L. The Enochian spelling of the

planetary angel of Mercury (Corabiel) differs from the spelling that appears in Agrippa (Cochabiel).

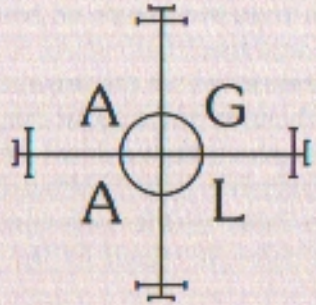
The names of the "governors of the heavens" are written between the points and in the center of the pentagram: Zabathi(el), Zedekiel, Madimiel, Semeliel, Nogahel, Corabiel and Levanael.

The seven names written upon the the interlocking heptagram are the Seven Sons of Light, who are subject to Prince Hagonel.[33] Reading clockwise, they are: I, Ih, Ilr, Dmal, Heeoa, Beigia and Stimcul. The names on the smaller heptagon are the Seven Sons of the Sons and derived from the Sons of Light: E(l), An, Ave, Liba, Rocle, Hagon(el) and Ilemese. It is intended that these names have from one to seven letters. To accomplish this, it is sometimes necessary to double the "el" into a single compound character.

The names inside the points of the interlocking heptagram are those of the Daughters of Light: E(l), Me, Ese, Iana, Akele, Azdobn and Stimcul. Similarly, the names just outside the smaller heptagon are the names of the Daughters of the Daughters: S, Ab, Ath, Ized, Ekiei, Madimi and Esemeli.

On the back of the Sigil of Emeth, Uriel ordered Dee to inscribe a large circle-cross with double beams on the end of each arm. In the angles of the cross are written the four letters A, G, L, A clockwise from the upper left corner. AGLA is a Kabbalistic name of God compounded from the first letters in the Hebrew phrase "Ateh Gebor Le-Olahm Amen" (Thou art mighty forever, O Lord).

The angels ordered that four smaller wax seals be made that were identical to the Sigillum Aemeth. These were to be set under the legs of the Holy Table inside hollow wooden cavities. It is unclear whether these wooden containers, which were to be made of "sweet



Sigillum Aemeth (back)

wood" (laurel) were attached to the legs of the Table, or were disk-shaped wooden boxes upon which the legs rested. "The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof."[34]

Dee considered the Sigillum Aemeth his most sacred possession, with the possible exception of the holy stone which he believed had been supernaturally materialized by the angels. He carried it with him on his travels through Europe, and brought it back intact to Mortlake. It has survived to the present, and may be seen in the British Museum along with the other relics of Dee's scrying.

Seals of the Angelic Ministers

Dee is told by Carmara on November 17, 1582: "when thou invokest, thy feet must be placed upon these tables ... comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of

the table, which thou wast and art and shall be commanded to have and use."[5]

The tables mentioned by the angel Carmara are the circular seals of the forty-two angelic ministers that serve under each of the seven heptarchical Princes. Each seal is formed from forty-two letters extracted by Kabbalistic means from the Table of the forty-nine Good Angels. Each letter is the name, or stands for the name, of a ministering angel.

First, the letters are written in a letter square of six rows and seven columns. Then this square of forty-two is transformed into a ring, with each of the six rows written out in its own compartment, proceeding clockwise around the ring. Turner interprets the second part of Carmara's instructions quoted above to mean that Dee must place the seal or character of the Prince who rules the forty-two ministers on top of the circular table of the ministers. Accepting this interpretation for the moment, it is not perfectly clear whether the seal of the Prince must be a separate seal that fits within the ring of the forty-two ministers, or whether it may be inscribed within the ring upon the circular table of the forty-two ministers itself. The latter practice would be more convenient.

I am inclined to interpret the second part of Carmara's instructions to mean that the seal of the Prince who rules the day the scrying is performed should be placed on top of the Holy Table of Practice, beside the showstone in its golden frame. However, the wording is ambiguous, and may be taken either way.

No dimensions for the seals of the forty-two angelic ministers are given, but they probably should be large enough to place both feet together upon them. It may be that they are intended to be small, and that the feet should be set over the seals to cover them; or it may be

that the feet should fit inside the ring of forty-two letters. If the feet are to fit inside the central space on the seals, a diameter of at least twelve inches is required. If the feet are merely to be set on top of the seals, a diameter of four inches will suffice. This is left to the discretion of the Enochian magician. (See Chapter Nine, where the seals of the Princes and the tables of their Ministers are shown.)

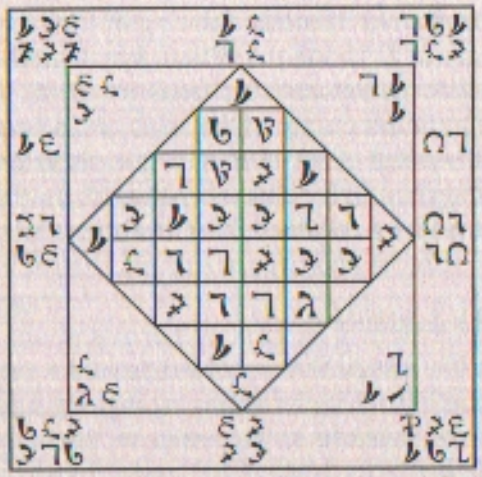
The Holy Lamen

On March 10, 1582, Dee received from an angel who called himself Uriel an irregular triangular figure filled with obscure characters. This was to be his personal symbol of authority, called a Lamen in ritual magic (Dee spelled it "Lamyne"). It was out of keeping with the rest of the Enochian symbols, being unbalanced and seemingly not based on a letter-number system of derivation. Indeed, it had a very goetic look.

At a later date the angel Il declared to Dee that this first Lamen was "false and divilish" and that the angel who had represented himself as Uriel was an impostor. Another Lamen was revealed to Dee, and is represented in Dee's *Liber Mysteriorum Quinta Appendix*.

This true Lamen is composed of eighty-four Enochian letters inscribed upon a symbol that consists of a square tilted up on its corner, within another square which it touches at the corners, which in turn is set inside a third square. It is to be drawn on a piece of paper four inches by four inches. The Enochian letters should be done in yellow oil paint. I suggest that the background be alternate colors of red and blue, to harmonize the Lamen with the Holy Table.

Ideally, this Lamen should be placed in a gold frame so that it may be hung around the neck on a gold chain,



John Dee's Second Lamen

with the letters clearly visible. A frame similar to a small picture frame with a glass front would reveal the letters while at the same time protecting the Lamen from damage. However, none of this is specified by the angels, so the exact form of the frame and its material is at the discretion of the maker.

The angel Carmara tells Dee that the Lamen comprehends "the form of thy own name."[36] Dee, who was skilled in ciphers, was unable to locate any trace of his name in the form of letters on the Lamen.

> *Dee:* The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.
>
> *Uriel:* The form in every corner considereth your name.
>
> *Dee:* You mean there to be a certain shadow of Delta?
>
> *Uriel:* Well.[37]

By "Delta" Dee means the Greek letter Delta, which he was in the habit of substituting for his name in his magical diaries. It is not clear to me how a Delta may be extracted from the corners of the Lamen, unless it is the triangular spaces created between the central and middle squares. Also, there are three Enochian letters in each corner of the middle square. These form a triangle and might be considered a "shadow of Delta."

Since there seems to be no specific occurrence of Dee's name in the letters of the Lamen, it may be used as a general Lamen in all Enochian magic. To make it personal, the magician should write his or her magical name on the back of the square of paper where the Lamen is drawn and colored. The magical name is the name given to the magician during group initiation, or received psychically during solo practice, and represents the magical self of the magician.

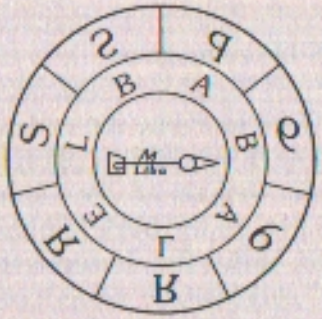
If there are any Enochian magicians foolish enough to deliberately seek to evoke the evil spirits or demons of the Great Table, it would be appropriate for them to use the first goetic version of Dee's lamen, and to write their magical name on the back to personalize it. Since the sole function of this first lamen is in goetic theurgy, it did not seem necessary to reproduce it in this book. Those determined to go to the Devil in their own fashion will find the goetic lamen in Turner's *Heptarchia Mystica of John Dee.*

The Tables of the Kings

The Tables of the Kings are to be painted on flat disks of laurel ("sweet wood") small enough that they can be held in the hand during ritual work. Each consists of the seal of the King (a geometric sigil with the name of

a related Son of the Sons of Light written upon it in Latin characters) surrounded by a ring containing the name of the King, which in turn is surrounded by an outer ring containing seven letters (or numbers), some of which are reversed left to right. The letters of the outer ring appear to be related by some unknown cipher system to the letters in the name of the King.

Unfortunately, Dee does not describe the method by which the letters on the outermost ring are derived. He refers to them only as the "characters and words annexed to the Kings' names in the outer circumference of the great circle or globe."[38] This would not have mattered had he drawn all seven of the tables of the Kings, but he left only a single example in the margin of his manuscript.



Round Table of King Babalel

It seems fairly obvious that the letters in the outermost ring of the table relate directly to the letters in the name of the King. Babalel's name contains two *B*s, two *A*s, two *L*s and one *E*. The outer ring contains two *S*s, two *R*s, two odd characters that look like reclining 6s, and one inverted *P*. However, I have not been able to determine the method of this cipher. For this reason, it is not possible to perfectly

re-create the other six tables of the Kings. They may be made with the outer rings blank so that, if in the future the method for deriving the outer characters is discovered, they may be filled in on the tables.

The Use of the Furniture

Most, if not all, of the furniture and tools described above were used by Dee and Kelley at each scrying session. They certainly employed the Holy Table of Practice, the angelic showstone, the Ensigns of Creation, the single large Sigillum Aemeth and its four smaller replicas under the legs of the table. Dee probably wore the Lamen and ring at each communication with the angels. He and Kelley may have worked with their feet upon the circular seals of the forty-two angelic Ministers of the Princes. If these seals of the Ministers were employed, they would probably have been used in turn on the days ruled by the Princes. However, I have seen no evidence that these seals of the Ministers were ever employed by Dee.

In the Golden Dawn system of Enochian magic, which is the most prevalent form of Enochian magic worked in modern times, all of the above instruments are completely ignored. This simplified the Enochian system of the Golden Dawn, but was a serious oversight on the part of its creator (probably MacGregor Mathers).

I strongly recommend that anyone who is serious about the practice of Enochian magic construct the Holy Table, the Sigillum Aemeth with its four lesser counterparts, the seven Ensigns of Creation (if these are not painted on the surface of the Table itself), the ring, the Lamen, the seven seals of the forty-two Ministers (to be placed under the feet during scrying in the crystal on

the corresponding days of the week), and the seven round tables of the Kings. This is the basic minimum requirement for Enochian magic as it was delivered by the angels to Dee through Kelley.

Chapter Seven

The Enochian Language

The Tongue of the Angels

The force that empowers Enochian magic is the Enochian language. The angels claimed that this was the actual language spoken in heaven before the expulsion of Adam from Paradise. When Adam entered the world and time began, said the angel Gabriel, he could not speak. He had forgotten the angelic tongue spoken by him in his innocence. He "began to learn of necessity" the primal form of Hebrew, which is not the same form that Hebrew takes in historical times, although it did share the same basic division of letters into groups of three, seven and twelve.

The true pronunciation of this primal Hebrew has been lost, which is why Hebrew does not carry the same occult force it originally possessed. However, even the primal Hebrew spoken by Adam could not begin to compare with the authority and might of the tongue of the angels: "for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power, to the intent that the proportions may agree in themselves."[1]

According to the angels, the Enochian language is able to express the primal essence of things directly.

> In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in

> confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.[2]

When the patriarch Enoch was taken up into heaven alive, he was instructed in the primal language of the angels, and learned to speak it. For this reason it is called Enochian, being the tongue taught to Enoch. In order to work the magic of the Watchtowers, it is necessary to be able to sound Enochian letters and speak the Keys in the original Enochian. The Keys are of little power when voiced in English.

The Enochian Alphabet

The Enochian alphabet is written from right to left and has twenty-one letters, rather than the twenty-two of Hebrew. This allows the letters to be divided into three groups of seven. Three and seven are magically potent numbers. Three is the number of the holy trinity in its numerous forms in different religions. Seven is the number of the traditional planets of astrology (which include the Sun and Moon). These are the seven "lights" that rule the twelve names of God that rule the ninety-one geographical spirits on the Great Table of the Watchtowers.

The Germanic rune alphabet known as the *futhark* is divided into three families or clans of eight runes each. This threefold division is so ancient, it may be coeval with the invention of runes. Each clan, or *aett*, takes its name from the first rune in the clan, which is

regarded as its patriarch. The structure of the Enochian alphabet appears to be very similar, except that each family of Enochian letters contains seven members. We know the Enochian alphabet has a threefold division because the names of the letters were revealed to Kelley in three groups of seven.[3]

Donald Laycock points out that all the letters in the Enochian names for the Enochian letters total sixty-four, a number that may have significance as a magic square. Enochian appears to be an alphanumeric cipher system rather than a normally evolved language. It is possible that the names for the letters were generated by letter squares similar to those so common throughout Enochian magic, although no one has proposed how this may have been accomplished.

The names, shapes and ordering of the letters of the alphabet we can be fairly confident about, because the letters were revealed to Kelley in a vision on May 6, 1583, as recorded in his own manuscript diary *Liber Logaeth*.[4] They appeared on the page before him in a "light yellow cullor" and Kelley traced their outlines exactly before this supernatural color faded. Despite the fact that Kelley traced out each letter to ensure absolute accuracy, the common Enochian typeface used today contains several serious inaccuracies. For the table of the Enochian alphabet given here, and the other illustrations in this work, I have created a completely new Enochian typeface in both print and script characters that I call Madimi. It more accurately represents the shapes of the letters that Kelley received from the angels.

Particular notice should be taken of the small dot in the corner of the letter Pal, which is transliterated into English as x. This dot, which seems to be similar to the dot in the lowercase Latin letter i, is invariably overlooked

THE ENOCHIAN ALPHABET

Family of Pn			Family of Tal			Family of Pal		
name	print	script	name	print	script	name	print	script
1. Pn b			8. Tal m			15. Pal x		
2. Veh c/k			9. Gon i/y			16. Med o		
3. Ged g/j			10. Nu h			17. Don r		
4. Gal d			11. Un l			18. Ceph z		
5. Or f			12. Mals p			19. Van u/v/w		
6. Un a			13. Ger q			20. Fam s		
7. Graph e			14. Drux n			21. Gisg t		

Table of Enochian Letters, Print, and Script

when the Enochian alphabet is reproduced. Yet it cannot be a mere blemish in the manuscript, because it appears in both the set of letters transmitted to Kelley on May 6, which may be called formal or print letters, and in the less detailed set of letters recorded by Dee in pen, which may be called Enochian cursive or script.

In the standard Enochian typeface used in Regardie's *Golden Dawn* and elsewhere, the letter Veh (c/k) is shown as two completely separate parts. This

is wrong. Also, the letter Med (o) appears as two strokes that curve in opposite directions. The strokes should curve in the same direction. In the standard typeface the letter Gal (d) has two appendages that curve in opposite directions. The bottom appendage should be straight. By the same token, the letter Or (f) has two straight appendages in the standard typeface, whereas the lower appendage should be crescent. The letter Pal (x) is shown as a simple right angle in the standard typeface, but the horizontal bar should project beyond the vertical bar on the left side. The letter Fam (s) appears as two separate crescent strokes in the *Golden Dawn*, but it is shown in both the print and script versions, as well as in the engraving of the Table of Practice in Casaubon, as a single connected figure. Finally, the letter Ceph (z) is almost identical in the standard typeface to the Latin letter P, but the upper point of the crescent should project well past the vertical bar on the left.

I point out these serious errors in the shapes of the Enochian letters that appear in books (including my own books, in those cases where I allowed the *Golden Dawn* typeface to be used) because this is a matter that is never questioned. Although I have stylized the letters for my Madimi font, you may be certain that the significant features of the letters are accurately presented.

Enochian Numerology

What is uncertain is the numerical value of each letter. Robert Turner suggests that the initial letter Pa (b) has a value of seven, because seven is the most important number in the early Enochian communications, and Pa is the most common and most important letter.[5] Why

else would it be set in the corners of the Table of Practice, except to stand for the sevenfold magic of the angelic heptarch? Why else would it head the names of the 49 good angels of the heptarch?

We may speculate that the reason the Enochian alphabet is headed by the letter B is because this is the first letter in the first word of the first book of the Bible. The Hebrew Genesis begins with the word "BeReshit," which translates "In the beginning." If the first Enochian letter does have a value of seven, the values of the remaining letters do not seem to follow any logical order, as do the letters of Hebrew. A system of numerical values can easily be imposed on the Enochian alphabet, but this would not be a natural part of Enochian magic.

Laycock postulated the letters that stand for the numbers from one to nine, based on their occurrence in the Enochian Keys.[6] When we add in Turner's B, we get this list:

L = 1	S = 4	B = 7
V = 2	O = 5	P = 8
D = 3	N = 6	M = 9

It is simple to produce higher numbers by combining these letters if some positioning system is used to indicate powers of ten, but this is not the system employed by the Enochian angels. For example, the number 12 is not, as we might expect, LV—it is OS. The number 33 is PD. The number 456 is CLA. No one has yet been able to make sense of this strange numeration. Therefore, numbers can be used in Enochian magic where these have previously been generated by the angels, but it is dangerous for the modern Enochian magician to generate new numbers, since it is impossible to be certain of their meaning.

Pronunciation of Enochian Words

Enochian names are uncommonly difficult to pronounce, and also very hard to remember, because the arrangement of their letters appears almost random. This results in strange little consonant clusters that never occur in English or any other European language. For example, the name of the demon *Tplabc* would puzzle most speakers, as would that of the angel *Rxnl*. Enochian names are generated by various systems of magic squares. Their significance, and thus their power, arises from the placement of the letters in the name upon those squares.

This is not the case with actually Enochian words, which usually may be vocalized in the normal way without tripping up the tongue. Enochian words appear to constitute a true language with its own odd rules of syntax, although there are numerous exceptions to the rules. The verb conjugations are often irregular. For example, the present tense of the verb "to be":

I am ..... *zir, zirdo*
we are ..... *gea* (?)
you are ..... *geh*
he/she/it is ... *i*
they are ..... *chiis, chis, chi*

There is no form for "we are" in the Enochian text transmitted to Dee and Kelley. None of the verb declensions are complete. I have conjectured *gea*, but Enochian is so irregular there is only a slight chance that this is the correct form. This limitation of the language led Crowley to coin a number of Enochian words for use in his personal system of magic. Crowley's new words have, through decades of use, acquired a certain respectability.

Eventually, if Enochian is ever to attain the usefulness of a true language, someone with extensive linguistic training will have to radically expand its vocabulary.

Concerning the structure of the language, Laycock states, "there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek."[7] He goes on to say that the order of the words is similar to English. This is what we might expect if Enochian were drawn from the unconscious mind of Edward Kelley, who knew little Latin and no Greek or Hebrew (although he was able to transmit Greek dictated to him by the angels, who used it as a means to communicate privately with Dee through his scryer without Kelley knowing what was discussed).

The more I study Enochian, the more I am inclined to believe that the angels were autonomous residents of the unconscious, not of Kelley, but of Dee himself. They were able to draw upon Dee's extensive knowledge of ciphers, his vast literary scholarship, and his language skills, to construct the system of Enochian magic and the Enochian language. In my opinion they used Kelley merely as an instrument for communicating with Dee's conscious mind. This radical hypothesis explains how Kelley was able to deliver the Enochian teachings, so many of which are completely beyond his conscious intellectual capability. It presupposes that the angels were able to link Dee's unconscious mind with that of Kelley in some mysterious way. It also explains how Dee was able to make sense out of the convoluted angelic teachings (they were based on his own thoughts and studies), and shows why on several occasions the angels referred to Dee and Kelley as two parts of a single whole.

However, if the Enochian language was the product of Dee's unconscious, we would expect it to be more consistent. Dee's abilities as a linguist were extensive. Perhaps the irregularities in the grammar can be explained by the complex method of transmission and the source. Dee's conscious mind was uncommonly well ordered, but his unconscious may have been less linear.

The Golden Dawn Method

The technique used by the members of the Hermetic Order of the Golden Dawn to pronounce Enochian names was straightforward. Regardie sums it up succinctly in his introduction to the Enochian teachings in the Order papers: "for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. 'Z' is always pronounced 'Zod' with a long 'o.'"[8]

The leader of the Golden Dawn, S. L. MacGregor Mathers, wrote concerning the pronunciation of Enochian:

> Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in [the Hebrew letter] Beth, the vowel following "B" is "e" pronounced AY. Therefore, if "B" in an Angelic Name precede another as in "Sobha" [whose, or whom], thou mayest pronounce it "Sobeh-hah." "G" may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

> Also "Y" and "I" are similar, also "V" and "U," depending whether the use intended be vowel or consonant. "X" is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein "X" is made Tzaddi.[8]

One of the three original founders of the Golden Dawn, Wynn Westcott, inserted the following note into one of his rituals:

> In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is "u"); A is Ah; P is Peh; S is Ess; D is Deh.
>
> NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is Teh-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.[9]

In another place Westcott mentions that the name OOMDI should be pronounced "Oh-Oh-Meh-Deh-ee."[10]

Following these directions literally, beginners in Enochian magic sometimes attempt to pronounce each individual Enochian letter, even where there is no need. The advice of Regardie that the letters be pronounced separately "wherever a lack of vowels renders it necessary" should be borne firmly in mind.

The Method of Dee and Kelley

The members of the Golden Dawn overlooked the directions in Dee's diaries concerning the correct pronunciation of the Enochian language. As a rule of thumb, wherever possible, Enochian should be pronounced as you would pronounce English. Only where unnatural

consonant clusters in the names make this impossible should individual letters be sounded. Effectively, the names are made pronounceable by the addition of vowels in somewhat the same way that written Hebrew, which consists solely of consonants, is voiced by the insertion of vowel marks.

Dee left scattered phonetic keys in the section of the diaries dealing with the Enochian language. He used "dg" to indicate soft "g" and "s" to indicate soft "c." In several places he indicates that "ch" is to be pronounced "k." The word *ds* (who, which, that) is pronounced "di-es." The letter "z," as Regardie observed, is to be pronounced "zod" where it cannot be merged with the rest of the word, but not always.

For example, the name of the angel Zaxanin would be vocalized as it is in English, but the word *znurza* (swear; swore) should be pronounced "zod-nur-za." By way of contrast, Aleister Crowley, who learned the pronunciation of Enochian in the Golden Dawn and sounded every letter, voiced this word "zod-en-ur-re-zod-a." Besides being awkward, this is clearly contrary to Dee's practice.

Donald Laycock, who provides the most complete directions on the pronunciation of Enochian[11] gives the general rule "consonants as in English, vowels as in Italian." Unfortunately, this is likely to be of limited use to those who do not speak Italian. He goes on to explain that this means "u" should be pronounced as in "put," not as in "but," and also states that in Dee's time the "r" would always be pronounced wherever it occurs.

It should be noted that in Elizabethan times it was a common fashion to substitute "v" and "u," and also "i" and "j." In places I have exchanged the "v" that occurs in Dee's original spelling for a "u" to render pronunciation

easier. In the Enochian alphabet "v" and "u" are both indicated by the letter Van. When this letter occurs at the beginning of a word, it is written "v" when followed by a vowel, but "u" when followed by a consonant.

The True Form of Enochian

The bottom line on the pronunciation of Enochian is that no one really knows what pronunciation Dee and Kelley used, let alone how the angels intended the language to be pronounced. Kelley undoubtedly heard it spoken correctly by the angels, and probably transmitted an accurate version to Dee. But Dee's phonetic notations are makeshift and haphazard. One thing we know for certain is that the members of the Golden Dawn and Aleister Crowley spoke Enochian incorrectly.

An expert linguist with a knowledge of how Elizabeth English sounded, and what accents were current near London and in the county of Worcestershire (where Kelley grew up), who studied Dee's phonetic guides carefully, could probably make a fairly close approximation of the Enochian language spoken by Dee. The rest of us will have to content ourselves with a less accurate version. We can take some comfort in the knowledge that, no matter how badly we mispronounce Enochian words, we are almost certain to be closer to the original than MacGregor Mathers or Aleister Crowley, who both used Enochian magic with good results.

Chapter Eight

The Heptarchia Mystica

The Angelic Heptarchy

In 1582, Edward Kelley scried the complete system of angel magic that is recorded in Dee's manuscript *De Heptarchia Mystica*. This was one of the works found in the secret drawer of Dee's chest fifty-four years after Dee's death, and for this reason it escaped inclusion in Casaubon's *A True and Faithful Relation*. Its neglect has continued down to the present. Although the magic of the angelic heptarchy is an integral part of Enochian magic, it was completely ignored by the Golden Dawn, and consequently by Aleister Crowley, who learned his Enochian magic from the Golden Dawn. Most modern Enochian magicians rely on these three sources, and seem at a loss to know what to do with the heptarch.

A heptarchy is a government of seven rulers. The word had particular meaning for Dee as an Englishman and historian. Anglo-Saxon England was composed of seven kingdoms between A.D. 449 and 828. This group of seven kingdoms was called the Heptarchy. Seven has great occult significance because there are seven wandering bodies that rule the heavens in ancient astrology. The seven astrological planets also rule the Earth through the seven days of the week.

The divine authority of the seven planets is recognized in Christian mythology. They are the seven stars held in the right hand of Christ (*Revelation* 1:16) and the

seven lamps of fire that burn before the throne of God, who are also called the seven Spirits of God (*Revelation* 4:5). Each planet is thus a ruling angel. The imagery in *Revelation* plays a large role in the Enochian teachings, as I have tried to show in my book *Tetragrammaton*.[1]

The Table of the Forty-Nine Good Angels

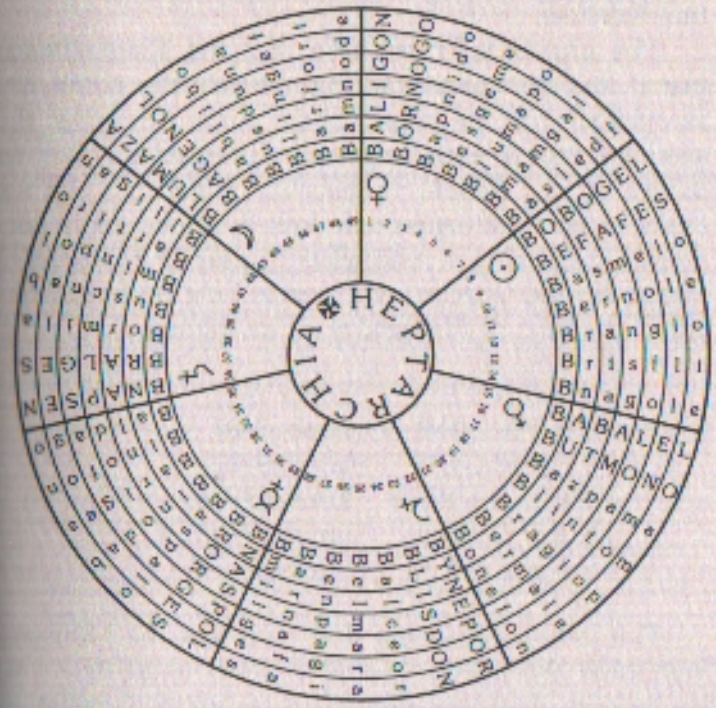
In the Enochian heptarchy, the seven spheres of the planets are ruled by seven angelic Kings. Each King has a Prince, who is the active power of the King. Under each Prince are five Nobles. The names of these forty-nine angels begin with the letter B, which may represent the number seven. The names were revealed to Kelley letter by letter upon a complex table in the shape of a cross with seven separate parts.[2]

Kelley received this sevenfold cross on April 29, 1582. Seven angels approached holding seven square tables. Each square table was composed of forty-nine cells, and each cell had a letter and a number written in it. The ordering of these letters and numbers appears to be random. The first table was filled with the letter B. The angels used this as the center of the cross, and joined the other six tables to its sides. Moving around the central table clockwise, tables two and three were compressed together and joined to the top, table four was joined to the right, tables five and six were compressed and attached to the bottom, and table seven was joined to the left edge of the central table.

It was then a simple matter to extract the names for the forty-nine good angels of the planets. Starting with the cell in the central table of the cross that contained B1, Dee looked to the cell in the second table that also contained the number one, and found there the letter A.

In the third table of the cross, the cell with the number one contained the letter L. In the fourth table the cell with the number one contained the letter I. In the fifth, the letter G. In the sixth, the letter O. In the seventh, the letter N. These seven letters composed the name of the first of the heptarchical Kings, BALIGON.

In this way, Dee extracted in order forty-nine angels, which he arranged in the form of a ring that was divided into seven parts, each containing seven names. These parts of the ring were associated with the seven planets in an apparently random order. Dee called this table the Tabula Angelorum Bonorum 49.



Tabula Angelorum Bonorum 49

The Ministers of the Princes

Each Prince also has a hierarchy of forty-two Ministers who rule the hours of the day in six groups of seven Ministers, each group ruling four hours of the twenty-four. Every one of these forty-two Ministers is represented by a single letter, so that each of the six groups collectively has a single name that is composed of seven letters. The names of the forty-two Ministers under each Prince are "extracted by a laboriously complex method from the Table of the forty-nine Good Angels."[3] In this way they are composed of the names of the angels. Fortunately, it is not necessary to know this method to use the Ministers.

The angels informed Dee that the King of each planet and his subordinate Prince rule the entire day associated with the planet of the King. Curiously, the serving Prince of each King is associated with a different planet on the Tabula Angelorum Bonorum. The six ranks of seven Ministers rule four-hour periods in succession, beginning at midnight.[4] To take the Ministers of Prince Blisdon (Jupiter) who serves King Bnaspol (Mercury), the ruler of Wednesday, as an example:

E L G N S E B	(hours 1–4)
N L I N Z V B	(hours 5–8)
S F A M L L B	(hours 9–12)
O O G O S R S	(hours 13–16)
N R P C R R B	(hours 17–20)
e r g d b a b	(hours 21–24)

The individual letters that represent the Ministers were each expanded into a seven-letter name by a simple process of permutation.[5] This technique is common throughout Enochian magic. The letter of each Minister

is moved to the front of its rank, and the remaining six letters written behind it. To take as an example the Ministers of Prince Blisdon, shown above:

ELGNSEB:
Elgnseb, Lgnsebe, Gnsebel, Nsebelg, Sebelgn, Ebelgns, Belgnse

NLINZVB:
Nlinzub, Linzubn, Inzubnl, Nzubnli, Zubnlin, Ubnlinz, Bnlinzu

SFAMLLB:
Sfamllb, Famllbs, Amllbsf, Mllbsfa, Llbsfam, Lbsfaml, Bsfamll

OOGOSRS:
Oogosrs, Ogosrso, Gosrsoo, Osrsoog, Srsoogo, Rsoogos, Soogosr

NRPCRRB:
Nrpcrrb, Rpcrrbn, Pcrrbnr, Crrbnrp, Rrbnrpc, Rbnrpcr, Bnrpcrr

ergdbab:
Ergdbab, Rgdbabe, Gdbaber, Dbaberg, Babergd, Abergdb, Bergdba

Seven and Twenty-Four

It should be noted that each group of seven Ministers rules 240 minutes. These numbers have significance with respect to the throne of God described in *Revelation* 4:4-5:

> And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
>
> And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

The twenty-four Elders rule over time: specifically the twelve hours of the day and the twelve hours of the night. They are measured, or governed, by the seven

lamps before the throne, which are the seven planets. In the heavens, the planets govern the time divisions of the twelve houses by moving through them. On earth, the planets are represented by the days of the week, and in magic are assigned the twenty-four hours of the day to rule in a week-long cycle. The planets repeat themselves in twenty-four sets of seven over the 168 hours of the week. The assignment of the forty-two Ministers to the hours in groups of seven, each of which rules 240 minutes, is another expression of this ancient temporal relationship between twenty-four and seven.

The Grimoire

The grimoire portion of *De Heptarchia Mystica* is somewhat confused in the manuscript. It seems to have been deliberately scrambled by the angels during its transmission. However, it can be reassembled with a fair degree of confidence. It is divided into seven sections. Each part concerns a day of the week, the angelic King who rules that day, and the planet of that day. Serving each King is the Prince of a different (but presumably related) planet, and the forty-two Ministers of that Prince. The single-letter names of the Ministers are arranged in a square of six rows, each row containing the seven letters that rule the 240-minute segment of the day of the King whom their Prince serves.

In addition to these angelic names, each part of the grimoire contains the circular seal of the forty-two Ministers of the Prince, the seal or character of the Prince himself, and a seal containing the name of one of the seven Sons of the seven Sons of Light. These seals that contain the names of the Sons are probably the seals of the Kings.

You will recall from Chapter Six that the names of Sons of the Sons were derived by reading diagonally on a letter table received by Kelley on March 21, 1582. You will also recall that the character of the Prince is to be placed on the Table of Practice (or perhaps on the circular seal of the Ministers, depending on the interpretation), and the circular seal of the Ministers is to be put under the feet of the magician during the invocation of the angels into the stone.

The First Table of the Kings and Princes

The relationship between the Kings and the Princes has a basis elsewhere in the angelic communications. It results from the first form of the letter square from which the Enochian letters on the Holy Table of Practice were derived. This letter square is composed of the names of the Kings and Princes (minus the initial B in each name) written side by side in a square of seven rows and twelve columns. I gave the second, rationalized form of this table in Chapter Six while explaining how the Enochian letters on the Table of Practice were derived. Shown here is an earlier form in which each King was not aligned with its own Prince.*

(7th Prince)	lonega	nogila	(1st King)
(1st Prince)	ogonro	legobo	(2nd King)
(2nd Prince)	sefafe	lelaba	(3rd King)
(3rd Prince)	onomtu	ropeny	(4th King)
(4th Prince)	nodsil	lopsan	(5th King)
(5th Prince)	segror	nespan	(6th King)
(6th Prince)	seglar	azamul	(7th King)

First Table of the Kings and Princes

The relationship between the King and Prince on each row of this table is the same relationship that exists in Dee's heptarchical grimoire. The letters in the names of this earlier table are read from right to left. For example, Bnaspol, the King of Mercury who rules Wednesday and is the fifth King on Dee's circular Tabula Angelorum Bonorum 49, is mated with the fourth Prince, Blisdon, who is the Prince of Jupiter. Why this odd relationship between the Kings and Princes exists is not clear, but at least there is a letter square to show that it was not a mistake.

Preparations for the Use of the Heptarchy

In general preparation for the work, the magician should fast moderately and maintain a scrupulous cleanliness, both of the body and the clothing. The ritual place must also be kept clean and tidy. Alcohol, tobacco, drugs and sex should be avoided for at least a day before the ritual. Avoid all extremes of behavior. If a series of related rituals is undertaken, abstinence and chastity on the part of the magician will greatly increase the likelihood of success.

A general prayer for the success of the work should be spoken three times each day during the entire period of the ritual working: at dawn, at midday, and at sunset. Dee used the following prayer, which I have simplified somewhat, but the magician may compose an original prayer that perfectly expresses his or her attitude toward the work.

> O Almighty, eternal, true and living God; O King of Glory; O Lord of Hosts; O Creator of Heaven and Earth, and of all things visible and invisible: grant unto your simple servant (N.) your manifold mercies.

> I most humbly beseech you to have mercy upon me, to have pity upon me, to have compassion upon me, one who long since has faithfully and sincerely sought to obtain a portion of true knowledge and understanding of your laws and ordinances established in the natures and properties of your creatures.
>
> And since it has pleased you, O God, of your infinite goodness, by your faithful and holy spiritual messengers, to deliver to me a true understanding and comprehension of the orderly form and manner of heptarchical magic, that I may have the use, counsel and help of your many good angels according to their functions and offices, I do most humbly beseech your divine Majesty to favor and forward my present endeavor in this work.
>
> For the sake of your dearly beloved Son, Jesus Christ (O Heavenly Father) I ask that you grant to me this blessing and portion of your heavenly grace. Henceforth enable me and make me apt and acceptable in body, soul and spirit, so that I may always enjoy the friendly conversation and plain, sensible and perfect help, in both word and deed, of your mighty, wise and good spiritual messengers; especially blessed Michael, blessed Gabriel, blessed Raphael and blessed Uriel. Also, especially of those Ministers of the heptarchical mysteries, under the method of the seven mighty Kings and their seven faithful and princely ministers, with their subjects and servants to them belonging.
>
> In your great mercy and grace, O Almighty God, confirm that you are the true and Almighty God, creator of heaven and Earth, upon whom I call and in whom I put my trust. And that your Ministers are true and faithful angels of light, with whom I deal by this heptarchical art.
>
> Grant this prayer, O Heavenly Father, that I may be enabled to better serve you to your greater honor and glory. Grant this for the sake of your only begotten son, Jesus Christ.
>
> Amen. Amen. Amen.[7]

Erecting the Ritual Chamber

The magician lays the red silk carpet or its substitute on the floor of the ritual chamber, positions the four hemispherical cases of laurel that contain the four lesser duplicates of the Sigillum Aemeth, and sets the legs of the Table of Practice upon the disks holding the wax seals. The Table is oriented so that its top edge is in the east. Over the surface of the Table a plain linen undercloth is laid that hangs down almost to the carpet. The Sigillum Aemeth is placed on this cloth, in the exact center of the table. If tin plates are used for the seven Ensigns of Creation, these are spaced around the great wax seal of Aemeth as shown in the diagram of the tabletop. Otherwise, the Ensigns are painted directly upon the Table.

A smaller cloth of iridescent red-green silk with golden tassels at its corners is now laid over the Sigillum Aemeth and the Ensigns. The tassels should hang about midway down the legs of the Table. On top of this in the middle of the Sigillum Aemeth is set the scrying stone in its gold frame of four legs (in my opinion this frame should have three legs, but Dee illustrates it with four legs). A consecrated white candle in a single candlestick should be put in the middle of the eastern quarter of the Table to burn during the ritual.

On the edge of the red carpet to the west of the Table of Practice, the magician places the circular table of the forty-two Ministers who serve on the day of the ritual. He stands on this circle of letters during the invocations, and, when seated in the green wooden chair while scrying, rests his feet on it.

The seal of the Prince of the day, who rules the Ministers, is set in the middle of the western quadrant of

the Table of Practice. (By another interpretation of Dee's text, this seal is placed on top of the circular table of the Ministers, and then the magician stands on both the seal and the table.)

During the invocations and scrying, the magician holds in his hand (probably the left hand) a circular disk of laurel on which is painted the seal of the King associated with the day. The seal is surrounded by a ring containing the seven letters in the name of the King of the day. A second outer ring contains corresponding cipher letters related to the letters in the name of the King.

Around the neck on a gold chain or silk thread the holy Lamen hangs so that it lies over the heart of the magician. The seal ring of Solomon is worn on the finger (probably the right index finger). Although no robe is mentioned in the manuscript, a simple robe of white linen would be appropriate for ritual work. The feet are best left bare, but this is not specified.

Exordiums to the Kings and Princes

Standing on the circular table of the Ministers of the Prince who serves the King of the day, with the round table of the King in the left hand and the seal of the Prince on the Table of Practice, the magician speaks the Exordium to the Heptarchical King:

> O noble King (N.), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government, charge, disposition and kingly office, which is (briefly describe the office of the King), in the name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible, I invoke and summon you into this holy crystal stone. Amen.

O right noble King (N.), come now and appear with your Prince and his Ministers, and your subjects, clearly to my sight in a good and friendly manner to my comfort and help, to advance the honor and glory of Almighty God by my service. That by the wisdom and power of your kingly office and government I may be helped and enabled to attain my purpose, which is (state your purpose). Amen.

Come, O right noble King (N.), I say, come! Amen.[6]

After reciting the Exordium to the King, the magician speaks the Exordium to the Prince:

O noble Prince (N.), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government, charge, disposition, office and princely dignity, which is (briefly describe the office of the Prince), in the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I invoke and summon you into this holy crystal stone. Amen.

I require you, O noble Prince (N.) to come now, and to show yourself visibly in a good and friendly manner, along with your Ministers, servants and subjects, to my comfort and help, that my purpose shall be well and truly fulfilled, which is (state your purpose) in Wisdom and Power according to the properties of your noble office. Amen.

Come, O noble Prince (N.), I say, come! Amen.[7]

These exordiums to the Kings and Princes have been modernized and edited to clarify their purpose. The spaces in the exordiums should be filled in using the information provided in the descriptions given in Chapter Nine. In a separate section of his manuscript, Dee listed specific characteristics and qualities of the individual Kings and Princes that are intended to be used in their invocation into the stone.

A portion of this material is composed of statements actually uttered by the spirits to Dee through Kelley.

These statements express essential aspects of the spirits. By repeating these statements, prefaced by the words "you have said," the magician demonstrates a true knowledge of the spirit. It is an ancient belief in magic that by reciting the acts and nature of a spirit, as well as voicing its name and describing its appearance, power is gained to command that spirit. Dee relied on this technique in his invocations.

Where several statements made by a spirit were recorded by Dee, I have selected only the most potent and characteristic. In a few instances no statements are given by Dee. I have supplied them from the descriptions of the spirits. These descriptions of the spirits, their functions, their alternative names and their statements must be incorporated into the appropriate places of the exordiums. It is this explicitly expressed knowledge of the names, descriptions, statements, and offices of the spirits that gives the magician power over them.

Closing the Ritual

After communicating with the angels through the medium of the scrying crystal and directing them according to the ritual desire, the magician speaks a general prayer of thanks to God, the King, and the Prince, then dismisses the angels from the stone in the name of the King of Kings, Almighty God. The candle is extinguished and the stone put away. The tasseled silk cloth is removed and the Sigillum Aemeth stored in a safe place, along with the seals and other instruments. If the Table of Practice is erected in a ritual temple where it will not be disturbed, it may be left covered by the white linen cloth and standing on its four wax seals and red carpet.

Chapter Nine

The Heptarchical Angels

The King of Kings

There is some confusion about the names and offices of the seven Kings. King Carmara, the first King to appear to Kelley, is related by Dee to both Monday (Moon) and Friday (Venus). The same is true of Prince Hagonel, the Prince who serves Carmara. Yet both Monday and Friday have Kings and Princes of their own whose names begin with B, in accordance with the system used for all the other names of the forty-nine good angels.

Dee states quite clearly concerning Baligon, the King of Friday and Venus, "he is the same mighty King, who is here first described by the name of Carmara."[1] Nevertheless, I am inclined to place Carmara in a position of superior authority over the other seven Kings, and similarly to place Hagonel in authority over the other seven Princes whose names start with B.

Carmara is pre-eminently a King of the Moon, which enjoys a special position in Enochian magic. Monday is the Enochian Sabbath, or holy day, on which Dee and Kelley received the majority of important angelic communications. Thus, in my opinion, Carmara is a kind of King of Kings (although this title, strictly speaking, is reserved for Jesus Christ), and Hagonel is a Prince of Princes.

Carmara tells Dee:

> First cast thine eyes unto the general Prince, Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities.[2]

The principal Governor of the world is probably Jesus Christ. After him in authority follows Carmara, followed by Hagonel, his Prince. Then come the six ranks of Ministers who serve Hagonel, with each rank containing seven members. "All the rest" would seem to be the seven Kings whose names begin with B, along with their Princes and Ministers.

I find it useful to think of Carmara acting as the general leader of the Kings under the name of King Blumaza, a name he assumes for his function as King of the Moon. Similarly, I regard Prince Hagonel as assuming the name of Prince Bagenol for his position of authority as the Prince of the Moon.

The cause of the confusion is Dee's identification of Carmara and Hagonel with the King Baligon (Venus) and Prince Bagenol (Moon), who rule Friday, but also with King Blumaza (Moon) and Prince Bralges (Saturn), who rule Monday. This dual identity, and indeed the very existence of Carmara and Hagonel, has never been satisfactorily explained. They would seem to be unnecessary to the system of heptarchical magic. Yet clearly the angels placed them in the position of highest importance.

The Coming of King Carmara

Carmara was called into the showstone by the archangel Uriel. He came with the appearance of a gracefully proportioned man dressed in a long purple robe (purple was the regal color of the Roman emperors) wearing a triple crown upon his head. Seven other spirits who took the form of men and subsequently declared themselves to be the seven heptarchical Princes waited on him. Uriel gave Carmara a rod divided into three parts, two of which were black (probably the ends) and one red. Concerning Carmara, Dee writes:

> This King only was the orderer, or disposer of all the doctrines which I term Heptarchical, and first by calling the 7 Princes, and after that the 7 Kings: and by giving instructions for use and practice of the whole doctrine Heptarchical: for the first purpose and fruit thereof to be enjoyed by me ...[3]

We may assume that the Princes were summoned first because they are the active agents of the heptarchical magic. The Kings sit in authority over the Princes and command their actions, but do nothing directly. The Kings are the seats of power, and the Princes are their instruments.

Carmara revealed to Dee a flag on a pole. The pole had three points, similar to a crown, at its top. The obverse or front of the flag bore, on the right side, the image of a woman without arms standing in a dress. On the left side, it bore the large capital letters C and B, one above the other, inverted as in a mirror left to right. On the reverse of the flag were the Royal Arms of England, called by Dee "the flag old," which was the English flag from 1400–1603. It consists of four quarters, with two quarters diagonally opposite each containing three fleurs-de-lis (symbol of France), and the other two quarters

each holding three reclining lions (lions passant guardant—symbol of England).

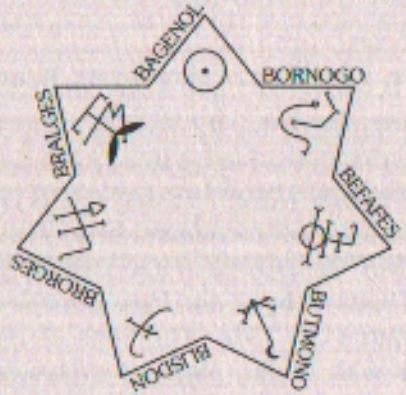
Carmara called this flag "the Sign of the Work." We can only speculate about its meaning, since it was never explained by the angels. The fact that the figure on it is female is significant, since all the other heptarchical angels are male (or, in some cases, male and female combined). Queen Elizabeth was the symbol of supreme authority in England in Dee's day. This image may represent her heavenly counterpart, the mysterious Mother of the angel Madimi, who is the same as the Queen of Heaven of *Revelation* 12:1. Perhaps she is shown without arms because she acts through her angelic agents, not directly. The C on the flag may signify the name Carmara, while the B may stand for the forty-nine good angels whose names all begin with B.

Prince Hagonel and His Great Seal

After Carmara, Prince Hagonel appeared in the form of a man in a red robe. Dee notes that all the Princes have red robes, but the robe of Hagonel was shorter than the robes of the other Princes. Likewise, all the Princes have circlets of gold upon their heads rather than crowns. Hagonel held in the palm of his right hand "a round ring with a prick in the midst," which may mean a disk since Dee describes it as "hanging also over his middle fingers." Hagonel told Dee that this ring or disk was Hagonel's seal. It bore the name Barees. Dee drew it in the form of the symbol of the Sun (☉) in his manuscript.

All of the Princes together held up a great star with seven points which Dee called the "Heptagon Stellar." It seemed to Kelley to be made of copper, the metal of Venus. Dee drew this star in his manuscript. The seal of

Hagonel was placed in its uppermost point. The name of the first Prince, Bornogo (Venus), who is Prince under King Bobogel (Sun) on Sunday, was written to the right of the uppermost point. The name of the second Prince, Befafes (Sun), who is Prince under King Babalil (Mars) on Tuesday, was written to the right of the second point, moving clockwise.



The Heptagon Stellar

This copper star appears to be the great seal of the heptarchical grimoire. It illustrates the correct order of the days for the material that follows. The days are to be ordered according to the order of the Princes on the ring of the forty-nine good angels: Bornogo (Sunday), Befafes (Tuesday), Butmono (Thursday), Blisdon (Wednesday), Brorges (Saturday), Bralges (Monday) and Bagenol (Friday). Dee adheres to this order in his presentation, with the exception of placing the angels of Friday (seventh Prince) ahead of the angels of Monday (sixth Prince). I believe this to be an error, and I have corrected it in the present chapter.

The Sons of Light and Their Sons

After the Princes present this great copper symbol, the servants of Prince Hagonel are presented. These are the "Sons of men and their Sons." The "Sons of men," Dee noted, are the same as the Sons of Light.

Sons of Light
I, Ih, Isr, Dmal, Heeoa, Beigia, Stimcul

Sons of the Sons
E(l), An, Ave, Liba, Rocle, Hagon(el), Ilemese

You will remember that the Sons of Light and their Sons were inscribed upon the heptagram and lesser heptagon of the Sigillum Aemeth, while the Daughters of Light and their Daughters (who are not mentioned here) were inscribed in the spaces inside the heptagram and lesser heptagon.

Both the Sons of Light and their Sons were described to Dee on March 21, 1582. The Sons of Light came as seven youths with bright, pleasant expressions, wearing white garments and white silk cloths on their heads that hung down like twisted rope in the back to touch the ground. Every one of them carried a metal ball in his hand. The first Son carried a ball of gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. All had round tablets of gold on their breasts that bore the letters of their names.

The Sons of the Sons came in the forms of small boys wearing purple gowns with long, hanging sleeves ("like priests' or scholars' gown-sleeves"), and purple cloths about their heads that hung in the back in twisted wreaths down to the ground. They had green triangular tablets on their breasts on which were written the letters of their names. Dee notes that the letters of the first Son of the Sons, El, were combined together into a single character. Sometimes only the E is used to represent this spirit. It should be noted that the "el" in the name Hagonel is also combined into a single character to produce six letters in this name.

The Key to the Seals of the Kings

The metal balls in the hands of the Sons of Light may be extremely important. I am inclined to believe that they are the key to the correct placement of the seals of the Kings (each of which contains a name of the Sons of the Sons) with the proper day and King. The planetary metal associated with the Son of Light who corresponds with the Son of the Sons on the seal of each King should be the same as the planetary metal of the Prince serving the King. If my speculation is correct, the relationship between the seals of the Kings and the Princes of the Kings would be as follows:

Sunday
1st Prince: Bornogo (Venus)
2nd King: Bobogel (seal of 3rd S. of S. Ave: copper)

Tuesday
2nd Prince: Befafes (Sun)
3rd King: Babalel (seal of 1st S. of S. E(l): gold)*

Thursday
3rd Prince: Butmono (Mars)
4th King: Bynepor (seal of the 5th S. of S. Rocle: iron)

Wednesday
4th Prince: Blisdon (Jupiter)
5th King: Bnaspol (seal of the 4th S. of S. Liba: tin)*

Saturday
5th Prince: Brorges (Mercury)
6th King: Bnapsen (seal of the 6th S. of S. Hagonel: quicksilver)

Monday
6th Prince: Bralges (Saturn)
7th King: Blumaza (seal of the 7th S. of S. Ilemese: lead)

Friday
7th Prince: Bagenol (Moon)
1st King: Baligon (seal of the 2nd S. of S. An: silver)*

The asterisks after the metals of the Sons of the Sons in the seals of the Kings are those that have been changed from the ones given in Dee's manuscript. The placement of the other four seals in the *Heptarchia Mystica* is in accord with this system I have proposed.

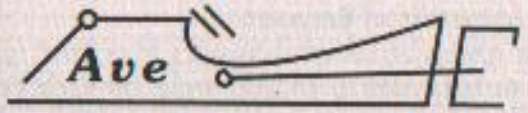
Below, I have allowed the seals of the Kings to remain in the days and with the Kings to which Dee assigned them in his *Heptarchia Mystica*. The key I have suggested above may be in error. Since so much of the structural basis for Enochian magic remains hidden, it is always dangerous to make changes, or to state emphatically that some portion of the system is incorrect.

The Angels of the Seven Days

In the descriptions that follow, it should be noted that although I use the words of Dee's manuscript in many places, this is not a transcription of the *Heptarchia Mystica*, but my attempt to interpret and expand Dee's often cryptic comments, and to rationalize the structure of the grimoire.

Sunday

Second King: Bobogel (Sun)
He appeared in a black velvet coat, close round hose with velvet upperstocks overlaid with gold lace, wearing on his head a velvet hat-cap with a black feather in it. His cape hung rakishly from one shoulder. He wore



Seal of King Bobogel: 3rd S. of the Sons – Ave

his purse on a long thong around his neck that was tucked inside his girdle, and on the other side of his girdle an ornamental gilded rapier. Platform overshoes raised his silk slippers above the mud of the street. His beard was long, his manner ostentatious.

His office is the granting and distribution of all wisdom and science. He teaches philosophy, natural history, and a true understanding of the mysteries of the universe.

"It is not too late to learn."

First Prince: Bornogo (Venus)
He appeared in a red robe wearing a gold circlet upon his head, and showed his seal.

His is the art of transforming the corruption of nature into perfection. He teaches the knowledge of metals, and ministers under his king Bobogel the bestowing of all true learning that is grounded in wisdom.

"What thou desirest in me shall be fulfilled."

Seal of Prince Bornogo

The 42 Ministers of Bornogo

The first group of seven ministers appeared in costly formal clothing similar to that worn by King Bobogel. The other ranks were dressed as ruffians. The last group of seven appeared to be women from the front but men from the rear. They danced, leapt into the air, and kissed one another.

All came forward into a circle. The seven sages stood together. The first sage raised his right foot to reveal an L, the letter of his name. The rest did the same, each in his turn.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B

Seal of the Ministers of Bornogo

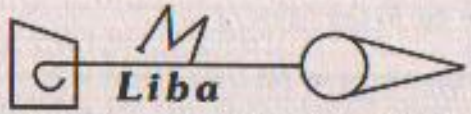
The first seven merged together into a flame and sank down into the transparent fiery globe of the new world. The second seven fell through the earth like drops of molten metal. The third seven clasped their hands together and dropped down in a dense smoke. The fourth seven joined together and fell like drops of water. The fifth seven fell down like hailstones. The last seven vanished away.

On another occasion when summoned by King Carmara these ministers came carrying a large round table over their heads. They laid it on the ground and stood around it. On the table before each minister was the letter of his name.

Tuesday

Third King: Babalel (Mars)

He appeared wearing a long white robe. The left sleeve was white and the right sleeve black. He seemed to stand upon the surface of water. A crown of gold adorned his head. On his forehead the letters of his name were written.



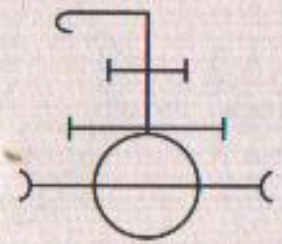
Seal of King Babalel: 4th S. of the Sons – Liba

The power of this king arises from the depths of waters. He is the mighty and wonderful ruler of waters.

"Glorify, praise and honor God."

Second Prince: Befafes (Sun)

He appeared in a long red feathered robe with a circlet of gold upon his head. Written on his golden girdle were the letters of his name. He opened the front of his robe, and appeared to be lame when he walked. His manner was noble and courteous.



Seal of Prince Befafes

He is the prince of the seas whose power is on the waters. He served Moses to punish Pharaoh of Egypt by closing up the Red Sea on the Egyptian army, and also was a servant of Solomon and the magician Michael Scot, who named this prince Mares. It may have been Dee's belief that it was this spirit who saved him and Kelley from drowning in the English Channel during a gale.[8] The Egyptians named him Obelison, that is, a pleasant deliverer.

"Use me in the name of God."

The 42 Ministers of Prince Befafes

The first rank of seven ministers had circlets of gold around their heads to indicate that they are Princes of the Waters. All of the ministers had the letters of their names written on their foreheads. The letters of the first seven fell down between their feet and were covered over with moving water.

The first seven took the water in their hands and threw it into the air. It became clouds. The second seven threw up the water, and it turned into hail and snow. Each rank in turn threw the water into the air. Then all dived into the water and vanished away.

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L

Seal of the Ministers of Befafes

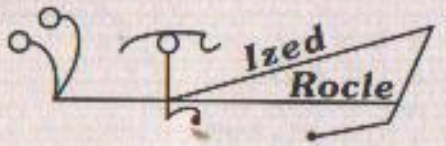
These noble ministers are of great power, dignity and authority. Some measure the motions of waters and regulate the saltiness of the seas. Some give success in sea battles. Some rule the fishes and monsters of the deep. Some deliver up treasures and unknown substances from beneath the waves. In general they distribute God's judgments upon the waters that cover the globe.

Thursday

Fourth King: Bynepor (Jupiter)

He appeared in royal robes with a golden crown on his head. The power of this king is distributed throughout and sustains the general state and condition of things. He is in all, and all have their being by him. Although he had a beginning, he can never have an end. He is the workmanship of the word of God, only a single degree lower than the *Vita Suprema* (Highest Life). He is the *Vita Superior* (Higher Life), of whom it may be said: the *Vita Infima* (Lowest Life) is measured by your hands. He begins new worlds, new peoples, new royal dynasties, and new forms of government. Yet none of his power is of himself, but all comes from the name of God.

"Thou shalt work marvels by my workmanship in the Highest."



Seal of King Bynepor: 5th S. of the Sons – Rocle

Third Prince: Butmono (Mars)

He appeared in a red robe with a golden circlet on his head.

Seal of Prince Butmono

All the beasts of the earth are embrued with the vital essence of this spirit, and take their living pattern from him, excepting only humankind, which is formed in the image of God. He knows the origin, the living, and the end of all beasts, and regulates them with the measure of time. His seal is their glory.

"O God, thou art sanctified: and thou rejoicest."

The 42 Ministers of Prince Butmono

They appeared as formless, smoky ghosts, each with a glittering fiery spark in his midst. The first seven in the foremost rank were red as blood, the second rank were

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D

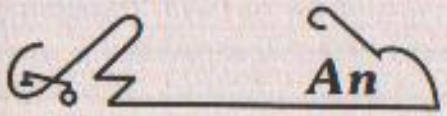
Seal of the Ministers of Butmono

orange, the third were whitish. These three had sparks larger and brighter than the rest. The fourth, fifth and sixth ranks were of mingled colors, with smaller sparks in their middle sections. Each spark had the letter of the name of a minister written within it.

Wednesday

Fifth King: Bnaspol (Mercury)

He appeared in a red robe wearing a golden crown on his head.



Seal of King Bnaspol: 2nd S. of the Sons – An

The bowels of the Earth and all her secrets are delivered into the hands of this king. He has knowledge of the mysteries of the past.

"He in whom thou art is greater than thou."

Fourth Prince: Blisdon (Jupiter)

He came dressed in a robe of many colors, but predominantly red, and wore on his head a circlet of gold.

Seal of Prince Blisdon

It is his function to conceal or reveal the secrets hidden within the earth, according to the commands of his king. He finds treasures that are buried and rich veins of metals to be mined. All caverns and subterranean rivers are known to him.

"To me the keys of the mysteries of the earth are delivered."

The 42 Ministers of Prince Blisdon

They seemed to stand in a ring around a little hill of clay. Behind them in the distance stood a multitude of ugly dwarfs, who are spirits of perdition that guard the treasures of the earth for the Devil. The ministers had in their hands the letters of their names.

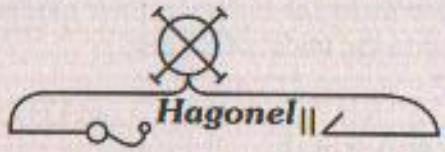
E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b

Seal of the Ministers of Blisdon

Saturday

Sixth King: Bnapsen (Saturn)

He appeared in the form of a king wearing a long robe with a golden crown on his head.



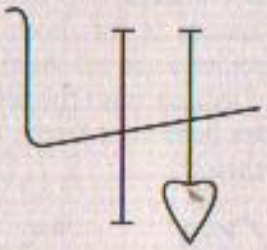
Seal of King Bnapsen: 6th S. of the Sons – Hagon(el)

The office of this king is to banish and exorcise evil spirits, and to reveal the wicked thoughts and deeds of bad men. He has dominion over the gates of death.

"By me you shall cast out wicked spirits."

Fifth Prince: Brorges (Mercury)

He appeared dressed all in red. When he opened his clothes, ghastly and terrible flames of fire issued out of his sides, which no mortal eye could look upon for more than an instant. Within the flames the letters of his name were tossed to and fro.



Seal of Prince Brorges

He carries out the commands of his king upon evil spirits and wicked men.

"I know the door of death."

The 42 Ministers of Prince Brorges

The ministers appeared carrying a round table. On the table were written the letters of their names. They cast this table into the midst of flames.

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N

Seal of the Ministers of Brorges

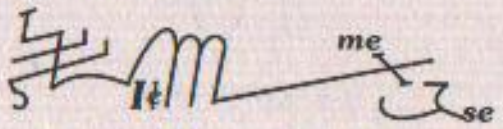
Monday

Seventh King: Blumaza (Moon)

He appeared as a man with a regal manner, wearing a red robe and a crown of gold.

The power of names is his, both to know and to bequeath. By these names are all the spirits of the earth made subject and obedient unto the will of man.

"These mysteries hath God lastly, of his great mercies, granted unto thee."



Seal of King Blumaza: 7th S. of the Sons – Hemese

Sixth Prince: Bralges

He appeared in a red robe with a circlet of gold on his head. He is the last of the seven Princes who hold up the points of the Stellar Heptagon. He set down his burden and extended his hands to the others to form a ring around the copper star. The seven Princes danced playfully in a circle around the star.

Seal of Prince Bralges

At the command of his King he teaches the secret names of the invisible spirits by which they are summoned and ruled.

"The creatures subject unto me shall be known to you."

The 42 Ministers of Prince Bralges

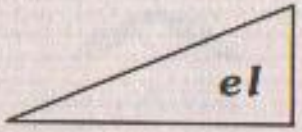
The ministers are invisible, but appeared as little puffs of white smoke without any form. All around them the world shone with brightness.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

Seal of the Ministers of Bralges

Friday

First King: Baligon (Venus)
He came in the form of a well-proportioned man wearing a long purple gown and a triple crown of gold on his head, and carried a measuring rod of gold in his hand that was divided into three equal parts. The central part of the rod was red, the two outer parts black. His greater name is Carmara, which is voiced among the angels Marmara (but the first M is silent).



Seal of King Baligon: 1st S. of the Sons – E(l)

From the angel Uriel he had received the golden rod of governing and measuring, as well as the chair of dignity and doctrine. He was the first to appear. He is the teacher, the orderer or disposer of all the doctrines termed heptarchical.

"Come, let us seek the works of God."

Seventh Prince: Bagenol (Moon)
He came wearing a short red robe with a circlet of gold upon his head. In the palm of his right hand he carried a ring or disk with a small hole in the center. This is his seal, which is named Barees.

The Sons of Light and their Sons, and the Daughters of Light and their Daughters, are all his servants. To his power the operation of the earth is subject. He is the first of the twelve, and commands the kings, princes and noblemen of nature. By the seven of the seven Sons

Seal of Prince Bagenol

he works marvels among the people of the earth. He is also called Hagonel.

"By me you shall work marvels."

The 42 Ministers of Prince Bagenol
They appeared like bright people. About them the air swarmed with creatures. Their letters were on their foreheads.

A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A

Seal of the Ministers of Bagenol

Note: It seems clear to me from the text that Friday should be moved to the front of this list of the days of the week, ahead of Sunday, and that the days should be ordered according to the order of the Kings, not the order of the Princes (Friday, Sunday, Tuesday, Thursday, Wednesday, Saturday, Monday). I have tried to present the material as it is given in Dee's manuscript, but the manuscript is quite confused. It was necessary to restructure some of it.

CHAPTER TEN

The Great Table of the Watchtowers

THE FORTY-EIGHT GATES TO THE CITIES OF WISDOM

On April 12, 1584, at Cracow, the angel Nalvage (through Kelley) said, concerning Enochian magic:

> Raphael that brought up the prayers descended: and he was full with the power, & spirit of God: and it became a Doctrine, such was never from the beginning: Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of flesh: but simple, plain, full of strength, and the power of the holy Ghost: which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This selfsame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates: even above the Gate of Innocency, wherein you are taught to finde out the Dignity and Corruption of nature: also made partakers of the secret Judgements of the Almighty to be made manifest, and to be put into execution.... I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voyces, or callings: which are the Natural Keyes, to open those, not 49 but 48 (for One is not to be opened) Gates of understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and

wisely, open unto you the secrets of their Cities, & make you understand perfectly the [mysteries] contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compasse of Nature, and of all things which are subject to an end.[1]

On May 21 of the same year, after delivering to Dee the names of the parts of the earth that are ruled by the first fourteen Aethers, the angel Mapsama spoke more specifically about the Gates:

Mapsama: These Calls touch all the parts of the World. The world may be dealt withall, with her parts: Therefore you may do anything. These Calls are the keyes into the Gates and Cities of wisdom. Which [Gates] are not able to be opened, but with visible apparition.

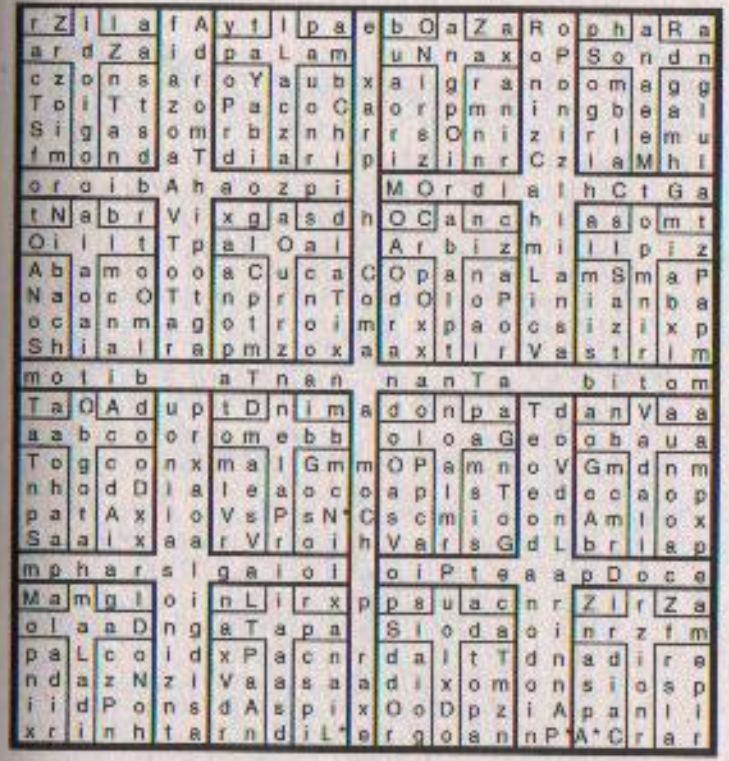
Dee: And how shall that be come unto?

Mapsama: Which is according to the former instructions: and to be had, by calling of every Table.[2]

When Nalvage says that the doctrine of Enoch is not "painted, or carved: filed, or imagined by man, according to their imaginations, which are of flesh: but simple, plain, full of strength," he means that it is mathematical and geometrical in nature. The forty-nine tables are the large number-letter squares in Dee's *Book of Enoch*, each of which has forty-nine rows by forty-nine columns. From these were extracted, at the directions of the angels, the Enochian Keys.

The forty-eight gates of the cities, or astral residences, that may be open by the forty-eight Calls or Keys, are symbolically represented by a large letter square that is divided into four parts by a central cross called the Black Cross (it is colored black in Dee's manuscript). This large letter square is known as the Great Table. Each of the four quadrants on this Table is called a Watchtower. Twelve of

the celestial cities are accessed through each Watchtower. The gates of the Watchtowers must be opened to allow the passage of the Enochian angels from their own cities into the universe of human consciousness. Each city is represented, or keyed, by a set of letters in a geometric and numerical pattern.



Tyson's Restored Great Table

The Great Table and the City of God

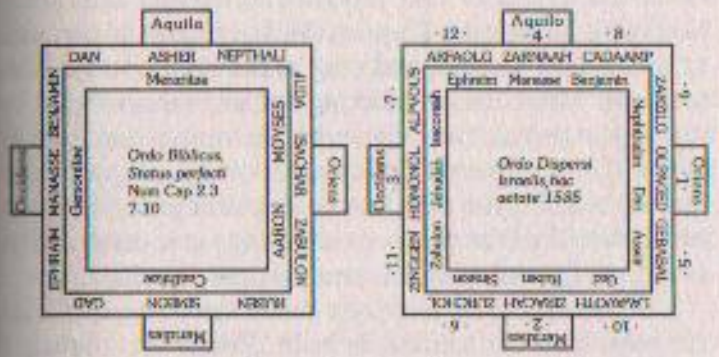
There seems to be an implicit similarity between the structure of the Great Table and the structure of New Jerusalem described in *Revelation* 21 and 22. New Jerusalem is laid out in a square. Each wall has three gates, for a total of twelve, "and at the gates twelve

Four Rivers of New Jerusalem

angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The walls of the city have twelve foundations, or foundation stones, each a semiprecious stone upon which is written the name of one of the twelve apostles of Jesus. These stones are probably intended to be the same that were in the breastplate of the High Priest of Israel.[3]

In the center of New Jerusalem, the Lamb of God (Christ) is seated upon a throne from which flows the river of the water of life. This is usually depicted as having four streams that flow outward in the four cardinal directions.

John Dee was aware of this similarity in structure between the Great Table and New Jerusalem. He drew two square diagrams showing the assignment of the twelve tribes to the four directions of space based on *Numbers* 2 and 7, and *Revelation* 21, in his magical journal that deals with the assignment and evocation of spirits on the Great Table.[4]



Order of the Twelve Tribes of Israel

The diagram on the left places the tribes of Israel in the quarters of the world they are assigned in the second

chapter of the biblical book of *Numbers*, where the ordering of the tents of the tribes around the Tabernacle is described. This same ordering of the tribes to the directions occurs in the seventh chapter of *Numbers*, which sets forth the order in which the tribes made sacrifice at the altar. The order unfolds in a single cycle east, south, west and north, proceeding clockwise. As will be seen later on, this ordering of the directions is crucial to a true comprehension of the placement of the Watchtowers on the Great Table. In the center of the diagram, Dee has written in Latin that this is the biblical order and perfect condition of the tribes.

In the diagram on the right, the tribes are ordered to the directions as they were delivered to Dee by the Enochian angels. Next to the name of each tribe is the name of its guardian or tutelary angel. Notice particularly the numbers Dee has inserted into this diagram. The ordering of the tribes and the angels proceeds in three clockwise cycles of four around the square, each cycle beginning in the east. These cycles have great importance in connection with the ordering of the Enochian Keys on the Great Table. This numbering system was also used by the angels to link the tribes with the ninety-one Princes of the Thirty Aethers. In the center of this diagram, Dee has written in Latin that this is the order of the tribes of Israel after the Diaspora, or scattering, as it exists in the year 1585 (presumably the year he drew the diagram).

These diagrams may represent New Jerusalem or the great altar of sacrifice, or both. Notice that there are three levels in each diagram, or (regarding them as altars) three steps. It is not clear in the diagrams whether the tabs containing the directions should be considered as a separate level, or placed on the same level as the first step. The altar for burnt offerings was

square and three cubits high, which may have signified three steps or levels.[5]

The Architecture of the Great Table

The Great Table as a whole reflects this imitation of the pattern of New Jerusalem. Ignore for the moment the letters written on it and consider it as the ground plan for a walled city or fortress that contains within it lesser walled compounds. Each of the long columns and rows would then represent a street. At the ends of these streets are gates. The city has three primary avenues leading into it from each of its four sides, and four lesser avenues. When the four lesser avenues are considered, each side of the Great Table has seven gates, for a total of twenty-eight; a significant number, because it is the number of the Mansions of the Moon. The Great Black Cross that runs through the center of the Table may be assumed to represent the four streams of the river of life that flows out from the throne of Christ, situated at the intersection of the cross.

There are forty-two of these avenues on the Great Table, and since each avenue has two gates, eighty-four gates in all (twenty-one gates, the number of Enochian letters, for each Watchtower). The Great Table may be considered as a whole entity which is divided into four quarters by the Black Cross running through its center. Each quarter, or Watchtower, is in some respects a smaller version of the Great Table. It also has a cross running through its center that divides it into four quarters. Each Watchtower has one main gate in each side and two lesser gates, for a total of twelve exterior gates. By the same token, each quarter of a Watchtower has a cross running through it that divides it into four parts.

Quarters of the Watchtower have only one external gate in each wall, for a total of four.

The central row of each Watchtower, called the "line of God," contains three divine names of power. Reading left to right, these names are composed of three, four and five letters each. For example, the line of God in the Watchtower that occupies the upper left corner of the Great Table contains the divine names ORO, IBAH and AOZPI. There is a direct correlation between these twelve divine names, the twelve permutations of the Hebrew name of God, IHVH, and the twelve tribes of Israel, as I will demonstrate later. It should be noted that each line of God contains a total of twelve letters, and that all four contain forty-eight letters, the number of the gates to the angelic cities.

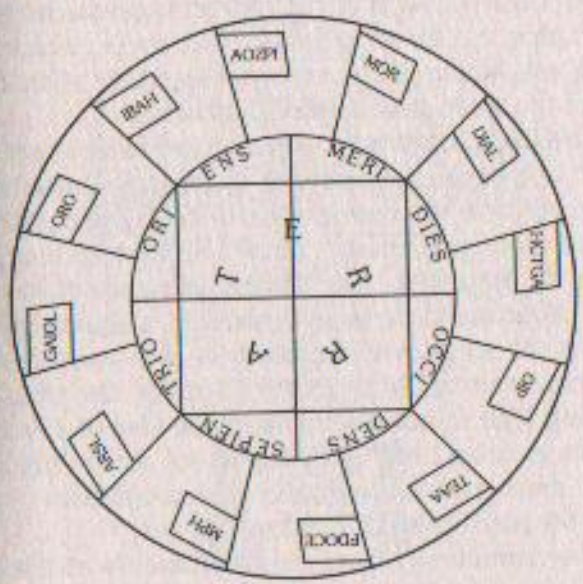
There may be an important distinction between the spirits represented by the letters in the avenues upon the Great Table, and the spirits represented by the letters contained within the sixty-four walled enclosures. I am inclined to think of the spirits whose names lie within the enclosed spaces as female, and the spirits whose names lie on the avenues, or arms of the crosses, as male, although there is no explicit evidence in Dee's diaries that this sexual division exists. The enclosed spaces call to my mind the walled-off seraglios of Eastern monarchs where their brides and concubines were kept isolated.

This diagrammatic aspect of the Great Table and the Watchtowers is almost never mentioned in descriptions of Enochian magic. Dee makes no reference to it directly in his Enochian diaries and workbooks, but it may be inferred from comments made by the angels. I do not wish to mislead you. This city architecture of the Great Table is my personal speculation, and is not an established aspect of modern Enochian magic.

The Square and the Circle

It is more certain that the Great Table is intended to be surrounded by a larger circle. The square of the Table represents our own earthly realm below the sphere of the Moon. The angels inhabit it in their manifest, earthly forms—that is, their names. The greater circle stands for the totality and unity of creation, embracing the three realms of heaven, earth and hell. The Great Table is thus the central portion of the plan of the universe, foursquare because it is manifest and imperfect.

The image of the Great Table as a square within a circle appears a number of times in the Enochian books. Perhaps the most important occurrence is a diagram in the unpublished manuscript *Liber Scientiae* that was drawn by Dee. It represents the Great Table surrounded



Order of the Twelve Enochian Banners

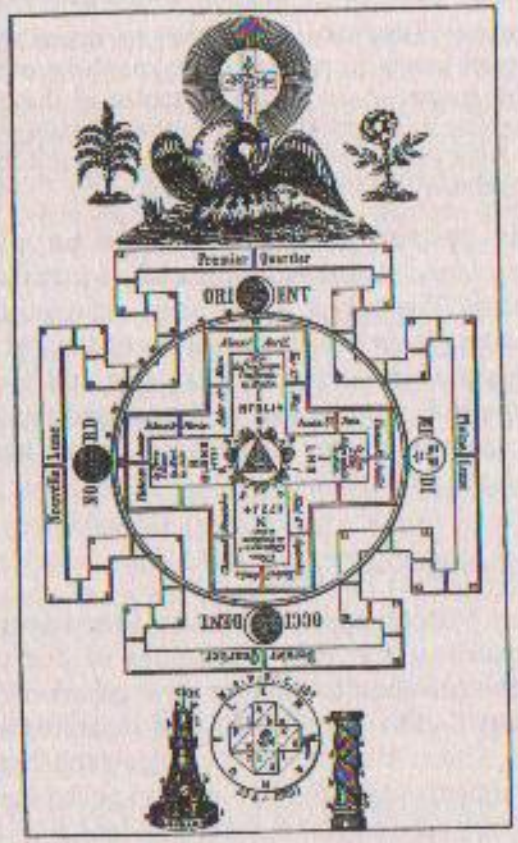
by flags bearing the twelve divine names that occur in the middle rows of its Watchtowers. This image is vitally important because it established the orientation of the quarters of the Great Table to the four directions. The upper left quadrant lies in the east, the upper right quadrant in the south, the lower right quadrant in the west, and the lower left quadrant in the north.

The square or cross surrounded by a circle also occurs on the golden medallion that shows the various elements of Kelley's Vision of the Four Watchtowers (see the next chapter). It appears in the illustration of the thirty Aethers, where the innermost of thirty concentric circles is divided into four, whereas all the other circles are divided into three. It is a part of Kelley's Vision of the Round House which (in my opinion) describes the flow of dynamic forces upon the Great Tablet. Clearly, it was of the highest importance. It is an expression of the squaring of the circle, which was, along with the making of the stone and the elixir of life, one of the three great works of alchemy.

The Great Table is a mandala, a mystical image composed of a circle and a square, or cross, that symbolizes a non-physical place accessible through meditation and transcendent awareness. Concerning Eastern mandalas, Carl Jung remarked: "The Eastern and more particularly the Lamaic mandala usually contains a square ground-plan of the stupa. We can see from the mandalas constructed in solid form that it is really the plan of a building. The square also conveys the idea of a house or temple, or of an inner walled-in space. According to the ritual, stupas must always be circumambulated to the right, because leftward movement is evil."[6]

The mandala appears most commonly in the West in the form of Hermetic or alchemical images. The

accompanying mandala of Solomon's Temple is particularly interesting, because it shows seven gates in each side, which are explicitly linked to the twenty-eight Mansions of the Moon. The inner cross, lying within the circle of the Moon, has three gates in each arm, and these are explicitly linked to the twelve months of the year. Notice that the central eye of God has seven points, which stand for the seven planets.



Solomon's Temple

The Three Levels

The Great Table has three levels or hierarchies of angels that are reflected in its structure. The first level concerns the entire Table. When this is divided into four parts by the Great Black Cross, the second level of the four Watchtowers is indicated. Similarly, when each Watchtower is divided into four parts, the third level of the sixteen lesser quarters appears. The angels tell Dee:

> For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.[7]

This description evokes the ground plan of a medieval city constructed upon a hill, a familiar sight in Dee's time. The palace of the ruler occupied the crest. Surrounding it on the sloping sides of the hill huddled the houses of the common folk. At a still lower level down the hill, a protective wall enclosed the city. The wall contained a gate, or gates, to permit travel both into and out from the city.

The Keepers of Time

The four Watchtowers, which are themselves angels, stand guard at the four extremities of our universe. They are equivalent to the four great pillars of Egyptian mythology that hold up the sky and separate Earth from heaven. These Watchtowers were established at the same moment Adam and Eve were expelled from Eden, or so testify the Enochian angels: "Adam received punishment for his offense, in that he was turned out into

the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes."[8]

There are several important points to be noticed in the quotation above. One of the most important is that because of Adam's sin of disobedience, God laid a curse upon the entire world. This curse is what we know as karma, or cause and effect. Karma exists in time. Time began the moment Adam was driven out of Paradise. At the same moment, it was necessary to establish angelic Keepers and Watchmen to ensure the continuance of the Earth in time. The Princes mentioned are presumably the aerial spirits known as the "princes of the air," who are said to be present throughout the entire world.

Access through the gates of the four Watchtowers is access outside the realm of time and karma. It is access to the angels who dwell in Paradise, and indeed to all spiritual creatures who have been barred by God's curse from walking the paths of the Earth. The high angels in the palaces and cities behind the gates of the Watchtowers have the authority to rule over the lesser spirits who inhabit the aerial terrestrial realms of our universe. By some Kabbalistic accounts, these earth-bound spirits are the offspring from the union between the fallen angels described by Enoch and mortal women.

The Ninety-One Regions of the Thirty Aethers

Among these earth-bound spirits are those that rule over the various geographical regions of the world. Each of these geographical spirits (which is identified with the

region it rules because it is the tutelary spirit or genius of that region) has its own sigil on the Great Table.

In my opinion, it was the prospect of obtaining command of these tutelary spirits of the kingdoms of the world that was the basis of John Dee's attraction to Enochian magic. Dee received this system of magic in the years just prior to the launch of the Spanish Armada against England. It was a time of exploration and colonization for his native country. This expansion of influence was threatened by the might of Spain. Dee earnestly sought control of the geographical spirits on the Great Table so that through them he could control the fates of the kings of Europe, and remove the dark cloud of foreign domination from England's horizons.

About these geographical genii the angel Nalvage states:

> There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governours, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all the Governments upon the Earth, and vary the Natures of things with the variation of every moment; Unto whom, the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God [see *Revelation* 4:5].[3]

It was no doubt in reference to the power of these spirits of nations that Casaubon makes mention in his subtitle to his book *A True and Faithful Relation*, which reads in part "Tending (had it Succeeded) to a General Alteration of most States and Kingdomes in the World."

The Powers of the Watchtowers

In addition to controlling the tutelary spirits of the nations of the Earth, the Watchtowers offer the promise

of all human knowledge, including the perfect knowledge of medicine, the arts, and the sciences. They give command of the elemental spirits of the world, movement from place to place (presumably by supernatural means), the transformation of the forms of things, and enable the discovery of hidden things, including the location of treasures and rich mines. No human secret is unknown to them.

The promise of limitless knowledge, even of an abstract kind, was alluring to Dee, who had dedicated his life to study. Later, in his private meeting with Rudolph II, Dee would confide this lifelong passion to the Emperor:

> Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree, sought to come by the best knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.[4]

Even more attractive must have been the prospect of peering into the veiled intrigues of the courts of Europe, and gaining information concerning the political plots and maneuverings of great men. As a secret agent of the English crown, his mouth must have watered at the intelligence-gathering possibilities of the Watchtowers.

Perhaps sensing this lust for forbidden knowledge, both heavenly and earthly, the angel Ave cautions Dee and Kelley about the limitations of the Watchtowers. At the same time, he cannot resist boasting of their powers:

Ave: Notwithstanding, to know the world before the waters, To be privy to the doings of men, from the waters to Christ; from Christ unto the rewarding of the wicked: The wicked doings of the flesh, or the fond and devilish imaginations of man, or to see what the blessed Kingdom shall be, and how the earth shall be dignified, purged, and made clean, is a meat too sweet for your mouths.

Dee: Curiosity is far from our intents.

Ave: But there is neither Patriarch nor Prophet sanctified, Martyr, or Confessor, King, or Governour of the people upon earth, that his name, continuance, and end, is not (like the Moon at midnight) in these Tables.

[Dee's marginal note: Ergo, these are here to be learned out.][11]

This is quite a boast. It is easy to see why Ave said to Kelley concerning lesser systems of magic, "Nay, they all played at this." Other forms of magic deal with the angels and spirits already present in our universe—the spiritual offspring that arose from sexual union between the fallen angels who taught sciences and arts to humankind and mortal women. Enochian magic holds out the promise to reach beyond the sealed gates of the four Watchtowers and gain the authority and power of the higher angels who have never fallen from grace or walked the byways of the earth. Conversely, it also allows communion with the dark angels who have been cast down into the Abyss for their sin of rebellion. The gates of the Watchtowers are the gates to both heaven and hell.

Chapter Eleven

The Vision of the Watchtowers

Drama in the Crystal

The four Watchtowers were not delivered to Kelley merely in the form of abstract letter squares, but were also presented as visionary dramas in which the crystal became the stage and the angels and lesser spirits assumed the roles of characters. The most important and complete playlet is the one I have named the Great Vision. It is remarkable for its beauty, complexity, and mystery.

The Great Vision represents the different classes of angels whose names appear on the tables of the Watchtowers and their hierarchical relationship. Because this vision is so central to Enochian magic, I have given it here in its entirety, along with my commentary.

Wednesday, June 20, 1584

Dee: It is first to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a Vision, in manner as followeth: One standing by his beds head, who patted him on the head gently, to make him the more vigilant. He seemed to be cloathed with feathers, strangely wreathed about him all over, etc.

There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then seemed out of every Castle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the East, the cloath seemed to be red, which was cast.

Out of that in the South, the cloath seemed white.

Out of that in the West, the cloath seemed green, with great knops on it.

Out of that in the North, spread, or thrown out from the gate under foot, the cloath seemed to be very black.

Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Ensign bearers.

After them six ancient men, with white beards and staves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Crosse, and about that four lesser Crosses.

These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.

[Marginal note: These Crosses seemed not to he on the ground, but in the aire in a white Cloud. The great Crosse seemed to be of a Cloud, like the Rain-bow.]

After the Crosses followed 16 white Creatures.

And after them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

Upon which Vision declared unto me, I straight way set down a Note of it; trusting in God that it did signifie good.

After noon, as E.K. sat by me, he felt on his head some strange moving: whereby he deemed that some spiritual Creature did visit him; and as we were continuing together, and I had red to E.K. some rare matter out of Ignatius' Epistles, Policarpus, and Martialis; some of the Sacrament, and some of the Crosse, a voyce answered, and said, That it is true, that the sign of the Crosse is of great force and vertue.

After this, the spiritual Creature seemed to E.K. to be very heavy on his right shoulder, as he sat by me in my study: and as E.K. considered the numbers of such as he had numbered to passe out of the four Gates (it is to wit, 1.3.6.1.5) The spiritual Creature said, the number 16 is a perfect number, consisting of 1.3.6.1.5. He said further more, God the father is a standing Pillar.

Dee: Upon which word I asked him, if I should write such matter as he was to speak. And he answered to E.K. at his right ear.

Spirit: If thou wilt.

Dee: His voyce was much like unto a man's voyce, not base, nor hollow.

Spirit: Divided with a straight line, is one and two.

Dee: What is to be divided with a straight line?

Spirit: The Pillar.[1]

This spirit identified itself as Ave, the second of the Sons of the Sons of Light, who were revealed to Dee and Kelley during the reception of the heptarchical magic. His name appears on the smaller heptagon on the Sigillum Aemeth. He declared himself to be the feathered spirit who had patted Kelley on the head in the early morning hours, and said that it was he who had delivered the vision of the Watchtowers to Kelley. Ave commented at length on Kelley's vision.

Ave: Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as a Steward doth the servants of his Lord.

I expound the Vision.

The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved, within the compasse and measure of order.

What Satan doth, they suffer; And what they wink at, he wrasteth: But when he thinketh himself most assured, then feeleth he the bit.

In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes (these names I must use for your instruction.) The seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, (Tokens of the presence of the son of God: by whom all things were made in Creation.)

Ensignes, upon the Image whereof, is death: whereon the Redemption of mankind is established, and with the which he shall come to judge the Earth.

These are the Characters, and natural marks of holinesse. Unto these, belong four Angels severally.

The 24 old men, are the 24 Seniors, that St. John remembereth.

These judge the government of the Castles, and fullfil the will of God, as it is written.

The 12 Banners are the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5.

Out of these Crosses, come the Angels of all the Aires: which presently give obedience to the will of men, when they see them.

Hereby may you subvert whole Countries without Armies: which you must, and shall do, for the glory of God.

By these you shall get the favour of all the Princes, whom you take pity of, or wish well unto.

Hereby shall you know the secret Treasures of the waters, and unknown Caves of the Earth.

And it shall be a Doctrine, for you onely, the instrument of the World.

For, the rest of your Instructions, are touching the Heavens, and the time to come: of the which, this is the last and extream knowledge.

This will I deliver unto you, (because I have yeilded you before the Lord.)

Upon Monday next, I will appear unto you: and shall be a Lesson of a few dayes.

Kelley: The will of God be done.

Dee: Amen.

Ave: In the mean season, desire you of God, such things, as are necessary for you.

He that filleth all things, and from whom all things live, and in, and through whom, they are sanctified, blesse you, and confirm you in peace.

Dee: Amen.

I beseech you, to Notifie this morning's Vision, by words: as all other holy Prophets have recorded theirs.

Ave: A Vision.

The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

The sign of Majesty, the Cloth of passage, was cast forth.

In the East, the cloth red; after the new smitten blood.

In the South, the cloth white, Lilly-colour.

In the West a cloth, the skins of many Dragons, green: garlick-bladed.

In the North, the cloth, Hair-coloured, Bilbery juyce.

The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 Angles, of the Majesty of Creation in God attended upon every one, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the *Prince [*King] gone out before: which were confirmed, every one, with ten Angels, visible in countenance: After every Crosse, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in, and about the middle of the Court, the Ensigns keep their standings,

opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult.

I, AVE, STOOD BY THE SEER:

It vanisheth.

So I leave you.[1]

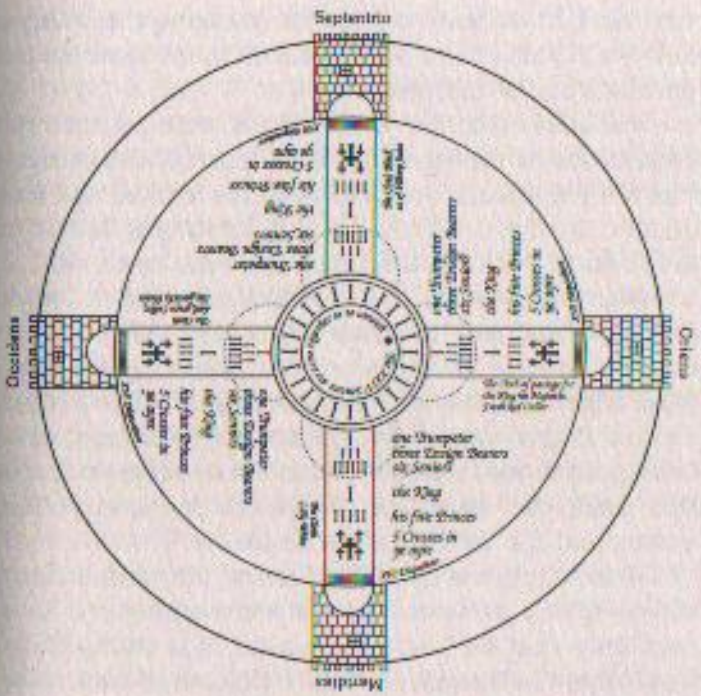
Dee thought the Great Vision so important that he had a medallion made of solid gold upon which the vision was depicted (see the illustration of the Golden Talisman, opposite). This relic has survived the centuries and is now in the keeping of the British Museum.

Analysis of the Great Vision

Kelley sees four castles standing in the four quarters of the world. Ave informs Dee that these castles, which he calls "houses," are the four angels of the Earth, who are also the four Overseers and Watchtowers—it is not uncommon in magic for a place or thing to also be a spirit.

On Dee's golden talisman, these castles are depicted as medieval stone towers each with seven battlement stones (the northern tower has eight stones), one small square window containing four panes, and a large, open semi-circular gate. The seven battlement stones stand for the traditional planets of astrology, the square window represents the letter square of the Watchtower on the Great Table, and the arch of the gate is the crescent of the Moon, through whose sphere all heavenly beings must pass on their journey to the Earth.

This symbolism was probably unconscious, which would account for the eight battlement stones on the northern tower (unless this number has some hidden significance). The four Watchtowers are depicted similarly on the medallion, with only minor variations, so Dee probably intended them to be perceived as identical.



The Golden Talisman

It should be noted that in the engraving of the medallion in Casaubon the colors of the four cloths are inverted top to bottom and left to right. The engraver shows green in the east, red in the west, black in the south and white in the north. I have restored the colors to the arrangement described in Kelley's vision. This inversion was not an error by the engraver—it also appears on the original golden medallion in the British Museum. Dee may well have had some reason for inverting the colors, and it may be the same reason the Enochian letters were inverted on the actual Table of Practice from the arrangement in Dee's manuscript drawing of the Table. However, since I

can think of no good reason for changing the colors in Kelley's vision, I have put the colors in the same relative positions on the medallion.

Ave states that the Watchtowers were placed at the extremities of the world by God "against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil." They act as a limiting influence on the chaotic works of the Devil upon the earth, and are necessary in order to preserve living creatures "within the compass and measure of order." They do not entirely exclude the influence of Satan, or prevent him from affecting the world, but check and bridle his malice to a degree that allows the orderly fulfillment of the "determinations of God." When Satan seeks to exceed that limit, the angels of the Watchtowers exert their power, and the Devil "feeleth he the bit."

From each tower, Kelley hears the simultaneous sounding of a trumpet. There is some ambiguity. Kelley says only that he hears the sound of a trumpet. Ave states that the trumpets sound thrice out of each tower, then contradicts himself a little further on and says the trumpets sound once. It may be that the trumpets sound one time, but sound three distinct notes.

Ave adds the detail that the gates open, and the "four Castles are moved," that is, show signs of movement within. Four cloths, each as wide as a tablecloth, are thrown out from the mouths of the towers toward the center, which Ave refers to as the "Court." Ave calls these the "sign of Majesty, the Cloth of passage." They are equivalent to the red carpets that are unrolled for the passage of dignitaries in our own day. The colors are important because they are linked to the four directions. The color of the east is red, that of the south is white, that of the west is green, that of the north is black.

Ave is more descriptive of these colors. The cloth of the east is the scarlet of new-spilled blood. The cloth of the south is the soft white of the lily petal. The cloth of the west is textured with the scales of a dragon and is serpent-green. The cloth of the north is the color of very dark human hair, or of bilberry juice (a deep blue-black berry that grows in England).

From each open gate a Trumpeter walks along the carpet toward the center court. The trumpets are of a very strange shape, with six bells. Ave describes them as a "Pyramis, six cones, wreathed." Kelley says that they are "of strange form, wreathed, and growing bigger and bigger toward the end." This would seem to mean that viewed from the front the six branching bells of each trumpet spread in the shape of a triangle. They were probably wreathed with flowers.

The beings who proceed out of each Watchtower after its Trumpeter are the angels ruling in that quarter of the Earth.

The three Ensign Bearers carry upon their flags the divine names that are written on the middle rows of the Watchtowers of the Great Table. The first flag bears a name of three letters, the second of four letters, the last of five letters, for a total of twelve. Ave calls these twelve ensigns (three from each tower) "the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5." These names have a direct correspondence with the twelve overt permutations of the Hebrew name of God, IHVH, which is known as the Tetragrammaton because it contains four letters.

After the twelve ensigns bearing the names of God come twenty-four Seniors who walk six abreast from each gate. Ave says of these old men that they are "the 24

Seniors, that St. John remembreth." St. John the Divine was the supposed author of the New Testament book *Revelation*. The reference is to *Revelation* 4:4—"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The Seniors are the lords of the hours of the day. They establish and regulate linear time: the time-space continuum that we are familiar with as incarnated souls.

Ave explains: "These judge the government of the Castles, and fullfil the will of God, as it is written." The "government of the Castles" is what is known in the East as karma. Cause and effect is a function of time. Without time, karma would cease, and chaos would reign. There would be no divine law, no cosmic justice, no rational order. Satan (or Coronzon as the Enochian angels call him') seeks to overthrow the regulation of the Seniors, but is held in check by the four Overseers.

Behind each rank of six Seniors walks a richly robed King. Five Princes who serve him carry the hem of his long train. They are guardant, meaning that they walk with their faces turned toward Kelley. Of the King, Ave says: "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Twice, Ave calls the King of each Watchtower a Prince, causing Dee to write a correction in the margin of his manuscript (indicated with asterisks on page 159). The name of each King appears in its corresponding Watchtower on the Great Table, written in the form of a spiral about the intersection of the great cross of that Watchtower.

Connected with each King, and the Watchtower of which he is the animate expression, is a seal composed of four characters. Ave calls these "the authorities of these Houses" and says that they were "confirmed in

the beginning of the World." About the four characters connected with each, he states that they are "Tokens of the presence of the son of God: by whom all things were made in Creation."

It is not clear what is meant here, unless it is the four graphic seals that were subsequently linked by the angels to the four Watchtowers on the Great Table. Three of these have four divisions, but one does not. The reference to four parts may be to the four letters of Tetragrammaton. At least, this is how this passage was interpreted by the founders of the Golden Dawn, who assigned the letters of Tetragrammaton in a complex relationship to the different parts of the Watchtowers on the Great Table.

After the Princes, a large cross with four lesser crosses in its quarters emerges from each tower. These seem to Kelley to float in the sky on white clouds, with each cross shimmering like a rainbow of many colors. Their pattern is reflected in the Watchtowers on the Great Table—each Watchtower has a large cross dividing it into four quarters, and a smaller cross in each quarter. On the smaller crosses, Kelley reports ten male faces. Ave refers to these as "ten Angels, visible in countenance." The lesser crosses on the Watchtowers of the Great Table each contain ten letters. Each letter is the name of one of these angels, who, as Ave says, bear "the witness of the Covenant of God."

Following the cloud with its five crosses, sixteen "white Creatures" issue from the gate of each Watchtower. Ave calls these "angels, dispositors of the will of those, that govern the Castles." The names of these angels occur in the lesser quarters of each Watchtower on the Great Table.

Finally, an "infinite number" of lesser angels issue forth and arrange themselves in a large circle, standing

close to the towers. The wording of Kelley's vision suggests that they come out of the gates after the sixteen Dispositors, but Ave indicates that this multitude is made up of the angels of the thirty Airs, or Aethers, and that they come out from the rainbow crosses. These angels "presently give obedience to the will of men, when they see them." This is extremely important, because it explains why Enochian magic can only be worked with "visible apparition." The obedience of the angels of the Aethers to the magician requires that the magician see the angels in the crystal, or by some similar means.

This echoes the Irish folk tale that a leprechaun can only be commanded by a human being to reveal his treasure while he is held captive. Once he slips beyond the reach of his captor, he regains his freedom. Similarly, the jinn imprisoned by Solomon in brass bottles could be compelled to grant wishes to the persons who discovered them. These tales express a fundamental principle of spirit magic. To be controlled, a spirit must be embodied in some form. This form may be an image or a name. The manifest form of the spirit acts as a kind of psychic bottle that constrains the spirit and binds it to the human mind that conceives the form.

The Ensign Bearers stop at the ends of their ground cloths and maintain their ranks opposite their respective gates. The twenty-four Seniors approach each other in the middle of the Court, while the rest stand waiting in their places. The Seniors form a ring facing inward and seem to hold a consultation with each other. That is the end of Kelley's vision.

Ave points out to Kelley the importance of the numbers of each rank in this procession (1 + 3 + 6 + 1 + 5 = 16). This is the number of the Dispositors, or Disposers—those who arrange and set in right order the

things of the manifest world, and who ensure that everything happens in its proper season and due sequence.

The communication between Dee and Ave following the initial description of Kelley's vision seems enigmatic, but is really quite simple. Ave merely points out to Dee that the vertical pillar of the central cross on each Watchtower of the Great Table will contain two columns of letters, and therefore it may either be regarded as one pillar, or two if the columns of letters are divided. At this point Dee has not received the Great Table, so the directions mean nothing to him.

CHAPTER TWELVE

The Transmission of the Great Table

THE TABLE OF THE EARTH

As he had promised during his exposition of the Great Vision, the angel Ave appeared to Kelley on the following Monday (June 25, 1584) and delivered the letter squares of the Watchtowers that compose the quadrants of the Great Table. These were presented in the form of visual images within the crystal.

First, Kelley saw the interior of the stone obscured by a white curtain. The curtain was then withdrawn and discarded in a heap in the background to reveal a standing figure in a white smock with a white circlet around his head. Although Kelley did not recognize the angel, Dee knew him to be Ave because the angel had promised to appear on Monday. As Kelley watched, fire consumed the angel to ashes. From the ashes he rose up renewed and brighter than before, saying: "So doth the glory of God comfort the just, and they rise again with a threefold glorie."[1]

The angel extended his hands and seemed to spread or part the air in front of him. A square table appeared before the angel. This table represented the Great Table of the Watchtowers. Dee wrote in the margin of his manuscript "The Table of the Earth." This is also true, since the Great Table applies to the earthly (manifest) realm.

From the table Ave removed a black "Carpet" or cloth. From Kelley's earlier vision of the Watchtowers, we know that this corresponds to the north. Beneath the black cloth was a green cloth, which the angel next removed. The green cloth stands for the west. Beneath the green cloth was a white cloth, representing the south. After Ave pulled off the white cloth, a red cloth was revealed, corresponding with the east. The removal of the red cloth revealed the tabletop itself, which to Kelley appeared to be made of "earth, as Potter's Clay, very raw earth." The table was square, with four legs made of clay or earth. Two of the legs touched the ground, but two did not.

It should be noted that the removal of the different colored cloths symbolically traced a complete circle around the world counterclockwise. This is the direction of motion (as Carl Jung observed) from the conscious mind to the unconscious.[1] The motion is from the circumference in to the center, which is symbolized by the bare clay top of the table. It is the ground of creation and the clay of Adam. The direction of travel around the compass is opposite to that which usually occurs in the Enochian manuscripts, but this is because Ave is traveling from the outward manifest world of Dee and Kelley into the secret center of the Earth, where all mysteries lie concealed.

Why the table should have two legs that touch the ground and two that do not is puzzling. Perhaps it refers to the four elements, two of which (Fire and Air) are light and rise up, and two of which (Water, Earth) are heavy and fall down. However, this is only speculation.

The First Seal

On the upper-left corner of the table (the far left from Kelley's point of view) appeared the figure of a T with four bright beams of clear light rising from its top. This is the seal of the Watchtower of the east. The direction is not given, but we know it must be the eastern quarter of the table because it is the first revealed, and the east is the first quarter in Enochian magic. Ave, as he reveals the seals and after them the Watchtowers themselves, is now progressing from the center outward to the circumference.

To make doubly certain that Kelley noticed the position of this seal on the table, Ave pointed at the T with the four beams, saying:

> *Ave:* That part of the Table of the earth of those that govern the earth: that is are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which signifie the four powers of God principal in earth, etc.
>
> *A voice:* Move not, for the place is holy, and become holy.
>
> *Ave:* I said not so, he said it, that beareth witnesse of himself. Unto this, obey the other three Angels of the Table.[2]

The "Seal of the living God" is the Sigillum Aemeth. "Tau with the four" indicates the capital letter T with the small number 4 written above it that is at the top of the outer ring of letters on the Sigillum Aemeth. This ring consists of forty letters, which are to be understood as four groups of ten. Tau is the Greek name for T. In Casaubon the last letter "u" in Tau is inverted (which often happened in old books) so that the text reads "Tan with the four," an obvious absurdity that has undoubtedly confused many students of Enochian magic.

The seven angels that "govern the earth" mentioned by Ave are the seven angels whose names appear in the larger hexagon on the Sigillum Aemeth (ZlIRHia, etc.). These curious names are extracted from a magic square composed of the seven more common names for the angels of the seven planets (Zaphkiel, etc.). These latter are "the seven that stand before God" (see *Revelation* 4:5).

The common names for the angels of the planets are written down continuously in columns from left to right to form a letter square, and the uncommon Enochian names are extracted by reading the rows across the square from left to right. You will remember this square from the earlier examination of the Sigillum Aemeth. It was revealed on March 20, 1582, and is recorded in the second book of Dee's *Liber Mysteriorum:*

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

The voice that spoke and commanded Dee and Kelley not to move was the voice of the King of the Watchtower of the east, which the T with the four beams represents. Ave cautioned the men to also remain still while receiving the seals of the other three Watchtowers.

The Second Seal

On the upper right corner of the table (the far right from Kelley's perspective) appeared a cross which Kelley described as "like an Alphabet Crosse." This symbol, because it is the second to appear, relates to the Watchtower of the south and reveals the placement of that Watchtower on the Great Table. Kelley remarks: "This Crosse, and the other T do seem to lye upon the Table, in a dim dunnish, or a sky colour. All the Table over seemeth to be scribled and rased with new lines."

> *Ave:* The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, which stand before the presence of God in the last place, without a Letter, or number, but figured by a Crosse.
>
> It is expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of Michael and Gabriel.
>
> *Dee:* I remember, there is an Alphabetary Crosse.[4]

This is a clear reference to the small cross that marks the empty final square in the table of the seven planetary angels.

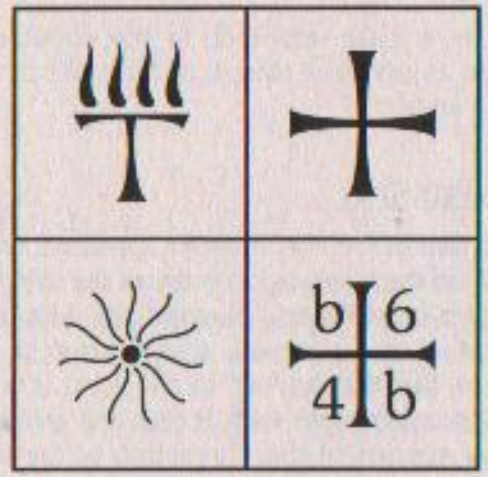
The Third Seal

The third seal of the Watchtowers appeared, as might be expected, on the lower-right corner of the table (the near right corner from Kelley's perspective). Moving around the points of the compass, this quarter of the table belongs to the Watchtower of the west. On it Kelley observed another cross with letters and numbers in its angles, as appears in the illustration of the four seals. The angel Ave makes the cryptic comment, "It is in that

Table, which consisteth of 4 and 8." This refers to the fifth Ensign of Creation, one of the tin tablets to be placed on the Table of Practice during scrying. This Ensign, which is connected with Mercury on the Tabula Angelorum Bonorum 49, consists of four rows and eight columns. The seal of the Watchtower of the west occupies the second square in the bottom row on this Ensign.

The Fourth Seal

Finally, on the lower left corner of the table of earth (the near left corner from Kelley's perspective), Kelley saw "a little round smoke, as big as a pin's head." This quarter of the table is related to the Watchtower of the north, which is the final point of the compass, moving clockwise around the Earth beginning in the east. The seal of the north is usually represented as a point or tiny circle with lines radiating from it.



Original Four Seals of the Watchtowers

In my judgment, the way these seals were revealed establishes the correct placement of the Watchtowers on the Great Table, and the relationship between the seals and the Watchtowers. Dee never recognized that the table of earth was intended by the angels to represent the Great Table, or that the order in which the seals were placed was to be followed in placing the Watchtowers themselves. Consequently, he remained in doubt about the positions of the Watchtowers on the Great Table for the rest of his life.

"God His Spiritual Creatures"

After the fourth seal was revealed, the crystal was obscured by a mist and Kelley heard "a great voyce of thumbling and rumbling" in the showstone. This cleared to reveal an infinite number of bright wormlike things going up and down in the air. Higher than these he saw a cloud of little black specks. They also floated up and down, and sometimes mingled with the worms.

Ave then delivered the monologue on Enoch that I have already quoted in Chapter One ("The Lord appeared unto Enoch," etc.). This is significant because its placement here links the Watchtowers strongly with the wisdom of Enoch, and indicates how central they are to Enochian magic. The Watchtowers are the very heart of the doctrine delivered by the angels.

Dark smoke boiled up from the table of earth, leaving behind it a golden slime. The worms and motes in the air touched down on the surface and ascended up again. Ave took the smoke and "tied it up," saying "I tie her not up from all men, but from the good." Another dark cloud covered everything. This cleared to reveal a grid. Ave told Kelley to note the number, and Kelley

informed Dee that he counted thirteen columns and twelve rows. Apparently Kelley was viewing this grid at a right angle, because the grid of each Watchtower has twelve columns and thirteen rows.

Within the squares of the grid appeared characters or sigils. Ave remarked to Kelley, "They be the true Images of God his spiritual Creatures." He ordered Kelley to write down what he saw. Kelley protested that he could not. Dee urged Kelley to try his best. Kelley struggled along for a time, then "fire flashed in his face, and shortly after he said, I perceive they be easie to make, so that I tell the squares, by which the lines do passe, and draw from middle prick to middle prick." He finished drawing the sigils on the grid of the first Watchtower, then proceeded to fill in the grids of the other quarters of the Great Table.

These sigils are not illustrated in Casaubon, but it is obvious that they were the sigils of the ninety-one geographical spirits of the 30 Aethers (see Chapter Fifteen). It is interesting to note that the sigils of the genii of the parts of the Earth were conveyed by the angels before the actual Watchtowers themselves. It would therefore have been impossible for Kelley to consciously connect the graphic sigils with the letters of the spirit names upon which they are based.

The Four Watchtowers

Again the stone grew dark. Ave ordered Dee and Kelley to rest for an hour. No doubt the strain of concentration had been almost unendurable, particularly for Kelley. When the men resumed the scrying session, Ave immediately began to deliver the letters of the Watchtower of the east:

Ave: In the name of God, be diligent, and move not for the place is holy.

Take the first square: write from the left hand toward the right, you shall write small letters and great.

Say what you see [to E.K.]

Kelley: r Z i l a f A u t l p a

Dee: I finde here one square among these Characters that hath nothing in it.

Ave: It must be filled.

Kelley: a r d Z a i d p a L a m[5]

Dee had not yet realized that the grid first seen by Kelley was tipped on its side, and had to be rotated a quarter turn. He was trying to insert the twelve letters of the first row into one of the columns, which have thirteen squares. It did not take him long to understand his error. Some of the letters in the Watchtowers are capitals because they begin the names of the ninety-one spirits of the regions of the Earth, which correspond with the sigils previously drawn on the grids (at a right angle, apparently!) by Kelley.

A few of the letters are mirror inverted left to right. These indicate that the names of the geographical genii that contain them may be written forward or backward. When written backward, they are the names of evil spirits, but when written forward, of good spirits.

Kelley scried the Watchtowers in the following order. Using their middle "lines of God" as identifiers, they are: 1) ORO, IBAH, AOZPI; 2) MOR, DIAL, HCTGA; 3) OIP, TEAA, PDOCE; 4) MPH, ARSL, GAIOL. After delivering the Watchtowers, Ave commented on the significance of the middle line and the pillar of God in each Watchtower.

Ave: Thou hast in the middle line o r o i b A h a o z p i. There are 6 lines above, and six below. That line is called

linea Spiritus Sancti: and out of that line cometh the three names of God, from the East gate, being 3, 4, and 5 letters, which were the armes of the Ensignes that were spoken of before. Oro, ibah, aozpi, I said before, that God the Father a mighty pillar divided with a right line.

The Father himself, without the line.

The Father and Son by addition of the line.

These two lines beginning: f A
i d
a r
etc.

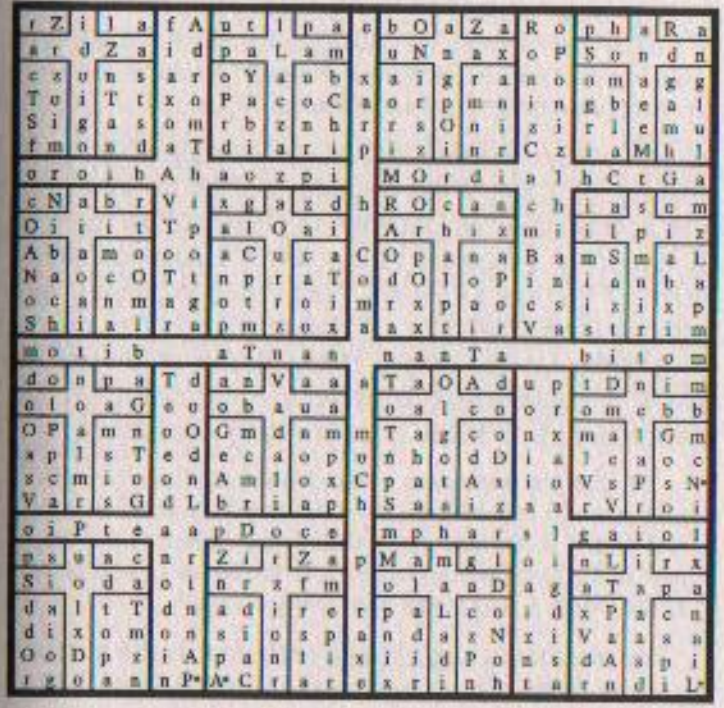
That is the great Crosse that came out of the East gate.[4]

The meaning is that the double vertical pillar that forms the center of each Watchtower and crosses the middle row of the Holy Ghost at a right angle signifies God the Father when double, but Father and Son when the two columns are separated by a vertical line. It is not clear in Casaubon which column of the Great Cross belongs to the Father and which to the Son. However, the left column is the column of mercy, which suggest that it belongs to the Son, whereas the right column is the column of judgment, suggesting that it belongs to the Father.

Dee had no problem correctly placing the first Watchtower in the upper left quarter of the Great Table, and linking it with the east. He correctly placed the second Watchtower in the upper-right corner of the Great Table, which is associated with the south. However, for some reason he inverted the third and fourth Watchtowers. He was going to place them correctly. He noted beside the fourth Watchtower, "This is the Table that had the little round smoke," which would have enabled him to place it in the lower left quarter. But immediately below he wrote a second note, saying, "No, it was the Table before."

The result is that on the first version of the Great Table, which is known as the Original Table, Dee has (in

my opinion) inverted the third and fourth Watchtowers. The seals of the Watchtowers are placed correctly at the corners of the Original Table, as they were revealed by Ave. The four inverted capital letters are indicated by asterisks. It is not immediately obvious that the capital A in the bottom row of the OIP, TEAA, PDOCE Watchtower is inverted; however, Dee has drawn the A with a hook on its right leg, and written in the margin "A is arsward."



The Original Great Table of the Watchtowers

Dee numbered the Watchtowers on the Great Table in the order of their initial transmission, in two rows from left to right: 1. Upper left: ORO, etc.; 2. Upper right: MOR, etc.; 3. Lower left: OIP, etc.; 4. Lower right: MPH, etc. He was obviously uncomfortable about inverting the bottom two Watchtowers from their natural places on the points of the compass. Several times he asked the angels for confirmation.

> *Ave:* Now, what is that, that is hard to you?
> *Dee:* First, whether the Table (for the middle Crosse of uniting the four principal parts) be made perfect or no.
> *Ave:* Thou hast found out the truth of it.[7]

There is no question that this numbering of the quadrants on the Great Table was intended by the angels, at least at this stage. On January 14, 1585, Kelley received an extremely important vision which I have called the Vision of the Round House. This vision expresses, in a pictorial form, the flow of elemental energies on the Great Table. At the outset of the Vision of the Round House, the relationship between the four directions and the numbering of the quarters is clearly established.

> On that place standeth a round House, it hath four corners [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps:[8]

The number of steps before each door is the numbering of the related quadrants on the Original Great Table.

However, accepting that this numbering of the quadrants of the Great Table is correct, it does not follow that the placement of the two lower Watchtowers on those quadrants is also correct. The seals of the Watchtowers are revealed in a circle around the points

of the compass, east, south, west and north. Each class of angels also unfolds in a complete clockwise circle around the Great Table. In my opinion (and it is only that), the Watchtowers should be placed in a complete clockwise circle beginning in the east in the order in which they were first revealed.

The Tablet of Union

After instructing Dee in some of the uses of the names on the Watchtowers, Ave delivered what is commonly called the Tablet of Union, because its letters appear on the central Black Cross of the Great Table. This Tablet is formed by combining the letters in the names of the three geographical spirits of the tenth Aether, ZAX: Lexarph, Comanan and Tabitom. These are written continuously left to right into the rows of a square with four rows and five columns. The initial L in the first name is omitted. Ave instructed Dee to "Look out Lexarph, with the two other that follow him, among the names of the Earth the three last: Lexarph, Comanan, Tabitom."[9]

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

Tablet of Union

These names for the spirits of the tenth Aether had been revealed by the angel Mapsama to Kelley more than a month earlier, on May 21, 1584, along with the names of the other spirits of the first fourteen Aethers.[10] Concerning the placing of the names of the Tablet of

Union on the Black Cross, Ave instructed Dee: "Set them down without the first Table: That shall make the crosse that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left."[11]

The meaning is that the letters in the first two rows of the Tablet of Union are written on the column of the Black Cross twice, with each set of letters progressing from the top and the bottom towards the middle so that the two sets of ten letters are reflected around the center. This type of reflection is known as a lake reflection. The letters of the last two rows of the Tablet are written on the beam of the Black Cross twice, with each set progressing from the center toward the edges so that the two sets are reflected around the center. This kind of reflection is known as a mirror reflection.

The Uses of the Great Table

After delivering the four Watchtowers to Dee and Kelley, Ave explicitly set out the uses to which the Great Table may be put.

Ave: Now to the purpose: Rest, for the place is holy. First, generally what this Table containeth.

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire, which is the secret life of all things.
4. The knowledge, finding and use of Metals; the vertues of them; the congelations and vertues of Stones -- They are all of one matter.

5. The Conjoyning and knitting together of Natures. The destruction of Nature, and of things that may perish.
6. Moving from place to place [as, into this Country, or that Country at pleasure.]
7. The knowledge of all crafts Mechanical.
8. Transmutatio formalis, sed non essentialis [transmutation of forms, but not of essences].

[Dee's marginal note: The ninth Chapter may be added, and is of the secrets of men knowing; whereof there is a peculiar Table.][12]

The functions of the Great Table are set forth in greater detail in Dee's manuscript *Liber Scientiae* and will be examined in the next chapter, along with the extraction and use of the angelic names.

The Reformed Great Table of Raphael

On April 20, 1587, almost three years following the initial reception of the Watchtowers, the angel Raphael communicated a corrected version of the Great Table to Kelley. At that point, Kelley was disillusioned with the angels and wanted nothing more to do with them, but Raphael was persistent.

Dee: E.K. had this day divers apparitions unto him in his own Chamber, and instructions in divers matters which he regarded not, but remained still in his purpose of utterly discrediting those Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that said unto him.

Raphael: Joyn Enoch his Tables.

Give every place his running number.

Kelley: What mean you by places?

Raphael: The squares. Which done, refer every letter in the Table to his number, and so read what I will, for this is the last time I will admonish you.

Kelley: A man standeth in the Air in a fiery Globe of my heighth, accompanied with some hundred of Puppets: on the one side of him standeth a woman, and about her are four Clouds all white.

The man upon a white Triangle shewed these Numbers with spaces, as you see following [here follows a large numerical table, which I have omitted].

Dee: Note: When E.K. had shewed me this Note, I by and by brought forth my book of Enoch his Tables, and found the four letters r T b d to be the four first letters of the four principal squares standing about the black Cross: and that here they were to be placed otherwise than as I had set them. And in the first placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themselves.

Secondly, I found out the 4 Characters; saving they were inverted somewhat, and one of them closed: whereof I found none like, but very near. These Characters were of every square one.

Thirdly, I did take these numbers contained between the lines (some more and some fewer) to be words to be gathered out of the Table of letters: so many words as were distinct companies of numbers; it is to wit, 41.

Hereupon we began to number the squares wherein the letters stood in Enoch's Tables as I had them, but we could not exactly finde the words, but somewhat near. Hereupon being tired, and desirous to know the sense of that Cypher, we left off till after supper, and then we assayed again: but we could not bolt it out, thought we knew very near what was to be done by the instruction of a spiritual Voice, now and then helping us toward the practise.

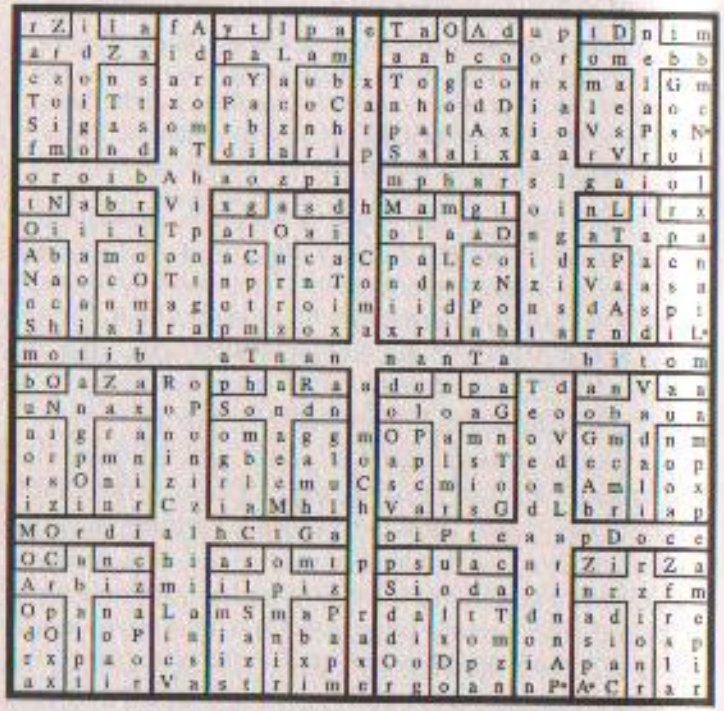
At length, E.K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing [here is printed in rough form the amended Great Table of Raphael].

Raphael: The black Cross is right, and needeth no mending. But thus much I do, to let thee understand, that thou mayest consider thy self to be a man: And beneath this understanding, unless thou submit all into the hands of God, for his sake; who else leaving you, all naked, provideth in his creatures to his own glory.... I Raphael, counsel you to make a Covenant with the Highest, and to esteem his wings more then your own lives.[11]

The Reformed Great Table of Raphael, which I give here in its corrected form (see page 186), is the arrangement of the Watchtowers most often used in modern magic. The ordering of the Watchtowers on the Reformed Table was adopted by the Golden Dawn, and after the diaspora of the members of this Hermetic Order, was spread throughout English-speaking countries.

As you can see, Raphael does not allocate the Watchtowers around the quarters of the Reformed Table in the order of their initial reception any more than Dee did in the Original Table. He places the first received Watchtower (ORO, IBAH, AOZPI) on the east quarter of the Table, which is the upper left. However, he puts the fourth received Watchtower (MPH, ARSL, GAIOL) on the south quarter, the upper right. The third received Watchtower (OIP, TEAA, PDOCE) he puts on the west quarter of the Table, the lower right, but places the second received Watchtower (MOR, DIAL, HCTGA) on the north quarter of the Table, the lower left.

You must decide for yourself which version of the Great Table to use. In my opinion, neither the Original Table of Dee nor the Reformed Table of Raphael is correct in its placement of the Watchtowers on the quarters. This conviction led me to create yet a third version (see Chapter Ten), which I have named the Restored Great Table, because it restores the Watchtowers to their original sequence around the Earth. The Watchtowers are placed upon the Table in a clockwise circle beginning



The Reformed Great Table of Raphael

with the upper left quarter (east—ORO, IBAH, AOZPI), then the upper right (south—MOR, DIAL, HCTGA), then the lower right (west—OIP, TEAA, PDOCE), then the lower left (north—MPH, ARSL, GAIOL).

In this Restored Great Table, the numbering of the quadrants (as assigned to them in the Vision of the Round House) remains unchanged, but the numbers attached to the Watchtowers that occupy the two lower quadrants become inverted. The fourth Watchtower delivered by the angels (MPH, ARSL, GAIOL) is placed in the northern quadrant, which bears the number

three, and the third Watchtower delivered by the angels (OIP, TEAA, PDOCE) is placed in the western quadrant, which bears the number four.

I suspect that the main reason Raphael felt compelled to deliver the Reformed Great Table to Kelley was to correct the placement of the last two Watchtowers, and that Kelley somehow got the instructions of the angel mixed up. Raphael also corrected many of the individual letters in the Watchtowers. I have adopted these letter corrections in my own Restored Great Table.

CHAPTER THIRTEEN

The Angels of the Watchtowers

"EAST AND WEST, IN RESPECT OF YOUR POLES"

Each Watchtower has distinct classes of spirits that are arranged in a hierarchy of descending authority. The structure of the hierarchy and the functions of its parts are the same for all four Watchtowers. However, those angels whose names are on the Watchtower of the East only act in the east, while those whose names are on the Watchtower of the West only act in the west, and so on.

There is some ambiguity over just where the four parts of the Earth are to be reckoned. Dee quite reasonably asked whether this meant the four directions in relation to the magician, regardless of where he might be standing, or the four regions of the Earth. Ave replied, in a somewhat ambiguous fashion, that it meant the four directions with respect to the poles of the Earth.

> *Ave:* The 24 Seniors are all of one Office: But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest.
>
> *Dee:* Do you mean the estate, in respect of any place we shall be in, or in respect of any earthly place, accounted alwayes the East part of the world, wheresoever we be?

Ave: The East and West, in respect of your Poles. What will you else of me?[1]

It is not clear from Ave's statement which system the angel intended. Dee's first suggestion, that east should be reckoned from the location of the magician, is a much more workable solution than to try to divide up the nations of the world. To decide whether a particular place lies in the east, south, west or north is by no means an easy task. Obviously, Sweden is in the north, but is England in the north or the west? Is Russia north or east? What about South America? Or Hawaii? Or Morocco? The only certain location is Jerusalem, which was considered to be the center, or navel, of the Earth.

For the sake of simplicity, I suggest that the four directions of the world be related to the place where the Enochian magic is being worked, when the effect is to take place away from the place of working. That is to say, if the magician works a ritual in London that is to take place in Paris, he or she should use the spirits of the eastern Watchtower. Only if the magic is to take effect in the same place as the working of the ritual should the four regions of the Earth be considered. For example, if the magician works a ritual in London that is to take place in the same part of London, without a specific geographical focus, the angels of the western Watchtower would be employed (since England was, in classical times, considered part of the west).

The accompanying table (opposite) shows a Watchtower with the offices of the angels whose names are found on its quarters. It should be noted that the quarters of the Watchtowers are numbered the same way the Watchtowers themselves are numbered on the Great Table.

East 1.	South 2.
Dispositors: Knitting Together	**Dispositors:** Transportation
Good Angels: Teach Medicine and Heal the Sick	**Good Angels:** Precious Metals and Jewels
Evil Angels: Cause Sickness and Death	**Evil Angels:** Counterfeiting and Gambling
North 3.	**West 4.**
Dispositors: Arts and Crafts	**Dispositors:** Secrets of Men
Good Angels: Transformations of Form, not Essence	**Good Angels:** Knowledge of All Elemental Spirits
Evil Angels: Illusions and Deceptions	**Evil Angels:** Evil and Base Uses of Elementals

Offices of the Angels on Any Watchtower

The Angelic Hierarchy

The angels on the Watchtowers are those described in an emblematic way in Kelley's Great Vision. The Watchtowers also contain the names of evil spirits not mentioned in Kelley's vision. The Watchtower of the East will be used as an example, but the same classes of angels and spirits are to be found in the same places on all four Watchtowers, and the office or function of each class of angel is similar on all the Watchtowers.

The Kings

The King is the angel that Ave describes as the Overseer and Watchtower. This suggests that the King and the Watchtower are, to some extent, synonymous. Ave also

says, "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Kelley describes the King as "a comely man, very much Apparel on his back, his Robe having a long train." It is the function of the King to summon the six Seniors for judgments.

The name of the King of the Watchtower of the East is either Bataiva when the King evokes the Seniors for an act of mercy, or Bataivh when the King evokes the Seniors for an act of severe judgment. Ave says, "Thou hast Bataiva or Bataivh. You must take but one of them, either the [final] A or the h. A, *comiter*, and h *in extremis Judiciis*."[1] It is a letter taken from the left column of letters on the double pillar of God in each Watchtower (presumably the column of the Son) that makes the King merciful, and a letter taken from the right pillar (presumably the column of the Father) that makes the King severe.

The name of each King is written in a clockwise spiral around the double intersection of the Great Cross on each Watchtower, beginning with the fifth letter in the line of the Holy Ghost or Spirit. The last letter in the name of the King of the east is either the A or h in the two squares that form the center of the Cross. The letters of the name Bataiva are highlighted in the accompanying diagram, which shows the center of the Watchtower of the East.

a	s	o	m	r	b
n	d	a	T	d	i
i	b	A	h	a	o
b	r	V	i	x	g
i	t	T	p	a	l

The only deviation from this pattern occurs on the OIP, TEAA, PDOCE Watchtower, which is the Watchtower of the North on the Original Table, but the Watchtower of the West on the Reformed Table of Raphael and also on my own Restored Table (remember, the quarters of the east, south, west and north do not shift on the Great Table even when the Watchtowers themselves are moved). On the OIP, TEAA, PDOCE Watchtower the letter "a" occurs twice in the intersection of the Great Cross. Dee has distinguished between the King of mercy (Eldprna) and the King of severity (Edlprna) by interchanging the second and third letters in the name of the King to indicate mercy.

The eight names of the Kings on the Original Great Table of the Watchtowers are as follows:

EAST:	Bataiva (mercy) Bataivh (severity)	SOUTH:	Iczhhca (mercy) Iczhhcl (severity)
NORTH:	Eldprna (mercy) Edlprna (severity)	WEST:	Raagios (mercy) Raagiol (severity)

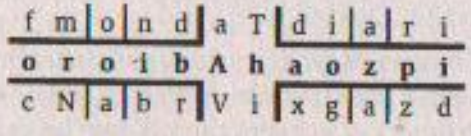
The Banner Names of God

The three names of God on the line of the Holy Ghost ("linea Spiritus Sancti") are those that were written on the three banners or ensigns carried out the gate of each Watchtower in Kelley's Great Vision. Ave called these the "names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, 5." It is significant that there are twelve letters in the three names, and twelve names in all. This links the banner names with the twelve permutations of Tetragrammaton: a vital part of Hebrew occultism that both Dee and Kelley were familiar with from their studies.

The three banner names may be regarded as the divine authority of the King of the Watchtower, who is sometimes referred to by the angels as a prince to distinguish him from the One King, Christ. The four Kings of the Watchtowers carry out the edict of God the Son and God the Father. These two aspects of God are of one purpose, as is indicated by the pillar on the Great Cross, which is both the pillar of the Father when undivided, but also the pillar of Father and Son when divided with a line down the middle.

It is under these banners that Bataiva rules the east, Iczhhca rules the south, Raagios rules the west, and Eldprna rules the north (on the Original Table). Dee employs these twelve names in the opening "Fundamental Obesience" to God that comes before all his invocations in his personal Book of Spirits, which is recorded in his manuscript *Liber Scientiae*.[3]

The three names of God are extracted by reading across the line of Spirit from left to right. The diagram below shows the central part of the Watchtower of the East with the names of God in boldfaced type.



The twelve banner names of God on the Original Great Table of the Watchtowers are as follows:

EAST: Oro, Ibah, Aozpi SOUTH: Mor, Dial, Hctga

NORTH: Oip, Teaa, Pdoce WEST: Mph, Arsl, Gaiol

The Seniors

The Seniors of each Watchtower are described by Kelley as "six ancient men, with white beards and staves in their hands." Ave explicitly says of the twenty-four Seniors that they are "the 24 Seniors, that St. John remembreth." Therefore their description in the fourth chapter of *Revelation* applies: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Later, the elders arise from their seats and fall down upon their knees before the throne of Christ and "cast their crowns before the throne."

The Seniors (or Senators as they are also called by Ave) are the only group of angels in the Great Vision that perform two actions. They walk out of each gate in a single rank, six abreast, in company with all the other angels who surround the King. But when they reach the center of the four Watchtowers (called the "Court" by Ave, who is making a pun on the legal court of judgment), they go to the middle and form a ring. Although nothing is described in the middle of the court, this would be the location of the throne of Christ, which is always situated in the center of everything. Ave says: "They seem to consult."

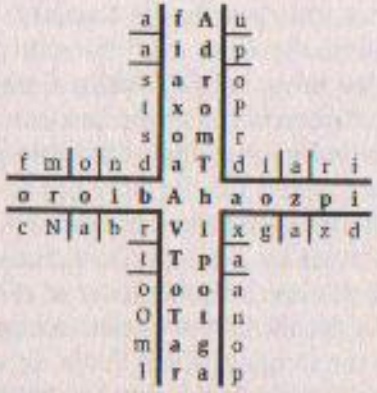
In describing the manner of extracting the names of the Seniors to Dee, Ave says: "Now for your six Seniors: whose judgment is of God the Father, the Son, and the Holy Ghost."[4] The act of judicial judgement is clearly central to the role of the Seniors. The Seniors represent the twenty-four hours of the day, and thus time. They sit in judgment over the actions of the human race, which occur in time. As I have shown in my book

Tetragrammaton, the Enochian angels conceived of the Seniors as being seated around the throne of God in two rings of twelve chairs each, one ring directly above the other.[5] Each ring was in two crescents of six chairs. This is indicated quite clearly in a vision Kelley experienced on January 13, 1584:

> Now I see all those men, whose feet I saw before: And there sitteth One in a Judgement seat, with all his teeth fiery. And there sit six, on one side of him, and six on the other. And there sit twelve in a lower seat under them. All the place is like Gold, garnished with precious stones. On his head is a great stone; covering his head; a stone most bright, brighter then fire.[6]

The reason Ave says that the Seniors are "of God the Father, the Son, and the Holy Ghost" is because their names trace out the Great Cross on each Watchtower, with each name beginning from one of the two letters at the intersection of the Cross and proceeding outward. The names of the two Seniors located on the line of the Holy Spirit may be written with either six or seven letters, depending on which of the two letters at the intersection of the Cross is chosen to begin the name. For example, the name of the first Senior of the east may be either Abioro or Habioro, reading from either of the letters at the center of the Great Cross to the left along the line of Spirit.

Ave tells Dee that he should make the names of the two Seniors located on the line of Spirit to be of seven letters "when the wrath of God is to be encreased." The addition of the extra letter intensifies the power of the Seniors, which is the power of judgment. For the sake of uniformity, the names of all six of the Seniors are usually written with seven letters. In the following diagram, the names of the Seniors of the Watchtower of the East are indicated in boldfaced type.



The names of the twenty-four Seniors on the Original Great Table are:

EAST:	(H)abioro	SOUTH:	(L)aidrom
	Aaoxaif		Aczinor
	Htmorda		Lzinopo
	(A)haozpi		(A)lhctga
	Hipotga		Lhiansa
	Avtotar		Acmbicu
NORTH:	(A)aetpio	WEST:	(L)srahpm
	Adoeoet		Saiinou
	Alndood		Laoaxrp
	(A)apdoce		(S)lgaiol
	Arinnap		Ligdisa
	Anodoin		Soaiznt

The Dispositors

The sixteen Dispositors in each Watchtower are located above the arms of the four lesser crosses. Ave says: "After every Cross, attendeth 16 Angels, dispositors of

the will of those, that govern the Castles." It is the Dispositors who actually carry out the will of the Kings. Kelley describes them as "16 white Creatures." Concerning these sixteen angels who are above the lesser crosses, Ave tells Dee that they "have no participation with Devils."[7]

There are four Dispositors above every lesser cross. Each is represented by a single letter. For example, the diagram below shows the subquarter of the east (upper left quarter) on the Watchtower that occupies the eastern quarter of the Original Great Table. In this diagram, the four Dispositors are highlighted in boldfaced type.

r	**Z**	i	**l**	**a**
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

As was true of the single-letter names of the forty-two Ministers that serve each heptarchical Prince, these rows of single letters may be permuted to yield four names of four letters. For example, the four letters above the arm of the lesser cross in the eastern subquarter of the Watchtower of the East are r Z l a. Each letter represents an angel. By moving each letter in turn to the beginning of the row, four names of four letters are generated:

R z l a
Z l a r
L a r z
A r z l

The set of four Dispositors above the arm of each lesser cross is ruled by a specific name of God. This divine name is created by adding the letter in the Black Cross of the Great Table that stands in the same row as the four Dispositors to the head of the four letters of the Dispositors. In the example, the letter in the Black Cross that shares the same row with the Dispositors above the lesser cross in the eastern subquarter of the Watchtower of the East is e. This letter from the Black Cross is placed before the letters of the group of Dispositors to form the divine name Erzla.

By a similar process, the divine name that rules the four Dispositors above the southern lesser cross of the Watchtower of the East is Eutpa. The divine name that rules the four Dispositors of the western lesser cross of this Watchtower is Hxgzd. The divine name that rules the four Dispositors of the northern lesser cross is Hcnbr. The divine name is employed ritually to evoke the four Dispositors related to it.

Each of these four groups of Dispositors has its own function in Enochian magic.[8] Dispositors in the eastern subquarters rule the "knitting together of Natures," which means the joining together of things, as in the process of growth or healing. The opposite power also applies, which is the destruction of natures, since the creation of one thing is the destruction of another. Elsewhere, in the list of uses of the Great Table, Ave tells Dee that these angels control: "The Conjoyning and knitting together of Natures. The Destruction of Nature, and of things that may perish."[9] Those in the southern subquarters rule the "carrying from place," which probably signifies physical travel of persons and the movement of objects. In

the list of uses of the Great Table Ave calls this: "Moving from place to place [as, into this Country, or that Country at pleasure]."

About those in the western subquarters, Ave tells Dee: "Herein may you find the secrets of Kings, and so unto the lowest degree," which seems generally to signify the revelation of secret things. In a marginal note, Dee shows that he understood this as "the secrets of men knowing."

Dispositors in the northern subquarters rule "All Hand-crafts, or Arts," which signifies the teaching and bringing of success in the arts and sciences. Dee understood this to mean "All humane knowledge."

The function of corresponding groups is the same on all the Watchtowers, but applies to different zones of the Earth. Ave tells Dee:

> But you must Note, That as the Angels of the first of the four Crosses in the East, which are for Medicine: so are the first of the second, the first of the third, and the first of the fourth; so that for Medicine there be sixteen, and so of all the rest in their order: but that they differ in that, some be the angels of the East, other some of the West, and so of the rest.*

Ave is talking about the angels beneath the arms of the lesser crosses here, but the principle applies to the Dispositors as well. For example, the office of the four angels above the lesser cross of the west on the Watchtower of the East is to reveal secrets in the eastern part of the world. The function of the similar group above the lesser cross of the west on the Watchtower of the North is also to reveal secrets, but these four angels reveal the secrets of the northern part of the world.

Listed in the accompanying table are the names of the sixty-four Dispositors who stand above the arms of

the sixteen lesser crosses on the Original Great Table, along with the ruling divine names and offices of these angels. Again, it must be stressed that the quarters east, south, west and north relate to the Great Table itself, not to the individual Watchtowers. The associations of the Dispositors with the directions will be somewhat different on the Reformed Table of Raphael and my own Restored Table because the Watchtowers occupy different quarters.

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Rzla Zlar Larz Arzl	Boza Ozab Zabo Aboz	Taad Aadt Adta Dtaa	Dops Opad Pado Adop	Knitting Together of Natures
God Names	Erzla	Eboza	Atasd	Adopa	
Southern	Utps Tpau Paut Autp	Phra Hrap Raph Aphr	Tdim Dint Imtd Mtdi	Anaa Naaa Aaan Aana	Carrying from to Place
God Names	Eutpa	Ephra	Atdin	Aanaa	
Western	Xgzd Gzdx Zdxg Dxgz	Iaom Aomi Omia Miao	Nlrx Lrxn Rxnl Xnlr	Ziza Izaz Zazi Aziz	Discovery of Secrets
God Names	Hxgzd	Hiaom	Pnlrx	Pziza	
Northern	Cnbr Nbrc Brcn Rcnb	Roan Oanr Anro Nroa	Magl Aglm Glma Lmag	Psac Sacp Acps Cpsa	Teaching of Arts and Crafts
God Names	Hcnbr	Hroan	Pmagl	Ppsac	

The Dispositors on the Original Great Table

The Angels Both Good and Evil

These are the angels in each Watchtower whose names are written on either side of the lesser crosses beneath the arms of the lesser crosses. They are obviously related to the sixteen Dispositors, but this relationship is never made completely clear by the Enochian angels. The sixteen angels above the arms of the lesser crosses are said by Ave to be wholly good, whereas the sixteen angels below the arms are of a mixed nature, neither wholly good nor wholly evil.

Only one set of sixteen angels for each Watchtower appears in Kelley's Great Vision, so it is possible that by the Dispositors Ave intends the angels below the arms of the crosses. I tend to believe that the Dispositors are the angels above the arms because all the other angels in the Great Vision are good. It might be speculated that the sixteen angels above the arms rule the sixteen below the arms, but Ave does not directly state this relationship.

There are four good angels and four sibling evil angels below the arm of each lesser cross. The letters that make up the names of the good and evil angels in the eastern subquarter of the Watchtower of the East are highlighted below in bold type.

r	Z	i	l	a	
a	r	d	Z	a	
c	z	o	n	s	
T	o	i	T	t	
S	i	g	a	s	
f	m	o	n	d	

When the names of the angels below the arms of the lesser crosses are written with four letters, they are good angels, but when they are written with only three letters, they are evil angels. Thus they form two distinct sets of angels, but since both good and evil angels derive from the same letters, they should be understood as related, each pair composed of a good and an evil twin.

The Good Angels

The names of the good angels are derived by reading across each row from left to right. In the example, the good angels of the subquarter of the east on the Watchtower of the East are Czns, Tott, Sias and Fmnd. To greatly increase the effectiveness of their function, they may be made into names of five letters by including the letters in the column of the lesser cross: Czons, Toitt, Sigas, Fmond.

Each group of four good angels in the subquarter of a Watchtower has its own particular function. The function of the four angels in the example is healing. By adding the letters in the stem of the lesser cross to the names, their power of healing becomes enhanced. Ave says concerning the four good angels in the subquarter of the east on the Watchtower of the East: "If it be an incurable disease (in the judgment of man) then adde the letter that standeth against the name, and make him up five: then he cureth miraculously."[11]

Dee understood Ave's words to mean the letter in the column of the lesser cross should be added to the names, and in his *Liber Scientiae* he gives the names of the good angels with five letters based on this assumption. I should point out, however, that the directions of

the angel are not altogether clear. It is possible that Ave intended that the letter in the Black Cross that occupies the same row as the name of a good angel should be added to the front of the name of the angel to intensify its power. If this is done, the four good angels whose names are of five letters would be Xczns, Atott, Rsias and Pfmnd. In giving the names of the good angels, I have adhered to Dee's understanding of Ave's directions, but I wanted to point out that another interpretation is possible.

The four good angels of each subquarter are invoked to visible appearance within the crystal, or evoked within the ritual chamber, by the name of God of six letters that lies on the column of the lesser cross in the same subquarter, reading from top to bottom. In the example, the divine name that invokes (or evokes) is Idoigo. This same group of four good angels is commanded by the name of God of five letters written on the arm of the lesser cross, reading left to right. In the example, the divine name that commands is Ardza. Speaking about the angel Czns, Ave tells Dee: "It is one of the 4 angels that serve to that crosse, which are ruled by this name Idoigo. It is the name of God, of six letters: Look in the crosse that descendeth, In that name [Idoigo] they appear, by the name [Ardza] that is in the crosse [Transversary] they do that they are commanded."

As is true of the Dispositors, each group of four good angels on a Watchtower has its own specific function. The good angels in the subquarters of the east rule over medicine. Ave tells Dee: "Those 4 be of Physick." When their names are increased to five letters, their healing power is miraculous.

The angels in the subquarters of the south are concerned with metals and mining. About them Ave says: "They have power over Metals, to find them, to gather them together, and to use them." In enumerating the uses of the Great Table, Ave has also listed as one of their functions "The congelations, and vertues of Stones." By this, precious and semiprecious jewels should be understood.

The good angels in the subquarters of the west give knowledge and command of the elemental spirits. The first angel of the four rules the air, the second the water, the third the earth, and the fourth "the life, or fire of things that live." In his list of uses for the Great Table, Ave says concerning the power of this group of good angels: "The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire which is the secret life of all things."

The good angels in the subquarters of the north have the power of transformations. Ave defines this office in Latin, saying "Transmutatio formalis, sed non essentialis," which means that the change is one of outward form but not of essential nature. These angels can change a spoon into a fork, or make a beggar appear to be a king, but they cannot transform lead into gold (which must have disappointed Kelley!). They can, however, change a lump of coal into a diamond, since this is a transformation of form and not essence (both are carbon).

The four classes of good angels are the same on each of the four Watchtowers, but those on the Watchtower of the East act in the eastern part of the world, those angels who perform the same function on the Watchtower of the South act in the southern part of the world, and so for the rest.

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Czons Toitt Sigas Fmond	Aigra Orpmn Rsoni Izinr	Tagco Nhodd Patax Saaiz	Opamn Aplst Scmio Varsg	Treating and Curing of Disease
Invoking	Idoigo	Angpoi	Olgota	Noalmr	
Commanding	Ardza	Unnax	Oaico	Obeg	
Southern	Oyaub Pacoc Rbznh Diari	Omagg Gbeal Rlemu Iamhl	Malgm Leaoc Vspsn Rvroi	Gmdrm Ecaop Amlox Briap	Knowledge, Finding and Use of Metals
Invoking	Liacza	Anaeem	Nelapr	Vadali	
Commanding	Palam	Sondn	Omebb	Obaua	
Western	Acuca Nprat Otroi Pmaox	Msmal Ianba Izixp Strim	Xpacn Vaasa Daspi Rndil	Adire Siosp Panli Acrar	Knowledge of All Elemental Creatures
Invoking	Aourrz	Spmnir	Iasasd	Rzionr	
Commanding	Alcai	Ilpiz	Ataga	Nrzfm	
Northern	Abamo Nsoco Ocanm Shial	Opana Dolop Rxpao Axtir	Palco Ndazn Iidpo Xrinh	Daltt Dixom Oodpz Rgoan	Changes of Form, not Essence
Invoking	Aicaoai	Cbalpt	Maladi	Volxdo	
Commanding	Oiiit	Arbiz	Olaad	Sioda	

The Good Angels on the Original Great Table

On the table of the good angels, the letters extracted from the pillars of the lesser crosses to increase the number of letters in each name from four to five are indicated in boldfaced type.

The Evil Angels

If only the first two letters in the name of each good angel are taken, and to the front of them is prefixed the letter in the Black Cross that occupies the same row, the name of an evil angel is created. These evil angels always have names of three letters, as Ave tells Dee: "Every name, sounding of three letters, beginning out of that line [of the Black Cross], is the name of a Devil, or wicked Angel, as well from the right, as from the left...."

When describing to Dee the four evil angels of the subquarter of the east on the Watchtower of the East, Ave says:

> *Ave:* But if thou wilt send sicknesse, then take two of the letters, and adde the letter of the Crosse [Dee: the black crosse] to that, as in the second, a T o.
>
> [Dee: This a, is of the crosse of union, or the black crosse.]
>
> *Ave:* Then he is a wicked power, and bringeth in disease: and when thou callest him, call him by the name of god, backward: for unto him, so, he is a god: and so constrain him backward, as Ogiodi.
>
> *Dee:* I think the Constraint must be, by the name of the Transversary backward pronounced, as of Ardza, is backway, azdra: For ogiodi, should but cause him to appear by the order of Idoigo, used for the 4 good Angels.[12]

The meaning of this passage is that the evil angels are evoked or called to visable appearance by the name of God in the pillar of the lesser cross for their particular subquarter read backward, from bottom to top. They are commanded by the name of God in the arm of the cross read backward, from right to left. Because they are evil, these inverted names of God are divine to them, and have power over them.

There is some confusion in the angelic transcript over whether the sixteen evil angels native to each Watchtower

should even be used in Enochian magic. Ave refers to them when he speaks about sending sickness, and also in connection with obtaining money in the form of coins:

Ave: These [evil angels of the southern subquarter] can give money coined, in Gold or Silver.

Dee: Which these?

These wicked ones mean you?

Ave: I.

The other give no money coined, but the metal.

Dee: You mean the good.

Ave: I.[13]

This suggests that at least some of the evil angels have a legitimate function in Enochian magic. However, a little further on in their conversation Ave strongly contradicts this assumption, much to Kelley's disgust:

Dee: As concerning the wicked here, Shall I call or summon them all, as I do the good ones in the name of God?

Ave: No man calleth upon the name of God in the wicked: They are servants and vile slaves.

Dee: We call upon the name of Jesus in the expulsing of devils, saying in the name of Jesus, etc.

Ave: That In, is against the wicked. No just man calleth upon the name of God, to allure the devil.

Dee: Then they are not to be named in the first summoning or invitation.

Ave: At no time to be called.

Kelley: How then shall we proceed with them?

Ave: When the Earth lieth opened unto your eyes, and when the Angels of Light, shall offer the passages of the Earth, unto the entrance of your senses (chiefly of seeing) Then shall you see the Treasures of the Earth, as you go: And the caves of the Hills shall not be unknown unto you: Unto these, you may say, Arise, be gone, Thou art of destruction and of the places of darknesse: These are provided for the use of man. So shalt thou use the wicked, and no otherwise.

Dee: This is as concerning the natural Mines of the Earth.

Ave: Not so, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.

Dee: As concerning the coined they have power to bring it.

Ave: So they may: that they keep, and no other.

Dee: How shall we know what they keep, and what they keep not?

Ave: Read my former words; for thou dost not understand them.

Dee: I read it: beginning at the first line on this side, when the Angels of Light, etc.

I mean of coined money that they keep not; How shall we do to serve our necessities with it?

Ave: The good Angels are Ministers for that purpose. The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.[14]

This is not exactly a clear statement on the part of the angel. He seems to be saying that although the evil angels can be used to cause sickness and obtain coined money, they should not be named except to banish them from the clay of human flesh. Dee did not understand that Ave was speaking about the dark places of the human body, not the mines of the Earth.

The offices of the evil angels are substantially the same as those of their good brethren, but their areas of influence are perverted to evil purposes. For example, the good angels of the eastern subquarters cure disease and teach medicine, while the evil angels bring sickness and death. The good angels of the southern subquarters teach the finding and use of metals, while their evil twins teach counterfeiting and the wicked uses of money, such as gambling. The good angels of the western subquarters teach the knowledge of elemental spirits, while the evil angels teach the uses of these spirits for perverse or hurtful

ends. The good angels of the northern subquarters teach transformations of form, while the evil angels teach the art of illusions and trickery of the senses.

The table of the evil angels (opposite) shows their offices and the inverted divine names of the lesser crosses by which they are summoned and commanded as they appear on the Original Great Table of the Watchtowers.

As you can see, it is possible to extract another set of sixty-four evil angels by combining the letters in the column of the Black Cross with the pairs of letters in the same row that stand on the right side of the lesser crosses. In the eastern subquarter of the Watchtower of the East, for example, the cacodemons are Xcz, Ato, Rsi and Pfm, but with this method of extraction they might just as easily be Xns, Att, Ras and Pnd. Dee makes no suggestion that this possibility ever occurred to him, nor do the Enochian angels refer to it. I merely mention it here as a point of interest.

The Questions That Went Unanswered

The explanation given by Ave concerning the parts and uses of the Great Table is incomplete. Nowhere does he mention the associations on the Table with the Trumpeters of Kelley's Great Vision. Neither does he explain the link between the Table and the five Princes in each Watchtower who hold up the train of the King. The relationship between the letters on the beam of the Black Cross (what Dee calls the "Transversary") and the Watchtowers is not set forth. About the multitude of spirits that Kelley saw, as Dee says, "standing after the sixteen Angels next the Gate," Ave says only "They be Ministers and servants."[15]

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Xcz Ato Rsi Pfm	Xai Aor Rrs Piz	Mta Onh Cps Hsa	Mop Cep Csc Hua	Bringing Sickness and Death
Invoking	Ogiodi	Iopgma	Atoglo	Pmlaon	
Commanding	Azdra	Xannu	Oclao	Gaolo	
Southern	Xoy Apa Rrb Pdi	Xom Agb Rrl Pia	Mma Ole Cvs Hrv	Mgn Oec Cam Hbr	Obtaining Money, Coining, Gambling
Invoking	Azcall	Meeana	Rpalen	Iladav	
Commanding	Malap	Ndnos	Ebemo	Auabo	
Western	Cac Onp Mot Apm	Cms Oia Miz Ast	Rxp Ava Xda Brn	Rad Asi Xpa Eac	Base and Evil Uses of the Elementals
Invoking	Zrruoa	Rinmps	Deaaai	Rnoizr	
Commanding	Iaola	Zipli	Apata	Mfzrn	
Northern	Cab Cna Moc Ash	Cop Odo Mrx Aax	Rpa And Xii Exr	Rda Adi Xoo Erg	Deceptive Changes of Form, Illusions
Invoking	Iaoaia	Tplabc	Idalam	Oflxlou	
Commanding	Tiiio	Zibra	Daalo	Adois	

The Evil Angels on the Original Great Table

Dee made several pointed inquiries about these and several other more general matters, but each time he was put off by the angels, who clearly had no intention of revealing these mysteries to him. Since they did not wish Dee to actually use Enochian magic in his lifetime (despite their

intimations to the contrary), they may have withheld this essential information to prevent him from defying their order that he await permission to use the magic.

The Princes

After considering the matter, it seems very likely to me that the four ranks of five Princes who hold up the trains of the Kings in Kelley's Vision are equivalent to the four rows of letters in the Tablet of Union. Each letter in the Tablet of Union stands for a Prince. The four rows in the Tablet are probably assigned to the Watchtowers in the same curious way that the Watchtowers are numbered on the Original Great Table.

1. Watchtower of the East: e x a r p
2. Watchtower of the South: h c o m a
3. Watchtower of the North: n a n t a
4. Watchtower of the West: b i t o m

By the familiar process of Enochian permutation, the single letter that stands for the name of each Prince may be extended into a five-letter name that is derived from the row of letters to which it belongs.

This arrangement of the Princes on the Great Table (opposite) is based on my personal speculation. I have not encountered it elsewhere, nor have I seen any other conjectures as to what the figures of the Princes in Kelley's Vision may signify. It does seem very suggestive that there are five Princes in each Watchtower, and that each row of the Tablet of Union has five letters.

1.	EAST	2.	SOUTH
Princes of the East	Exarp Xarpe Arpex Rpexa Pexar	Princes of the South	Hcoma Comah Omahc Mahco Ahcom
3.	**NORTH**	**4.**	**WEST**
Princes of the North	Nanta Antan Ntana Tanan Anant	Princes of the West	Bitom Itomb Tombi Ombit Mbito

The Princes on the Great Table

The Trumpeters

Regarding the other mystery, the meaning of the single Trumpeter with his strange horn of six openings arranged in the shape of a pyramid or (seen from the front) a triangle, my guess is that this refers to the letters at the intersections of the five crosses in each Watchtower. Every lesser cross has a single letter at its intersection, but the Great Cross that runs through the middle of the Watchtower is double, and has two letters at its intersection.

These six letters, gathered together, would make a single name. One reasonable way to gather them is to take them in a clockwise circle around the Watchtower beginning with the lesser cross of the eastern subquarter, and ending at the center with the two letters of the Great Cross. This is the same pattern by which the name of the King is derived. The following four names of six letters would result:

1. Watchtower of the East: D l o i a h
2. Watchtower of the South: N n p b a l
3. Watchtower of the North: O a z o a a
4. Watchtower of the West: L e a a s l

Again, this is speculation unsupported by any statement of the angels. The letters at the intersections of the crosses are surely of significance in the scheme of Enochian magic, but what this significance may be remains unknown.

"The Letters of the Transversary"

Ave explains the use of the letters in the column of the Black Cross upon the Great Table in detail. They seem to embody the divine energy that vitalizes the lesser angels and demons, when added to their names. The rays of the Black Cross symbolize the four rivers that flow out of the throne of God in Paradise (and in New Jerusalem, which is Paradise returned to the Earth). However, Ave says nothing at all about the letters in the arm of the Black Cross.

Dee was curious as to why the three geographical regions or genii of the tenth Aether (Lexarph, Comanan, Tabitom) had been chosen to form the letters of the Black Cross. Ave refused to enlighten him.

Dee: I think a mystery did depend upon the choice of the three names, Lexarph, Comanan, and Tabitom.
Ave: That is not to our purpose.[16]

Dee persists, as this matter is obviously of the greatest importance. Later in the same conversation he asks:

Dee: Of the Letters in the Transversary of the wicked their black Crosse, I know no use, as of motivat; nan, etc.
Ave: Thou shalt know, when thou writest thy book.[17]

This was only another way of putting Dee off the question. Dee was nothing if not persistent. Five days later he got another chance to ask Ave the same question:

Dee: Of the letters in the Transversary, I would know your will.
Ave: They are, as the other, but for a peculiar practice.[18]

This is the only clue we get concerning the letters in the arm of the Black Cross, but it is a useful hint. It appears that the letters of the arm are to be added to the front of angel names extracted by reading the letters in the subquarters of the Great Table in columns. The names extracted from the pillars of the lesser crosses would probably be divine names by which the others are invoked, reading down the pillars in the case of good angels and up the pillars in the case of evil angels. The divine names would have seven letters, the names of the good angels six letters (five plus the intensifier in the arm of the lesser cross), and the names of the evil angels five letters. The good angels of the columns may be commanded by reading the names on the arms of the associated lesser crosses from left to right, while the evil angels of the columns are commanded by reading the names on the arms of the lesser crosses from right to left.

The Good Angels of the Columns

For what this speculation may be worth, I have arranged the conjectured names of the good angels of the columns, along with their invoking God names, in the table on page 216. Their functions are unknown. As is true of all the other tables in this chapter, it is based on the Original Great Table, and would be different for

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Hactsf Zrzoim Lantan Aastsd	Busori Cnirsz Zarmnn Axanir	Totngs Aaahaa Accdai Doodxz	Dooasu Olppca Pansis Agntog	Unknown
God Names	Tidoigo	Nangpoi	Nolgota	Tnoalnr	
Southern	Upoprd Tayabi Pauonr Anbchi	Psogri Bonbla Rdganh Anglul	Tonlur Dnaesu Ibgoso Nbncni	Aogeab Nbncnr Aunooa Aanpxp	Unknown
God Names	Nllacza	Tanaeen	Tnelapr	Nuadali	
Western	Xaanop Glcptn Zacaoo Diatix	Iiniis Alsazt Oiabxi Nzlagn	Naxudr Ltpaan Rpcspi Xanail	Znaspe Irdiac Ifrsla Anepir	Unknown
God Names	Nacurrz	Tspnnir	Tiaaasd	Nrzionr	
Northern	Coanos Nibach Bincna Rtoonl	Raodra Orpoxx Ainoai Nzapor	Mopnix Aladir Gaczpn Ldonoh	Psddor Siaiog Adtopa Catnzn	Unknown
God Names	Taiaoai	Ncbalpt	Nnaladi	Tuslxdo	

Good Angels of the Columns on the Original Great Table

the Reformed Table of Raphael and my own Restored Table due to the different placements of the Watchtowers on the quarters, and minor variations in the lettering.

The Evil Angels of the Columns

In the final table I have extracted the names of the conjectured evil angels of the columns from the Original Great Table, along with the inverted names of God by which they may be invoked. Their functions are unknown. Perhaps the good and evil angels of the columns, about which Ave says nothing at all, play a part in the apocalyptic transformation of the world

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Mctsf Ozoim Intan Estsd	Naori Airsz Trnnn Aanir	Ntngs Aahaa Todai Aodxz	Noasu Oppca Insis Entog	Unknown
God Names	Togiodi	Niopgna	Natoglo	Trnlaon	
Southern	Aoprd Tyabi Auonr Nbchi	Bogri Inbla Oganh Nglul	Enlur Iaesu Ogoso Nncni	Ageab Tncnr Anooa Nnpxp	Unknown
God Names	Nazcall	Tneeana	Trpalen	Nlladau	
Western	Aanop Tcptn Acaoo Natix	Eniis Isazt Oabxi Nlagn	Exudr Ipaan Ocspi Nnail	Aaspa Tdiac Arsla Nepir	Unknown
God Names	Nzrruoa	Trinnpe	Tdsaaai	Nrnoizr	
Northern	Manos Obach Incna Boonl	Nodra Apoxx Tnoai Aapor	Npnix Aadir Tczpn Aonoh	Mddor Oaiog Itopa Etnzn	Unknown
God Names	Tiaoaia	Ntplahc	Nidalan	Todxlou	

Evil Angels of the Columns on the Original Great Table

which is so often referred to by the Enochian angels in their conversations with Dee and Kelley. This might be the reason Ave refused to explain the function of the columns and the beam of the Black Cross to Dee.

CHAPTER FOURTEEN

The Enochian Keys

THE TRANSMISSION OF THE KEYS

The last word of the First Key, or Call, was transmitted to Dee through Kelley by the angel Nalvage on the morning of April 13, 1584. The Keys were revealed backward to prevent Dee from inadvertently using them as invocations when repeating them:

> *Nalvage:* Unto this Doctrine belongeth the perfect knowledge and remembrance of the mysticall Creatures. How therefore shall I inform you, which know them not?
>
> *Dee:* Mean you as Babyon, Bohoyel, etc.
>
> *Nalvage:* The Characters, or Letters of the Tables.
>
> *Dee:* You mean the mystical Letters, wherein the holy book is promised to be written: and if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions: Then I trust we shall sufficiently understand, and learn your instructions.
>
> *Nalvage:* Also in receiving of the calls, this is to be noted: that they are to be uttered of me, backward: and of you, in practise, forward.
>
> *Dee:* I understand it, for the efficacy of them: else, all things called would appear: and so hinder our proceeding in learning.[1]

The Keys correspond in number to the forty-nine large letter-number squares of Dee's *Book of Enoch*, save that the first table in the book has no Key. Nalvage explains to Dee:

I finde the Soul of man hath no portion in this first Table. It is the Image of the son of God, in the bosome of his father, before all the worlds. It comprehendeth his incarnation, passion, and return to judgement: which he himself, in flesh, knoweth not; all the rest are of understanding. The exact Center excepted.[1]

The first unexpressed Call would seem to correspond with the small cross at the end of the magic square of the names of the seven angels who burn as flames before the throne of heavenly Christ (*Revelation* 4:5). If this is so, then the other forty-eight Calls probably correspond with the individual letters in this square, moving through the square from back to front. This is only conjecture on my part, however.

The Keys were delivered backward letter by letter (at least in the initial stage), and out of their proper sequence. This was a torturous process that must have sorely tried the patience and endurance of both Dee and Kelley:

86.

A (Two thousand and fourteen, in the sixth Table, is) D 7003. In the thirteenth Table is I.

A in the 21th Table. 11406 downward.

I in the last Table, one lesse then Number. A word, Jaida you shall understand, what that word is before the Sun go down. Jaida is the last word of the call.

85.

H 49. ascending T 49. descending, A 909. directly, O simply.

H 2029. directly, call it Hoath.

84.

225. From the low angle on the right side. Continuing in the same and next square. D 225. [The same number repeated].

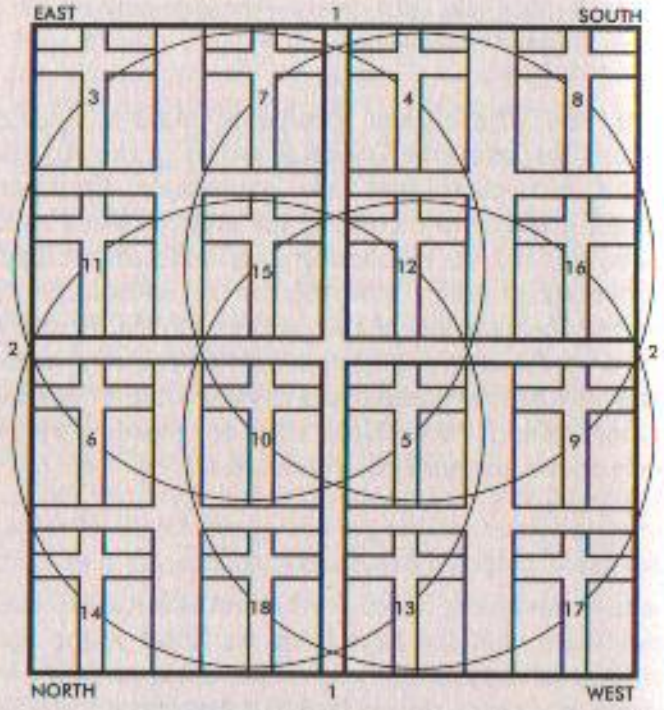
A In the thirteenth Table, 740. ascending in his square.

M The 30th Table, 13025. from the low angle in the left-side. In the square ascending.
Call it Mad.[2]

In this painful and confusing manner Nalvage revealed the last three Enochian words of the First Key of the forty-eight that are expressed. Apparently (though it is far from certain) the angel pointed to letters with a rod on a round crystal table on which he was standing. Kelley saw this in the showstone and reported the position of the pointer to Dee, who then looked up the corresponding letters on his own written tables. As Kelley worked, the crystal table of Nalvage became clearer: "His Table now appeareth very evidently to me, as that I could paint it all."[4]

The Keys and the Great Table

It is my conviction, based on the overall structure of the Great Table, that the Keys from the Third to the Eighteenth unfold themselves upon the Table in four overlapping clockwise circles (see the diagram on the next page). Each circle begins in a subquarter of the Eastern Watchtower. Each passes through the middle of the lesser cross of the corresponding subquarters on the other three Watchtowers. The circles are numbered according to the numbering of the quadrants and subquadrants—that is to say, the first circle begins in the eastern, or first, subquarter of the Watchtower of the East; the second begins in the southern, or second, subquarter; the third begins in the northern, or third, subquarter; and the fourth circle begins in the western, or fourth, subquarter.



Four Cycles of the Keys on the Great Table

The first two Keys probably relate to the pillar and beam of the central Black Cross on the Great Table. The unexpressed primordial Key that corresponds with the first of the forty-nine Tables of Enoch may relate to the center of the Black Cross. It should be designated by a zero, similar to the use of zero for the first card of the Tarot (the Fool).

This relationship of the Keys to the Great Table is never clearly stated by the angels, but may be deduced from internal evidence in the Keys. On the Watchtowers, the three rays of each Great Cross are explicitly

given to the Father, Son, and Holy Ghost of the Christian trinity. I suspect that the pillar, beam, and center of the Black Cross are also linked with the trinity. The Father is probably assigned the pillar of the Black Cross, and the First Key. The Son is probably assigned the beam of the Black Cross, and the Second Key. The Holy Spirit, who is the unseen Mother of many of the Enochian angels, is probably assigned the intersection of the Black Cross, which is a dimensionless point, and the unexpressed primordial Key that has nothing directly to do with the human race or the Earth.

In the biblical metaphor of New Jerusalem, which is so intimately linked with Enochian magic, the Father and Son are combined in the figure of heavenly Christ, who has the white hair of an old man (just as the hair of Moses turned white while he communed with God and received the ten Commandments). In *Revelation*, the heavenly Christ is described both as a king who sits in authority and passes judgments, and as a mounted conquering prince who wields a two-edged sword of retribution. The Holy Ghost is represented by the throne on which heavenly Christ sits at the exact center of New Jerusalem. From the throne flow the four rivers of Paradise, corresponding to the four arms of the Black Cross.

It is usual in Enochian magic to progress backwards from the end to the beginning. This was the course followed by Aleister Crowley when he worked the invocations of the thirty Aethers. He began with the thirtieth and ended with the first. It is possible that in the final apocalypse working one of the eighteen distinct Keys is to be vibrated each day, beginning with the eighteenth and working backward to the first. In this way, the magician would progress four times counterclockwise around the Great Table, beginning in the north and ending in

the east (the process by which the table of clay was revealed to Dee and Kelley in the initial transmission of the Watchtowers), then would follow the two arms of the Black Cross to the center of the four Watchtowers, where lies the fountain of Holy Spirit. It is through this fountain of Spirit that the thirty Aethers are to be accessed. The intersection of the Great Cross is the doorway into the Great Table of the Watchtowers.

The Author of the Enochian Keys

The Enochian Keys are clearly ritual invocations (or evocations, depending on whether the spirits to whom they are applied are called in, or called out). Yet in discussing the Book of Spirits, the angel Ave tells Dee that he must write the invocations for the Book himself, since invocation is a function of the free will and fervent heat of the human soul, and angels have no part in it. When Dee presses Ave for more details, the angel says "I know not: for I dwell not in the soul of man."

If the angels cannot write invocations, and if the Keys are invocations, then who wrote the Keys? And why? It seems redundant that Dee should have to write a complete set of invocations to contact and bind the angels of the Watchtowers when he has already been given a complete set of invocations by the angels themselves.

The function of the Keys must be different from the function of Dee's own set of invocations, which was intended to initially call the angels of the Great Table during an eighteen-day working. It may be that Dee's invocations were also to be used in regularly summoning the angels. Ave talks about a book that is only to be used on one day, but this cannot refer to the Book of Spirits that contained Dee's invocations, which was to

be used for at least eighteen days. As I have indicated, the book of one day probably is the Book of Silvered Leaves, which was (I believe) to be employed to record the seals and signatures of the invoked angels. No limit is placed on the use of Dee's own invocations.

It is usual for modern Enochian magicians to vibrate the Keys to summon the angels of the Watchtowers for everyday ritual work. This was the Golden Dawn practice. The founders of the Golden Dawn did not understand the need for the magician to compose an original set of invocations to establish initial contact with the angels. In the Golden Dawn, only the Keys were used to invoke or evoke the angels.

Perhaps the Keys have a higher and more specific purpose than everyday invocation. If they were not composed by the angels, but rather someone above the angels, they must have been written by the Father of Heaven, or by heavenly Christ the Son, or by the Mother of the angels who refers to herself only by the title I AM. They may be the text of the unrecorded apocalypse working, which I have postulated as the dark and secret heart of the Enochian communications.

Enochian magicians who employ the Keys casually for personal reasons may be unwittingly debasing them and abusing their power. Of course, if this is so, only the smallest fraction of the power of the Keys would be released during this awkward and inappropriate application. It would be akin to using a hundred-ton hydraulic press to hammer in a nail.

Text of the Keys

The Enochian versions of the Keys were revealed before the English translations, although in some cases the

English was revealed along with the Enochian. In Casaubon the initial recording of the Keys is, to say the least, confused. Toward the end of the process, fragments of one Key are mixed with fragments of another. Fortunately, the English translations later provided by Nalvage are much clearer.

Dee recorded the text of the Keys and its translation in a much more readable form in his manuscript *48 Claves Angelicae*,[5] and it is this manuscript version and its printed transcripts that I have followed in the corrected text of the Keys that appears here. I have adhered to Dee's own practice of writing the Enochian in rows from left to right, with the English translation directly above each word.

Some of the Enochian words are written in capitals by Dee. These are the power words, the actually triggers that bring about the visual apparition of the angels. It will be noticed that two forms of the Enochian word for "move" are used, ZACAR and ZACARe. ZACAR appears much more frequently. In my opinion the lower case "e" appended to the end of the word is intended merely as an aid to pronunciation. The hyphenated Enochian words are compound words that are written as single words in Dee's manuscript. I have inserted the hyphens to make it easier to understand their composition. For the sake of clarity, I have removed the hyphens that Dee put into single words (apparently as an aid to pronunciation). The Enochian words in square brackets have been inserted by me to fill in obvious gaps in the Enochian text. Purists may prefer to ignore them.

It has been observed[6] that the Enochian language is extraordinarily compact, that one word in Enochian often signified an entire phrase in English. This fact has been used to support sceptics' claims that Enochian is not a real language. If we look at a French word in a French-English dictionary and compare its size with the size of the English definition that accompanies it, this is hardly evidence that French is not a language. Also, it should be noted that Dee was often writing the definitions or descriptions of difficult Enochian words, not merely their translations. Probably no adequate translation exists in English for many of these words.

First Key

I reign over you, saith the God of Justice,
Ol sonf vors-g, goho Iad Balt,

in power exalted above the firmaments of wrath;
Iansh calz vonphu;

in whose hands the Sun is as a sword, and the Moon
sobra zol Ror I ta nazpsad, od Graa

as a through-thrusting fire, which measureth
ta malprg, ds holq

your garments in the midst of my vestures, and
qaa nothoa zimz od

trussed you together as the palms of my hands; whose
commah ta nobloh zien; soba

seats I garnished with the fire of gathering, which
thil gnonp prge aldi, ds

beautified your garments with admiration; to whom
urbs oboleh g-rsam; casarm

I made a Law to govern the Holy Ones, which
ohorela taba Pir, ds

delivered you a rod with the ark of knowledge.
zonrensg cab erm Jadnah.

Moreover, you lifted up your voices and swore obedience
Pilah, farzm znra adna

and faith to Him that liveth and triumpheth; whose
gono Iadpil ds hom toh; soba

beginning is not, nor end cannot be; which shineth
[iaod] ipam, ul ipamis; ds loholo

as a flame in the midst of your palace, and reigneth
vep zomd poamal, od bogpa

amongst you as the balance of righteousness and truth.
aai ta piap piamos od vaoan

Move, therefore, and show yourselves! Open
ZACARe, ca, od ZAMRAN! Odo

the mysteries of your creation. Be friendly unto me:
cicle qaa. Zorge:

for I am the servant of the same your God,
lap zirdo noco MAD,
the true worshipper of the Highest.
hoath Jaida.

Second Key

Can the Wings of the Winds understand your voices
Adgt Upaah Zong om faaip

of wonder, O you, the Second of the First? Whom
sald, Viu L? Sobam

the Burning Flames have framed
Ialprg izazaz

within the depths of my jaws; whom I have prepared as
piadph; casarma abramg ta

cups for a wedding, or as the flowers in their beauty
talho paracleda q-ta lorslq turbs

for the chamber of righteousness. Stronger are
oogo baltoh. Givi chis

your feet than the barren stone, and mightier are
lusd orri, od micalp chis

your voices than the manifold winds: for you are become
bia ozongon: lap noan

a building such as is not, but in the mind
trof cors ta ge oq manin

of the All-powerful. Arise, saith the First! Move,
Iaidon. Torzu, gohe-l! ZACAR,

therefore, unto his servants! Show yourselves in power,
ca, e-noqod ZAMRAN micalzo,

and make me a strong see-thing, for I am
od ozazm urelp, lap zir

of Him that liveth forever.
Ioiad.

Third Key

Behold, saith your God, I am a circle
Micma, goho Piad, zir comselh

on whose hands stand 12 kingdoms; six are the seats
a-zien biab os londoh; norz chis othil

of living breath, the rest are as sharp sickles, or
gigipah, undl chis ta puim, Q

the horns of death; wherein the creatures of the Earth
mospleh teloch; quiin toltorg

are and are not except by mine own hand; which also
chis i-chis-ge M ozien; ds-t

sleep and shall rise. In the first I made you stewards
brgda od torzul. I-li eol balzarg

and placed you in seats 12 of government, giving
od aala thiln os netaab, dluga

unto every one of you power successively over 456,
vomsarg lonsa capmiali vors cla,

the true ages of time, to the intent that,
homil cocasb, fafen,

from the highest vessels and the corners of
izizop od miinoag de

your governments, you might work my power, pouring down
g-netaab, vaun nanaeel, panpir

the fires of life and increase on the Earth continually.
malpirgi Caosg pild.

Thus you are become the skirts of Justice and Truth.
Noan unalah Balt od Vooan.

In the name of the same, your God, lift up, I say,
Dooiap MAD, goholor, gohus,

yourselves. Behold, his mercies flourish, and name
amiran. Micma, iehusoz cacacom, od dooain

is become mighty amongst us; in whom we say, move,
noar micaolz aaiom; casarmg gohia, ZACAR,

descend and apply yourselves unto us, as unto partakers
uniglag od imvamar, pugo plapli

of the secret wisdom of your creation.
ananael qaan.

Fourth Key

I have set my feet in the south, and
Othil lasdi barbage, od

have looked about me, saying, are not
dorpha, gohol, gchisge

the Thunders of Increase numbered 33, which reign
Avavago comp pd, d-sonf

in the second angle? Under whom I have placed 9639
viu-diu? Casarmi oali mapm

whom none hath yet numbered, but one; in whom
sobam ag corrpo, crp-l casarmg

the second beginning of things are and wax strong;
croodzi chis od ugeg;

which also successively are the number of time: and
ds-t capimali chis capimaon: od

their powers are as the first 456. Arise, you Sons
lonshin chis ta lo cla. Torgu, Nor

of Pleasure, and visit the Earth: for
Quasahi, od F caosga: bagle

I am the Lord your God, which is, and liveth.
Zir-ena-iad, ds-i od apila.

In the name of the Creator, move, and show yourselves
Dooaio Qaal, ZACAR, od ZAMRAN

as pleasant deliverers, that you may praise him amongst
obelisong, rest-el aaf

the sons of men.
nor-molap.

Fifth Key

The Mighty Sounds have entered into the third
Sapah zimii D

angle, and are become as olives in the Olive Mount,
diu, od noas ta qaanis Adroch,

looking with gladness upon the Earth, and dwelling
dorphal [ulcinina] Caosg, od faonts

in the brightness of the heavens as continual comforters;
[luciftias] peripsol ta blior;

unto whom I fastened pillars of gladness 19, and
casarm amipzi naz-arth af, od

gave them vessels to water the Earth
dlugar zizop zlida Caosgi

with her creatures; and they are the brothers
tol-torgi; od z-chis esiasch

of the first as of the second, and the beginning
L ta viu od iaod

of their own seats, which are garnished
thild, ds peral

with continually burning lamps 69636, whose numbers
{pild} hubar peoal, soba cormfa

are as the first, the ends, and the contents of time.
chis ta la, vls, od q-cocasb.

Therefore come you and obey your creation; visit us
Ca niis od darbs qaas; F

in peace and comfort; conclude us as receivers
etharzi od bliora; iaial ednas

of your mysteries. For why? Our Lord and Master
cicles. Bagle? Geiad

is all one.
i-l.

Sixth Key

The spirits of the fourth angle are nine, mighty
Gah S diu em, micalzo

in the firmaments of waters; whom the First hath planted
pilzin; sobam El harg

as a torment to the wicked and a garland
mir babalon od obloc

to the righteous, giving unto them fiery darts to van
samvelg, dlugar marprg ar

the Earth, and 7699 continual workmen; whose courses
Caosgi, od acam canal; sobol-zar

visit with comfort the Earth, and are in government
f-bliard Caosgi, od chis anetab

and continuance as the second and the third.
od miam ta viv od D.

Wherefore, harken unto my voice: I have talked of you
Darsar, solpeth bien: brita

and I move you in power and presence, whose works
od ZACAM g-micalzo sobha-ath

shall be a song of honor and the praise of your God
trian luiahe od ecrin MAD

in your creation.
qaaon.

Seventh Key

The east is a house of virgins singing praises
Raas i-salman paradiz oecrimi

amongst the Flames of the first glory, wherein the Lord
aao lalpirgah quiin Enay

hath opened his mouth, and they are become 28
butmon, od i-noas ni

living dwellings in whom the strength of men rejoiceth;
paradial casarmg ugear chirlan;

and they are appareled with ornaments of brightness,
od zonac luciftian,

such as work wonders on all creatures; whose kingdoms
cors ta vaul zirn tol-hami; soba londoh

and continuance are as the third and fourth,
od miam chis ta D od es,

strong towers and places of comfort, the seats of mercy
umadea od pi-bliar othil-rit

and continuance. O you Servants of Mercy, move,
od miam. C-Noquol Rit, ZACAR,

appear, sing praises unto the Creator, and be mighty
ZAMRAN, oecrimi Qadah, od omicaolz

amongst us; for to this remembrance is given power,
aai-om; bagle papnor i-dlugam lonshi,

and our strength waxeth strong in our Comforter.
od umplif ugegi Bigliad.

Eighth Key

The midday, the first, is as the third heaven
Bazme, lo, I ta {D} piripson

made of pillars of hyacinth 26, in whom the Elders
oln naz-a-vabh ox, casarmg Uran

are become strong; which I have prepared
chis ugeg; ds abramg

for my own righteousness, saith the Lord; whose
baltoha, goho Iad; soba

long continuance shall be as bucklers to the stooping
miam trian ta lolcis abai

Dragon, and like unto the harvest of a widow. How many
Vovin, od aziagier rior. Irgil

are there which remain in the glory of the Earth,
chis da ds paaox busd Caosgo,

which are, and shall not see death, until
ds chis, od ip-uran teloah, cacarg

this house fall and the Dragon sink! Come away, for
oi-salman loncho od Vovina carbaf! Niiso, bagle

the Thunders have spoken; come away, for the crowns
Avavago gohon; niiso bagle momao

of the Temple and the coat
Siaion od mabza

of Him that Is, and Was, and Shall Be Crowned,
Jadoiasmomar,

are divided. Come, appear to the terror of the Earth,
poilp. Niis, ZAMRAN ciaofi Caosgo,

and to our comfort, and of such as are prepared.
od bliors, od corsi ta abramig.

Ninth Key

A mighty guard of fire with two-edged swords
Micaoli brinsg prgel napta

flaming (which have vials 8 of wrath for two times
ialpor (ds brin efafafe P vonpho olani

and a half: whose Wings are of wormwood, and
od obza: sobca Upaah chis tatan, od

of the marrow of salt), have settled their feet
tranan balye), alar lusda

in the west, and are measured with their ministers
soboln, od chis holq c-noquodi

9996. These gather up the moss of the Earth as
cial. Unal aldon mom Caosgo ta

the rich man doth his treasure. Cursed are they
las ollor gnay limlal. Amma chiis

whose iniquities they are! In their eyes are
sobca madrid z-chis! ooanoan chis

millstones greater than the Earth, and
aviny drilpi Caosgin, od

from their mouths run seas of blood. Their heads
butmoni parm zumvi cnila. Daziz

are covered with diamond, and upon their hands are
ethamz a-childao, od mirc ozol chis

marble sleeves. Happy is he on whom they frown not.
pidiai collal. Ulcinin a-sobam ucim.

For why? The God of Righteousness rejoiceth in them.
Bagle Iadbaltoh chirlan par.

Come away, and not your vials! For the time
Niiso, od ip ofafafe! Bagle a-cocasb

is such as requireth comfort.
i-cors-ta unig blior.

Tenth Key

The Thunders of Judgement and Wrath are numbered
Coraxo chis comp

and are harbored in the north in the likeness
od blans lucal aziazor

of an oak, whose branches are nests 22 of lamentation
paeb, soba lilonon chis virq op eophan

and weeping, laid up for the Earth, which burn night
od raclir, maasi bagle Caosgi, ds ialpon dosig

and day, and vomit out the heads of scorpions and
od basgim, od oxex dazis siatris od

live sulphur mingled with poison. These be the Thunders
salbrox cynxir faboan. Unal-chis Const

that 5678 times in the 24th part of a moment roar
ds daox cocasb ol oanio yor

with a hundred mighty earthquakes and a thousand times
eors vohim gizyax od matb cocasb

as many surges, which rest not, neither know any
plosi molvi, ds page-ip, larag om droln

quiet time. Here one rock bringeth forth 1000
matorb cocasb. Emna L patralx yolci matb

even as the heart of man doth his thoughts. Woe, woe,
nomig monons olora gnay angelard. Ohio, ohio,

woe, woe, woe, woe, yea, woe be to the Earth, for
ohio, ohio, ohio, ohio, noib, ohio Caosgon, bagle

her iniquity is, was, and shall be, great. Come away,
madrid I, zirop, chiso, drilpa. Niiso,

but not your noises!
crip ip nidali!

Eleventh Key

The mighty Seat groaned, and there were 5
Oxiayal holdo, od zirom O

Thunders which flew into the east; and the Eagle
Coraxo ds zildar raasy; od Vabzir

spake, and cried with a loud voice, Come away! And
camliax od bahal, Niiso! [Od

they gathered themselves together and became the house
aldon od noas] salman

of death, of whom it is measured, and it is as
teloch, casarman holq, od t-i ta

they are whose number is 31. Come away, for
z-chis soba cormf I ga. Niisa, bagle

I have prepared for you! Move, therefore, and
abramg noncp! ZACARe, ca, od

show yourselves. Open the mysteries of your creation.
ZAMRAN. Odo cicle qaa.

Be friendly unto me, for I am the servant
Zorge, lap zirdo noco

of the same your God, the true worshipper of the Highest.
MAD, hoath Iaida.

Twelfth Key

O you that reign in the south, and are 28,
Nonci d-sonf babage, od chis ob,

the Lanterns of Sorrow: bind up your girdles, and
Hubaio Tibibp: allar atraah, od

visit us. Bring down your train 3663, that the Lord
ef. Drix fafen mian, ar Enay

may be magnified, whose name amongst you is Wrath.
ovof, soba dooain aai I VONPH.

Move, I say, and show yourselves; open the mysteries
ZACAR, golus, od ZAMRAN; odo cicle

of your creation; be friendly unto me, for I am
qaa; zorge, lap zirdo

the servant of the same your God, the true worshipper
noco MAD, hoath

of the Highest.
Iaida.

Thirteenth Key

O you Swords of the south,[7] which have 42 eyes
Napeai babagen, ds-brin vx ooaona

to stir up wrath of sin, making men drunken which
tring vonph doalim, eolis ollog orsba ds

are empty: behold the promise of God and his power,
chis affa: micma isro MAD od lonshi-tox,

which is called amongst you a bitter sting. Move, and
ds i-umd aai GROSB. ZACAR, od

show yourselves; open the mysteries of your creation;
ZAMRAN; odo cicle qaa;

be friendly unto me, for I am the servant
zorge, lap zirdo noco

of the same your God, the true worshipper of the Highest.
MAD, hoath Iaida.

Fourteenth Key

O you Sons of Fury, the Daughters of the Just,
Noromi Bagie, Pasbs Oiad,

which sit upon 24 seats vexing all creatures
ds trint mirc ol thil dods tol-ham

of the Earth with age; which have under you 1636:
Caosgo homin; ds brin oroch quar:

behold the voice of God, promise of Him
micma bial Oiad, aisro Tox

which is called amongst you Fury (or Extreme Justice).
ds-i-um aai (Bagie (q) Baltim).

Move and show yourselves; open the mysteries
ZACAR od ZAMRAN; odo cicle

of your creation; be friendly unto me, for I am
qaa; zorge, lap zirdo

the servant of the same your God, the true worshipper
noco MAD, hoath

of the Highest.
Iaida.

Fifteenth Key

O thou the Governor of the first Flame,
Ils Tabaan L-ialprt,

under whose Wings are 6739, which weave the Earth
casarman Upaahi chis darg, ds oado Caosgi

with dryness, which knowest of the great name
orscor, ds omax monasci

Righteousness and the seal of honor: move and
Baeovib od emetgis iaiadix: ZACAR od

show yourselves; open the mysteries of your creation;
ZAMRAN; odo cicle qaa;

be friendly unto me, for I am the servant
zorge, lap zirdo noco

of the same your God, the true worshipper of the Highest.
MAD, hoath Iaida.

Sixteenth Key

O thou second Flame, the House of Justice, which
Ils Viu-ialprt, Salman Balt, ds

hast thy beginning in glory, and shalt comfort
brin acroodzi busd, od bliorax

the just; which walkest on the Earth with Feet 8763
balit; ds-insi Caosg Lusdan emod

that understand and separate creatures: great art
ds-om od tliob hami: drilpa geh

thou in the God-of-Stretch-Forth-and-Conquer. Move and
ils Madzilodarp. ZACAR od

show yourselves; open the mysteries of your creation;
ZAMRAN; odo cicle qaa;

be friendly unto me, for I am the servant
zorge, lap zirdo noco

of the same your God, the true worshipper of the Highest.
MAD, hoath Iaida.

Seventeenth Key

O thou third Flame, whose Wings are thorns
Ils D-ialprt, soba Upaah chis nanba

to stir up vexation, and hast 7336 Lamps Living going
zixlay dodsih, od brint faxs Hubaro tustax

before thee; whose God is Wrath-in-Anger: gird up
ylsi; soba Iad I Vonpo-unph: aldon

thy loins and harken! Move and show yourselves; open
daxil od toatar! ZACAR od ZAMRAN; odo

the mysteries of your creation; be friendly unto me, for
cicle qaa; zorge, lap

I am the servant of the same your God,
zirdo noco MAD,

the true worshipper of the Highest.
hoath Iaida.

Eighteenth Key

O thou mighty light and Burning Flame of comfort,
Ils micaolz olprit od Ialprg bliors,

which openest the glory of God to the center
ds odo busdir Oiad ovoars

of the Earth, in whom the secrets of Truth 6332 have
Caosgo, casarmg laiad [Vaoan] eran brints

their abiding, which is called in thy kingdom Joy, and
cafafam, ds i-umd a-q-loadohi Moz, od

not to be measured: be thou a window of comfort unto me.
maoaffs: bolp como-bliort pambt.

Move and show yourselves; open the mysteries
ZACAR od ZAMRAN; odo cicle

of your creation; be friendly unto me, for I am
qaa; zorge, lap zirdo

the servant of the same your God, the true worshipper
noco MAD, hoath

of the Highest.
Iaida.

Key of the Thirty Aethers

O you Heavens which dwell in (the first Air) are
Madriax ds-praf (LIL) chis

mighty in the parts of the Earth, and execute
micaolz saanir Caosgo, od fisis

the judgement of the Highest. To you it is said: behold
balzizras Iaida. Nonca gohulim: micma

the face of your God, the beginning of comfort; whose
adoian MAD, iaod bliorb; soba

eyes are the brightness of the heavens; which
ooaona chis luciftias peripsol; ds

provided you for the government of the Earth, and her
abraassa noncf netaaib Caosgo, od tilb

unspeakable variety, furnishing you with a power
adphaht damploz, tooat noncf g-micalz

of understanding to dispose all things according
oma Irasd tofglo marb

to the providence of Him-That-Sitteth-On-the-Holy-Throne,
yarry IDOIGO,

and rose up in the beginning, saying: the Earth,
od torzulp iaodaf, gohul: Caosga,

let her be governed by her parts, and let there be
tabaord saanir, od christeos

division in her, that the glory of her may be always
yrpoil tiobl, busdir tilb noaln paid

drunken and vexed in itself; her course,
orsba od dodrmni zylna; elzaptilb,

let it run with the heavens, and as a handmaid
parm-gi peripsax, od ta qurlst

let her serve them; one season, let it confound another,
booapis; l-nibm, oucho symp,

and let there be no creature upon or within her
od christeos ag-toltorm mirc Q tiobl

the same; all her members, let them differ
lel; ton paombd, dilzmo

in their qualities, and let there be no one creature
O aspian, od christeos ag L tortorm

equal with another;
parach a-symp;

the reasonable creatures of Earth (or men), let them vex
cordziz dodpal

and weed out one another; and the dwelling places,
od fifalz l-smnad; od fargt,

let them forget their names; the work of man and
bams omaoas; conisbra od

his pomp, let them be defaced; her buildings,
avavox, tonug; orsca-tbl,

let them become caves for the beasts of the field;
naosmi tabges levithmong;

confound her understanding with darkness. For why?
unchi omp-tilb ors. Bagle?

It repenteth me I made man. One while let her be known,
Moooah ol-cordziz. L capimao ixomaxip,

and another while a stranger: because she is the bed
od ca-cocasb gosaa: baglen pi-i tianta

of an harlot, and the dwelling place
a-babalond, od faorgt

of Him-that-is-Fallen. O you Heavens, arise!
Telocvovim. Madriiax, torzu!

The lower Heavens underneath you, let them serve you.
Oadriax orocha aboapri.

Govern those that govern; cast down such as fall;
Tabaori priaz ar-tabas; adrpan cors-ta dobix;

bring forth with those that increase, and destroy
yolcam priazi ar-coazior, od quasb

the rotten. No place let it remain in one number; add
qting. Ripir paaoxt saga-cor; unl

and diminish until the stars be numbered. Arise,
od prdzar cacrg aoiveae cormpt. TORZU,

move, and appear before the Covenant of His mouth,
ZACAR, od ZAMRAN aspt Sibsi butmona,

which He hath sworn unto us in His justice; open
ds surzas Tia baltan; odo

the mysteries of your creation, and make us partakers
cicle qaa, od ozazma plapli

of undefiled knowledge.
iadnamad.

Chapter Fifteen

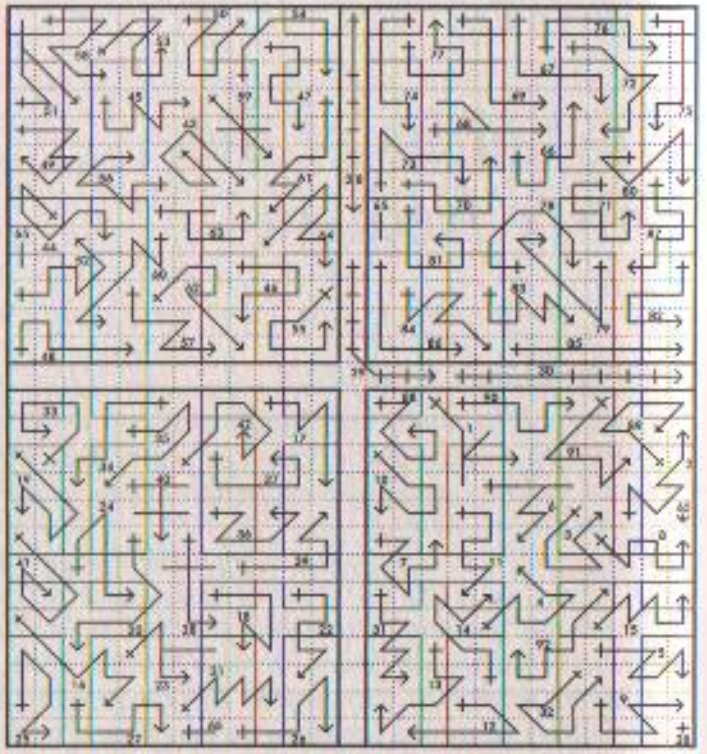
The Spirits of the Thirty Aethers

The Princes of the Airs

The names of the ninety-one Princes, who are the tutelary daemons or genii of the regions of the world, were delivered to Dee through Kelley by the angels Gabriel and Nalvage on May 21 and 22, 1584, at Cracow. Gabriel presided over the process, and Nalvage did the actual work. It was this hierarchy of geographical spirits that held the greatest promise of practical utility for Dee, who hoped to use them to achieve political advantages for his sovereign, Elizabeth I. This desire was not to be realized, however, because Dee was never granted permission to invoke them.

Although the names and sigils of these spirits are clearly set forth, along with the angels by which they are ruled and their esoteric associations, they constitute one of the most neglected aspects of Enochian magic. They were ignored by the Golden Dawn and by Aleister Crowley. This neglect continues through to the present day, perhaps because few Enochian magicians know what to do with them.

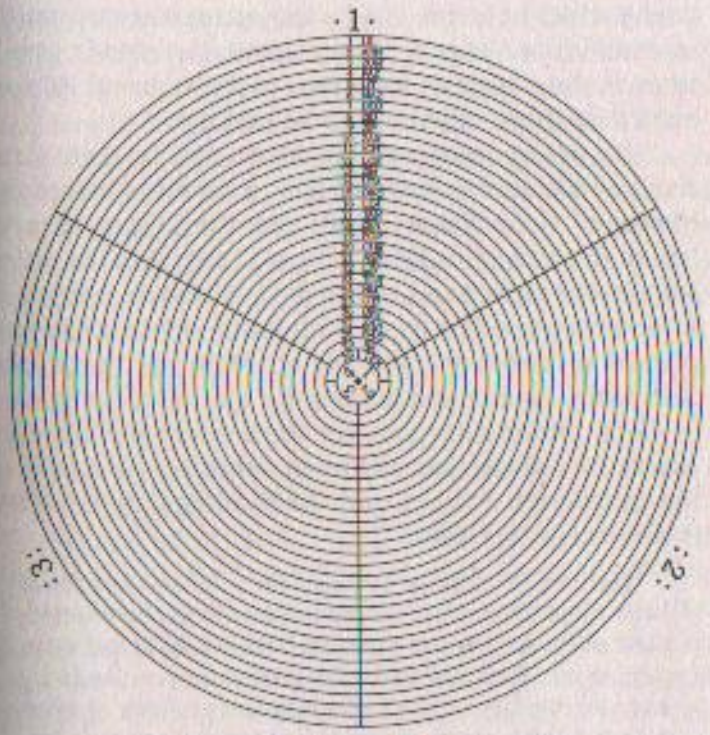
The thirty Aethers, or Airs, are described by the angels as concentric spheres surrounding the Earth. Each is divided into three parts, except the area closest



Sigils of the Ninety-One Princes on the Original Table

to the Earth, which is divided into four. These parts are inhabited by ninety-one spirits whom Nalvage refers to as "Princes and spiritual Governours." These Princes are all spirits of elemental Air, but each rules a particular region on the surface of the Earth.

Their habitations or Aethers lie between the surface of the Earth and the spiritual fires of the firmament. However, it is a trifle simplistic to conceive of them as occupying physical space. Dimensions or frequencies of vibration are more useful models for these Aethers.



The Thirty Aethers

They lie mingled, yet one above the other, just as the colors of the rainbow are all contained in normal sunlight but may be separated and distinguished by their particular wavelengths.

The Hierarchy of the Aethers

The Princes of the regions appear to be receptive rather than active. They are the spiritual identities that reside in, animate, and give particular qualities to their regions. They are ruled by the twelve angels of the

twelve tribes of Israel, and by the numerous ministering spirits of those angels, who convey the specific intentions of the angels of the tribes to the regional Princes and cause those intentions to be realized.

The twelve angels of the tribes are, in their turn, ruled by the seven angels of light who stand before the throne of God. These angels are the lamps burning before the throne in *Revelation* 4:5, and also the seven stars in the right hand of heavenly Christ in *Revelation* 1:16. Their manifest expression is the seven traditional planets of astrology—the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This information was set forth concisely but very clearly by Nalvage just before he revealed the names of the ninety-one Princes and their ruling angels of the twelve tribes to Kelley:

> There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governours, unto whom the Earth is delivered as a portion. These bring in and again dispose the Kings and all the Governments upon the Earth, and vary the Natures of things with the variation of every moment; Unto whom, the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God. Let him that can see look up: and let him that can here, attend; for this is wisdom. They are all spirits of the Air: not rejected, but dignified; and they dwell and have their habitation in the air diversly, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their aboad, for a time.[1]

The number ninety-one seems oddly unbalanced, but it is based on the formula 7 x 12 + 7 = 91. Seven is

the number of the heptarchical Kings and their Princes, while twelve is the number of the angels of the tribes of Israel. In astrology, seven is the number of the planets and twelve is the number of the signs and their houses. It is emphasized by Nalvage, who even goes so far as to make a pun at the end of his speech, that the angels of the Aethers act within the constraints of time. The Princes "vary the Natures of things with the variation of every moment." It is these angels that are responsible for the transformations of the Earth from moment to moment, and for the constantly changing play of thoughts within the human mind.

Use of the Aethers

The geographical genii of each Aether are to be invoked by the Call of the Thirty Aethers, with the name of their particular Aether inserted into the parentheses near the beginning of the Call. This was the practice followed by Aleister Crowley during his 1909 trek through Algeria (though Crowley merely invoked the Airs, not the Princes). First, however, it is probably necessary to perform a general ritual working that involves the vibration of the eighteen distinct Keys, one per night, in reverse order: the Eighteenth Key on the first night, the Seventeenth Key on the second, and so on.

As was pointed out in the previous chapter, the Keys are associated with the directions of the Earth in four sets of four, with each set working its way in one complete circle around the Earth. The Eighteenth Key should be vibrated to the north, the Seventeenth to the west, the Sixteenth to the south, the Fifteenth to the east, and so on. This pattern should continue to the Second Key, which relates to the beam of the Black

Cross on the Great Table of the Watchtowers (the northeast by southwest axis), and the First Key, which relates to the pillar of the Black Cross (the southeast by northwest axis). The unexpressed primordial Key of the Holy Ghost or Great Mother, which is not an explicit part of the working, relates to the intersection of the Black Cross, the fountain of Spirit beneath the throne of New Jerusalem.

After this initial working of the Keys is successfully completed, the Aethers may be tuned in or "keyed" by vibrating the Call of the Thirty Aethers. Then the angels of the tribes may be invoked and commanded by the names of God that lie on the beams of the Great Crosses of the four Watchtowers. Each angel is ruled by the name of God associated with its particular point of the compass.

For example, the second Prince of the third Air, ZOM, is Virooli, the tutelary genius of Thracia (Thrace). He is ruled by the angel Alpudus, who is the angel of the tribe of Issachar. This angel resides in and is invoked from the west-northwest. Alpudus has 3,660 good ministering spirits who serve him. He is invoked and ruled by PDOCE, which is the name of God on the banner of west-northwest and one of the names on the line of Spirit in the Watchtower of the North (on the Original Great Table).

The ritual application of the angel of a tribe to the genius of a region of the Earth is a kind of spiritual copulation that is performed to engender the desired purpose of the Enochian magician. The genius of the place, who is manifestly embodied by his sigil, acts as the receptive medium. The angel of the tribe, acting through his ministers, is the catalyst by which that medium is shaped and quickened.

It should be understood that the tutelary angel of a particular place represents not merely the physical place itself, but also the living spirit of that place. Every region of the Earth has its own distinct character and its own unique power. Through this branch of Enochian magic the spiritual powers of the nations and regions can be harnessed and directed for ritual ends. For example, the spirit of England, symbolized by the goddess Britannia and the hero John Bull, is completely different in its virtues from the spirit of the United States, symbolized by the goddess America and the hero Uncle Sam.

It may be that the full Apocalypse working (if such a thing even exists) will be conducted in this way:

- Vibrating the nineteenth Key for each of the thirty Aethers on thirty successive nights from the First Air to the Thirtieth Air
- Vibrating each of the first eighteen Keys in reverse order, also on successive nights
- Vibrating the primordial, unwritten Key that relates to the center of being
- A final jubilee day of attainment

In this way the Apocalypse working would span fifty days, which is the same period of time the angels say that Enoch toiled. The movement would be from the outer reaches to the center of the Earth. All this is speculation, of course.

The Use of the Table of Sigils

The accompanying table shows the thirty Aethers, the ancient regions of the Earth they command, the Princes or genii of those regions, the tribes of the Hebrews and the angels of the tribes who rule the genii, the number

	Air	Region	Genius	Tribe	Angel	Min.	Dir.	God N
1	1	Egypt	Occodon	Naphtali	Zarzig	7209	E-NE	ORO
2	LIL	Syria	Pascomb	Zebulun	Zinggen	2360	W-SW	OIP
3		Mesopotamia	Valgars	Issachar	Alpudus	5362	W-NW	PDOCE
4	2	Cappadocia	Doagnis	Manasseh	Zamzah	3636	N	ARSL
5	ARN	Etruria	Pacasna	Reuben	Ziracah	2362	S	DIAL
6		Asia Minor	Dadima	Reuben	Ziracah	8962	S	DIAL
7	3	Hyrcania	Samapha	Naphtali	Zarzig	4400	E-NE	ORO
8	ZOM	Thracia	Virooli	Issachar	Alpudus	3660	W-NW	PDOCE
9		Gasmeen	Andispi	Gad	Lavavot	9236	S-SE	MOR
10	4	Thebaidi	Thotamp	Gad	Lavavot	2360	S-SE	MOR
11	PAZ	Parsadai	Axziarg	Gad	Lavavot	3000	S-SE	MOR
12		India	Pothnir	Ephraim	Arfaolg	6300	N-NW	MPH
13	5	Bactriane	Lazdixi	Dan	Oipaged	8630	E	IBAH
14	LIT	Cilicia	Nocamal	Issachar	Alpudus	2306	W-NW	PDOCE
15		Oxiana	Tiarpax	Zebulun	Zinggen	5802	W-SW	OIP
16	6	Numidia	Sactomp	Asher	Gebabel	3620	E-SE	AOZPI
17	MAZ	Cyprus	Vavaamp	Ephraim	Arfaolg	8200	N-NW	MPH
18		Parthia	Zirzird	Asher	Gebabel	7220	E-SE	AOZPI
19	7	Getulia	Opmacas	Manasseh	Zamzah	6363	N	ARSL
20	DEO	Arabia	Genadol	Judah	Hononol	7706	W	TEAA
21		Phrygia	Aspiapa	Zebulun	Zinggen	6320	W-SW	OIP
22	8	Mantiana	Zamfres	Asher	Gebabel	4363	E-SE	AOZPI
23	ZID	Scotia	Tadnaon	Dan	Oipaged	7236	E	IBAH
24		Gallia	Pilzac	Naphtali	Zarzig	2302	E-NE	ORO
25	9	Assyria	Oddorg	Judah	Hononol	9996	W	TEAA
26	ZIP	Sogdiana	Cralpa	Gad	Lavavot	3620	S-SE	MOR
27		Lydia	Doanzin	Naphtali	Zarzig	4230	E-NE	GAIOL
28	10	Caspis	Lexarph	Zebulun	Zinggen	8880	W-SW	OIP
29	ZAX	Germania	Comanan	Issachar	Alpudus	1230	W-NW	PDOCE
30		Thracia	Tahiom	Naphtali	Zarzig	1617	E-NE	ORO
31	11	Bithynia	Molpand	Gad	Lavavot	3472	S-SE	MOR
32	ICH	Gracia	Uemada	Simeon	Zurchel	7236	S-SW	HCTGA
33		Lacia	Pamodel	Judah	Hononol	5234	W	TEAA
34	12	Onigap	Tapamal	Simeon	Zurchel	2658	S-SW	HCTGA
35	LOE	India Major	Gedoons	Benjamin	Cadasmp	7772	N-NE	GAIOL
36		Orcheni	Ambriol	Reuben	Ziracah	3391	S	DIAL
37	13	Achaia	Gecasod	Gad	Lavavot	8811	S-SE	MOR
38	ZIM	Armenia	Laparin	Dan	Oipaged	3360	E	IBAH
39		Nemrodiana	Docepax	Issachar	Alpudus	4213	W-NW	PDOCE
40	14	Paphlagonia	Tedoond	Asher	Gebabel	2673	E-SE	AOZPI
41	UTA	Phasiana	Vivipos	Issachar	Alpudus	9236	W-NW	PDOCE
42		Chaldei	Doanamb	Ephraim	Arfaolg	8230	N-NW	MPH
43	15	Bengi	Tahamdo	Naphtali	Zarzig	1367	E-NE	ORO
44	OXO	Macedonia	Noclabi	Gad	Lavavot	1367	S-SE	MOR
45		Germania	Tasmon	Ephraim	Arfaolg	1886	N-NW	MPH

The Table of Sigils: 1–45

	Air	Region	Genius	Tribe	Angel	Min.	Dir.	God N
46	16	Sauromatica	Cocarpt	Reuben	Ziracah	9920	S	DIAL
47	LEA	Ethiopia	Lasacon	Judah	Hononol	9230	W	TEAA
48		Flacim	Sochial	Ephraim	Arfaolg	9040	N-NW	MPH
49	17	Colchica	Sigmoel	Reuben	Ziracah	7623	S	DIAL
50	TAN	Cirenaica	Avdropi	Dan	Oipaged	7132	E	IBAH
51		Nasamona	Tocarsi	Naphtali	Zarzig	2634	E-NE	ORO
52	18	Carthago	Nabaoni	Asher	Gebabel	2346	E-SE	AOZPI
53	ZEN	Caulant	Zafassi	Issachar	Alpudus	7689	W-NW	PDOCE
54		Adumea	Talpamb	Ephraim	Arfaolg	9276	N-NW	MPH
55	19	Parstavia	Tornoxi	Ephraim	Arfaolg	6236	N-NW	MPH
56	POP	Celtica	Abriond	Benjamin	Cadasmp	6732	N-NE	GAIOL
57		Vinsan	Omagrap	Zebulun	Zinggen	2388	W-SW	OIP
58	20	Tolpam	Zildron	Asher	Gebabel	3626	E-SE	AOZPI
59	CHR	Carcedona	Paridba	Judah	Hononol	7629	W	TEAA
60		Italia	Tococan	Issachar	Alpudus	3634	W-NW	PDOCE
61	21	Brytania	Chirapa	Ephraim	Arfaolg	5536	N-NW	MPH
62	ASP	Phenices	Toatosm	Benjamin	Cadasmp	5635	N-NE	GAIOL
63		Comagineu	Vlaptig	Simeon	Zurchel	5658	S-SW	HCTGA
64	22	Apulia	Oridaia	Ephraim	Arfaolg	2232	N-NW	MPH
65	LEN	Marmarica	Paraoan	Dan	Oipaged	2326	E	IBAH
66		Comava Syria	Calzirg	Ephraim	Arfaolg	2367	N-NW	MPH
67	23	Gebal	Bonoomb	Manasseh	Zamzah	7320	N	ARSL
68	TOR	Elam	Onorimp	Gad	Lavavot	7262	S-SE	MOR
69		Adunia	Zaxamn	Zebulun	Zinggen	7533	W-SW	OIP
70	24	Media	Orcanc	Manasseh	Zamzah	8200	N	ARSL
71	NIA	Ariana	Chialps	Gad	Lavavot	8960	S-SE	MOR
72		Chaldea	Soagrel	Zebulun	Zinggen	8236	W-SW	OIP
73	25	Serica Populi	Mirzind	Manasseh	Zamzah	5632	N	ARSL
74	UTI	Persia	Obvaocs	Reuben	Ziracah	6333	S	DIAL
75		Gongatha	Ranglam	Ephraim	Arfaolg	6236	N-NW	MPH
76	26	Gursin	Pophand	Ephraim	Arfaolg	9232	N-NW	MPH
77	DES	Hispania	Nigrana	Benjamin	Cadasmp	3620	N-NE	GAIOL
78		Pamphilia	Ilaxchim	Ephraim	Arfaolg	5637	N-NW	MPH
79	27	Dacidi	Saziami	Reubin	Ziracah	7230	S	DIAL
80	ZAA	Babylon	Mathula	Manasseh	Zamzah	7560	N	ARSL
81		Median	Orpanib	Asher	Gebabel	7263	E-SE	AOZPI
82	28	Adumian	Tahnisp	Gad	Lavavot	2630	S-SE	MOR
83	BAG	Felix Arabia	Pocisal	Naphtali	Zarzig	7236	E-NE	ORO
84		Metagenitidim	Oxlopar	Simeon	Zurchel	8200	S-SW	HCTGA
85	29	Assyria	Vastim	Judah	Hononol	9632	W	TEAA
86	RII	Africa	Odraxi	Manasseh	Zamzah	8236	N	ARSL
87		Bactriani	Gomzism	Ephraim	Arfaolg	7635	N-NW	MPH
88		Asnan	Tasagla	Ephraim	Arfaolg	4632	N-NW	MPH
89	30	Phrygia	Gemninb	Manasseh	Zamzah	9836	N	ARSL
90	TEX	Creta	Advcpt	Judah	Hononol	7632	W	TEAA
91		Mauritania	Dexmael	Simeon	Zurchel	5632	S-SW	HCTGA

The Table of Sigils: 46–91

of good ministers under the angels of the tribes, the direction of the compass where each tribal angel resides, and the Enochian banner name of God associated with that direction. The numbers of the Princes may be used to locate their sigils on the grid of the Original Great Table of the Watchtowers. To convert the sigil display on the Original Great Table into a sigil display on my own Restored Great Table, simply invert the quarters of the west and north (transpose the lower right with the lower left).

Bear in in mind that there are minor variations in the lettering between the Original Great Table and the Revised Great Table of Raphael. My Restored Great Table uses the lettering of the Table of Raphael. The sigils of the Princes of the regions are the same shape on all three versions of the Great Table, but some of the names of the Princes are spelled with slight differences depending on whether the Original or the Revised (and Restored) Tables are used.

To locate a particular sigil on the Original Great Table, take note of the number of the Prince, then find this number on the sigil display near the start of this chapter. The sigil closest to the number is the sigil of the Prince. Compare the sigil display with the lettered version of the Original Great Table in Chapter Twelve. You will be able to trace out the individual letters in the name on the Original Table by following the arrow of the sigil. Each sigil begins with a cross and ends with an arrowhead.

If you wish to locate the name of a Prince on my Restored Great Table, first determine which Watchtower the sigil occupies by comparing the quarters of my Restored Table in Chapter Ten with the quarters of the Original Table. Position that sigil on the Restored Table, and trace out the arrow of its name as before. You will see that some names have slight variations in spelling.

It is evident that the names of the angels of the twelve tribes of Israel are each intended to contain seven letters. However, in Dee's manuscript Lavavoth (the angel of the tribe of Gad) is written with eight letters. This occurs because the final letter in the name is the Hebrew letter Tau, which is written in English Th. Tau is on occasion alternatively transliterated by T, so I have used T to stand for this Hebrew letter in order to give the name of the angel seven letters. The name should be pronounced "Lavavoth."

There are ninety-one Princes of the regions of the Earth, but ninety-two sigils on the Great Table. One of the sigils is not named by the angels. It occurs at the bottom of the MPH, ARSL, GAIOL Watchtower, which on the Original Great Table is the Watchtower of the West (lower right quarter). Laxdizi, the name of this extra spirit, can easily be extracted from its sigil.

This supernummary sigil has caused some confusion. In the magical system of the Aurum Solis, a British occult society with a tradition similar to that of the Golden Dawn, this sigil is numbered 65.[2] But the sixty-fifth Prince is named Paraoan (Paoaoan on the Restored Table), and the letters of his name are not to be found in this sigil. This error appears to have arisen from a misunderstanding of the nature of Paraoan's sigil, which is not one unbroken line on the Great Table, but is composed of three two-letter segments from three of the Watchtowers, and a single letter from the fourth: PA;RA;OA;N (all the letters are capitals). If you examine the sigil grid of the Original Great Table, you will find these short segments and single cell marked with the number 65.

This sigil puzzled Dee, who inquired about it to Ave.

Dee: You bad me chuse out of the Tables the Characters of fewest Letters, and I found them to be OA RA JA and L, you said they are eight, you said there are eight in four: I know not what this meaneth.

Ave: You must make up the name Paraoan.

Dee: What shall become of the L aversed?

Ave: It may be N, or L.

Dee: What must I now do with that name?

Ave: In Exarph there wanteth an L which L is of more force then the N and therefore it is set in the Tables. As far as that N stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed in Hell, as Sodom was for wickednesse.

Dee's marginal note: So is not one letter superfluous, or wanting in the Tables.[3]

Five days later, Dee again made inquiry concerning this curious name, but received little satisfaction:

Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.

Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation: but unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.

Dee: It may please you to name that Place, City, or Country, under that N.

Ave: Ask Nalvage, and he will tell you.[4]

Dee did not have the letters of what he calls the "Characters of fewest Letters" correctly gathered, but seems to have understood the explanation of the angel. The three sigil segments of two letters make up the first six letters in the name Paraoan on the Original Table. Ave tells Dee that the final letter in the name may be either the single inverted N or the single inverted L on the Watchtower MPH, ARSL, GAIOL in the western quarter of the Original Great Table. However, the L has

greater occult potency, and therefore should be attached at the front of the sigil of the twenty-eighth Prince, whose name is L;exarph. The final six letters of this sigil are to be found at the top of the pillar of the Black Cross (and also at the bottom, since the same letters are inverted there).

The Black Cross, as the name implies, was drawn with solid black ink by Dee in his diagram of the ninety-one sigils of the Princes on the Great Table.[5] Consequently, Dee could not illustrate the three sigils that are located upon the upper half of the pillar and the right side of the beam of the Black Cross, as I have done in the illustration at the head of this chapter. The sigil of the twenty-eighth Prince, L;exarph, is located on the top of the pillar. The sigil of the twenty-ninth Prince, Comanan, wraps around the corner of the southern quarter of the Table and passes through the center of the Black Cross. The sigil of the thirtieth Prince, Tabitom, lies on the right arm of the beam of the Black Cross. Since the letters that make up these names also occur in reversed order on the lower half of the pillar and left arm of the beam, these names may be found wrapping around the northern quarter of the Table.

Because Dee did not represent these three sigils on the Black Cross or number the sigils in his diagram, it was an easy matter to misunderstand the use of the three two-letter segments and two single letter cells that occur on the Great Table. Many of Dee's sigils contain minor mistakes in form. I have corrected these errors in the sigil display at the head of this chapter. Unfortunately, I can offer no insight into the use of the ninety-second sigil of the spirit whose name is Laxdizi. Dee accurately drew the sigil of this spirit on his grid, but did not include its name in his list of Princes of the Aethers.

The Regions of the Earth

After conveying the names of the Princes of the Aethers, Nalvage indicated places on the surface of the Earth to which they correspond. He began by simply pointing to the region ruled by each spirit on a globe of the Earth in the depths of the showstone. Dee protested that this way was too confusing, so the angel adopted a different approach:

Kelley: There appeareth a great thing like a Globe, turning upon two axell-trees.

Nalvage: Turn to the first Air.

Dee: I have done.

Nalvage: The Earth in the first ayre, is this.

Kelley: Pointing on that Globe to it.

Dee: We beseech you to bound or determine the Countries or Portions of the Earth, by their uttermost Longitudes and Latitudes, or by some other certain manner.

Nalvage: Our manner is, not as it is of worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the fashion of an horn: as those that are Cosmographers do.

Notwithstanding the Angel of the Lord appeared unto Ptolomie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto you, the very true names of the World in her Creation are delivered.[6]

Nalvage went on to name the geographical name of the region under each of the Princes of the Aethers. Dee had considerable difficulty understanding the location of some of these places, but was occasionally assisted by Kelley's vision of the places or their inhabitants.

Nalvage: The third [of the seventh Aether], Phalagon.

Dee: I never heard of it.

Kelley: It is toward the North, where the veines of Gold;

and such people appear as before were noted. On this side them a great way appear men with swinish snouts, their visage is so strouted out; but to be perceived to be of humane visage. The women have about their privities very long hair down to their knees. The men have things on their shoulders of beasts skins, so instead of a Jerkin or a Mandillion.[7]

In the course of naming the regions of the Earth, Nalvage also showed Kelley visions of Noah's ark in Armenia and the Garden of Eden. Paradise is apparently overseen by the second Prince of the eighteenth Aether.

Nalvage: The second [of the eighteenth Air]:

Kelley: Now appear many Crocodiles, long necked, scaled on the body, with long tailes.

Nalvage: Coxlant.

Kelley: A great place appeareth, covered about with fire. Many great serpents appeare of 200 foot. It appeareth very Eastward. No people appear here.

There cometh from Heaven like a Mist, and covereth a great place about 300 mile long, like a Park, enclosed with fire. It is on a high ground. There come four Rivers out of it, one East, another West, another North, and another South. The pales, or enclosure of it seem to be Arches, beset most richly with precious stones. In the Gate of it stand three men like us, one is in a long Gown with many pleats, the other like in a Cassek. The third in the rough skin of a beast. In the name of Jesus: Is this the Paradise that Adam was banished out of?

Nalvage: The very same; from hence he was turned out into the earth. This is the true Vale of Josaphat.

Dee: Will you give me leave?

Nalvage: Say on.

Dee: It should seem this must be on the earth, not in the aire.

Nalvage: It is upon the earth.

Dee: You said that from hence he was turned out into the earth.

Nalvage: The curse of God in Adam caused the earth, whereinto he was cast to be accursed. For, if Adam had after his fall tarried in Paradise, his wickednesse would have altred the innocency of the place. Therefore is Paradise distinguished from the earth, in respect of her purity: because the earth is defiled, and corrupted with man. The earth is said to be sinfull in respect of the sin of man.

Dee: Till 45 degrees, both Northerly and Southerly, all is known in the most part of the world: But of any such place there is no knowledge nor likelyhood by any History of these days, or of old time.

Nalvage: Therefore this is cunning, and the wisdom of God. There dwelleth flesh in it that shall never die, which were taken up for a testimony of Truth."

Dee was not a man to be easily deceived concerning geography, since it was one of his primary subjects of study. While in England, he had frequently been consulted by the leading explorers and navigators of the day concerning the fabled Northwest and Northeast Passages as well as the geography of Asia and the New World. English mariners followed his charts when they went sailing into unknown waters. His skepticism concerning a physical Eden is obvious, but he did not argue the point further with Nalvage.

Ptolemy and Agrippa

Dee was perfectly aware that the names of the places of the Earth were those recorded in the *Tetrabiblos* of the Greek astronomer and astrologer Ptolemy. Nalvage himself had stated as much before beginning to name the places. According to Nalvage, the common names for the regions had been revealed to Ptolemy by the "Angel of the Lord," but not the names of the places near the north pole. However, Nalvage promised to Dee

and Kelley something greater, "the very true names of the World in her Creation."

Kelley did not understand Nalvage's reference to Ptolemy, but he did vaguely recognize the names. After the angel completed the list and allowed the men to rest overnight, Kelley followed his thread of memory and was able to look up the names in his private library of magical books. He was enraged by what he regarded as a rank deception on the part of the angels, and at first refused to resume the scrying session.

Dee: After half an hour and lesse, he came speedily out of his Study, and brought in his hand one Volume of Cornelius Agrippa his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of Ptolomeus (as the Author there noteth) Whereupon he inferred, that our spiritual Instructors were Coseners to give us a description of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, according to the Tenor and form of my request to him, so to have them expressed: for our most perfect information, by those known names; to understand those 91 unknown and unheard of names, of seven letters every one: whereby they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable mens judgements) most friendly, and far from cosenage, or abusing us: And farther I said, that I my self, had here set down on a paper all the 91 names together orderly, as we received them, and that I had here brought the description (Gerardus [Mercator's] Universal Chart of the World) Geographical of the whole earthly Globe: and also Pomponius Mela set forth in English with the Chartes thereunto belonging, fairly described by hand: To the intent that he might see the verity of their words

> yesterday delivered unto us: for the performance of my request made to them...'

Kelley was not mollified. He refused to have anything more to do with the angels for five days.

The reference Kelley made to Agrippa concerns Book One, Chapter Thirty-One of *The Three Books of Occult Philosophy*. Agrippa here summarizes part of the third chapter of the second book of Ptolemy's *Tetrabiblos*, where the regions of the world are categorized under the ruling influence of the stars. Agrippa introduces his brief chapter by saying, "Moreover the whole orb of the Earth is distributed by kingdoms and provinces to the planets, and signs." He then groups the nations of the classical world under each planet and the signs of the zodiac it rules. This list corresponds in many respects with the list of places given by Nalvage.

In closing, Agrippa writes:

> These we have in this manner gathered from Ptolemy's opinion, to which according to the writings of other astrologers many more may be added. But he which knows how to compare these divisions of provinces according to the divisions of the stars, with the ministry of the ruling intelligences, and blessings of the tribes of Israel, the lots of the apostles, and typical seals of the sacred Scripture, shall be able to obtain great and prophetical oracles concerning every religion, of things to come."

The list of places given by Nalvage is more extensive than the lists in Agrippa and Ptolemy. It is difficult to determine which text served Nalvage as a source, if either. These names were common in ancient geographies.

Chapter Sixteen

The Enochian Invocations of John Dee

"Make You but Invocations to Sow the Seed"

Dee was anxious to learn the details of the initial eighteen-day ritual working by which he would gain access to the ninety-one Princes of the Thirty Aethers, but he was never actually given this information. Ave did tell him that before he could undertake this extended initial working it would be necessary for him to make a Book of Spirits containing the names of the angels and spirits on the Great Table of the Watchtowers.

> *Ave:* You have the corn, and you have the ground: Make you but invocations to sow the seed, and the fruit shall be plentiful.
>
> *Dee:* As concerning our usage in the 4 dayes [and] in the 14 dayes, we would gladly have some information.
>
> *Ave:* You would know to reape, before your corn be sown.
>
> *Dee:* As concerning a fit place and time to call, and other circumstances, we would learn somewhat.
>
> *Ave:* You would know where and when to call, before your invocations bear witnesses of your readinesse.
>
> *Dee:* Then they must be written in verbis conceptis, in formal words.
>
> *Ave:* I—a very easie matter.
>
> *Dee:* What is the Book you mean that I should write?

Ave: The Book consisteth [1] of Invocation of the names of God, and [2] of the Angels, by the names of God: Their offices are manifest. You did desire to be fed with spoones, and so you are.[1]

This is not a very detailed description, but at least it is something to work with, and more practical information than the angels often gave in response to Dee's questions.

Previously, Ave had informed Dee that after the book had been written out he must invoke the God of Hosts (Dee interpreted this to mean Jehovah Sabaoth) for four days, using the twelve names of God that are found on the lines of Spirit in the four Watchtowers. Then for fourteen days Dee must call the angels "by Petition, and by the name of God, unto the which they are obedient." On the fifteenth day, Dee and Kelley were to clothe themselves in white linen and "so have the apparition, use, and practice of the Creatures."

Dee actually created this Book of Spirits, or at least, he created the pattern from which the book was to be made. It appears in his Latin manuscript *Liber Scientiae Auxilii et Victoriae Terrestris* (British Library Sloane MS 3191). It is reproduced in English in Geoffrey James's *The Enochian Magic of Dr. John Dee*, which I strongly recommend to anyone seriously interested in studying Enochian magic. Dee's Book of Spirits consists of these invocations:

1) The Fundamental Obeisance, which is the invocation of the twelve names of God that are written on the lines of Spirit of the four Watchtowers of the Great Table.

—:—

2) Six Seniors of the east whose names are written on the great cross of the Watchtower of the east.

3) Six Seniors of the south.

4) Six Seniors of the west.

5) Six Seniors of the north.

—:—

6) Four good angels of the east who are skilled and powerful in medicine and curing diseases.

7) Four good angels of the south powerful in medicine.

8) Four good angels of the west powerful in medicine.

9) Four good angels of the north powerful in medicine.

—:—

10) Four good angels of the east who are skilled and powerful in metals and precious jewels.

11) Four good angels of the south powerful in metals and precious jewels.

12) Four good angels of the west powerful in metals and precious jewels.

13) Four good angels of the north powerful in metals and precious jewels.

—:—

14) Four good angels of the east who are skilled and powerful in transformations.

15) Four good angels of the south powerful in transformations.

16) Four good angels of the west powerful in transformations.

17) Four good angels of the north powerful in transformations.

—:—

18) Four good angels of the east, each of whom knows the living creatures in one element, and their use.

19) Four good angels of the south knowing the living creatures of one element, and their use.

20) Four good angels of the west knowing the living creatures of one element, and their use.

21) Four good angels of the north knowing the living creatures of one element, and their use.

—:—

22) Four Dispositors of the east who are skilled and powerful in the mixing together of natural substances.

23) Four Dispositors of the south powerful in natural substances.

24) Four Dispositors of the west powerful in natural substances.

25) Four Dispositors of the north powerful in natural substances.

—:—

26) Four Dispositors of the east who are skilled and powerful in transporting from place to place.

27) Four Dispositors of the south powerful in transporting.

28) Four Dispositors of the west powerful in transporting.

29) Four Dispositors of the north powerful in transporting.

—:—

30) Four Dispositors of the east who are skilled and powerful in the mechanical arts.

31) Four Dispositors of the south powerful in mechanical arts.

32) Four Dispositors of the west powerful in mechanical arts.

33) Four Dispositors of the north powerful in mechanical arts.

—:—

34) Four Dispositors of the east who are skilled and powerful in the discovery of the secrets of men.

35) Four Dispositors of the south powerful in the discovery of secrets.

36) Four Dispositors of the west powerful in the discovery of secrets.

37) Four Dispositors of the north powerful in the discovery of secrets.

These divisions of the angels can be most clearly seen in this table, which is reproduced from Chapter Thirteen. It shows the relative positions of these angels

on the quarters of a Watchtower. This interrelation is the same on all four Watchtowers.

East 1.	South 2.
Dispositors: Knitting Together	**Dispositors:** Transportation
Good Angels: Teach Medicine and Heal the Sick	**Good Angels:** Precious Metals and Jewels
Evil Angels: Cause Sickness and Death	**Evil Angels:** Counterfeiting and Gambling
North 3.	**West 4.**
Dispositors: Arts and Crafts	**Dispositors:** Secrets of Men
Good Angels: Transformations of Form, not Essence	**Good Angels:** Knowledge of All Elemental Spirits
Evil Angels: Illusions and Deceptions	**Evil Angels:** Evil and Base Uses of Elementals

Offices of the Angels on Any Watchtower

Four Days and Fourteen Days

Unfortunately, the invocations in Dee's Book of Spirits do not total eighteen. If we take them together in groups of angels linked by function, they total ten. Yet Ave states that the period of invocation must be eighteen days, and must be divided into two parts of four days followed by fourteen days.

The first four days are to be devoted to the invocation of the twelve names of God on the lines of Spirit in the Watchtowers.

> *Ave:* Thou hast three names of God, out of the line of the holy Ghost, in the principall Crosse of the first Angle, so has thou three in the second, etc.

Four dayes (after your book is made, that is to say, written) must you onely call upon those names of God, or on the God of Hosts, in those names.

And 14 dayes after you shall (in this, or on some convenient place) Call the Angels by Petition, and by the name of God, unto the which they are obedient.[7]

Elsewhere Ave tells Dee:

Ave: One book of perfect paper. One labour of a few dayes.

The calling them together, and the yielding of their promise, the repetition of the names of God, are sufficient.

I have given you Corn: I have given you also ground. Desire God to give you ability to till.[8]

Obviously the names of God in each Watchtower are to be invoked on four individual days that open the eighteen-day working, yet Dee grouped all twelve names in a single opening invocation. It is evident that Dee did not understand Ave's explicit instruction concerning the names of God on the lines of Spirit. Ave further makes plain that the working is divided into two distinct parts: the invocation of the names of God, and the invocation of the angels by the names of God.

"At No Time to Be Called"

It is not so clear to see how the remaining angels may be divided into fourteen groups, with each group receiving one invocation to be voiced on a separate day. Dee gives thirty-six invocations for the Seniors, good angels, and Dispositors. He does not provide any invocations for the evil angels whose names have only three letters, even though he lists these names beside the names of the good angels from which they are extracted. He was expressly forbidden to invoke the evil angels by Ave.

Dee: Then they [the evil angels] are not to be named in the first summoning or invitation.

Ave: At no time to be called.[9]

This is unequivocal and cannot be casually disregarded. Therefore, it becomes necessary to divide the Seniors, Dispositors, and good angels into fourteen groups, each group to be invoked on its own day during the initial eighteen-day working of invocation. Since the angels never actually say how this is to be done, it is impossible to be certain about it. Dee seems to have completely missed the necessity of making this division—at least, he never mentions it in his writings. I cannot be sure the system of division presented here is correct—all I can say is that it is sensible and workable.

The Invocations of the Angels

In my opinion, it is necessary to divide the Seniors into six groups of four, with each group containing a Senior from all four Watchtowers. This selection should probably be made clockwise (following the order in which the names of the Seniors were delivered by Ave) with the first group composed of the names in the left side of the lines of Spirit of the Great Crosses of the Watchtowers, the second group of the names in the upper part of the lines of the Son, the third group of the names in the upper part of the lines of the Father, the fourth group of the names in the right side of the lines of Spirit, the fifth group of the names in the lower part of the lines of the Father, and the sixth group of the names in the lower part of the lines of the Son.

The Dispositors (or good angels) whose names lie above the arms of the lesser crosses should come next,

since they appear to be next in authority. These sixty-four angels are divided into four groups of sixteen angels, each group of which contains four angels from each Watchtower. The first group names the sixteen Dispositors of the subquarters of the east, the second the sixteen Dispositors of the subquarters of the south, the third the sixteen Dispositors of the subquarters of the west, and the fourth the sixteen Dispositors of the subquarters of the north.

The same system of division is followed to divide the sixty-four good angels into four groups of sixteen angels, each group of which contains four good angels from each Watchtower.

For each of these groups an invocation is written that contains the names of God or the angels in the group. Each invocation is voiced during one day of the eighteen-day working. Ave says nothing about how many times each invocation is to be repeated, but from other statements it is likely that each invocation is to be repeated in a consecrated place three times: once at sunrise, once at noon, and once at sunset.

If the system of division I have suggested is adopted, it results in the following eighteen invocations:

1) God Names of the eastern Watchtower.
2) God Names of the southern Watchtower.
3) God Names of the western Watchtower.
4) God Names of the northern Watchtower.

5) Seniors of the left side of the lines of Spirit.
6) Seniors of the top half of the lines of the Son.
7) Seniors of the top half of the lines of the Father.
8) Seniors of the right of the lines of Spirit.
9) Seniors of the bottom of the lines of the Father.
10) Seniors of the bottom of the lines of the Son.

11) Dispositors of the mixing of natural substances.
12) Dispositors of transportation from place to place.
13) Dispositors of the mechanical arts.
14) Dispositors of the discovery of human secrets.

15) Good angels of medicine.
16) Good angels of metals and precious jewels.
17) Good angels of transformations.
18) Good angels of the four elements.

The Invocation of the Thirty Aethers

Although the angels never say so, it may be that a similar working of thirty days is to be conducted following the eighteen-day working. This would serve to establish communication with the angels of the Thirty Aethers by means of thirty invocations, each spoken three times on its appointed day. Both the working of eighteen days and the working of thirty days would be consummated or fulfilled on the days immediately following the workings, so that the entire period of invocation would occupy fifty days.

Dee seems never to have imagined combining the eighteen-day invocation explicitly described by the angel Ave with another invocation period of thirty days. Yet if he was to have the use of the angels of the thirty Aethers, it makes good magical sense for him to first establish communication with them and secure their cooperation through an opening invocation working. There is no reason to suppose that the employment of the angels of the Aethers follows any different process than the employment of the other angels of the Watchtowers.

The Role of the Enochian Keys

There are eighteen distinct Enochian Keys, and these Keys obviously relate to the subquarters of the Great Table. However, it is unclear whether these Keys are to be voiced during the eighteen-day working that establishes contact with the Enochian angels. At first consideration, this would seem probable. However, the distinct Keys naturally fall into a division of five parts: 2 + 4 + 4 + 4 + 4. It is not clear how this division can be related to the division of the invocations into 4 + 14 that was defined by Ave, or my own conjectured division of 4 + 6 + 4 + 4.

It is possible to relate the eighteen distinct Keys to the eighteen classes of spirits invoked in the initial working by inverting the order of the Keys, placing the Seniors at the end of the working, and dividing the six groups of Seniors into four and two. If this is done, the Keys 18, 17, 16 and 15 may be linked with the four invocations of the names of God; the Keys 14, 13, 12 and 11 may be linked with the four groups of Dispositors; the Keys 10, 9, 8 and 7 may be linked with the four groups of good angels; the Keys 6, 5, 4 and 3 may be linked with the four groups of Seniors from the upper parts of the lines of the Son, the upper parts of the lines of the Father, the lower parts of the lines of the Son, and the lower parts of the lines of the Father, respectively; and, finally, the Keys 2 and 1 may be linked with the groups of Seniors from the left side of the lines of Spirit and from the right side of the lines of Spirit, respectively.

I offer this association of the Keys with the groups of the names of God and angels on the Great Table as a matter of interest to more advanced Enochian magicians, but I am not happy with it. It is my personal view that the Keys are individually associated with the beam and pillar of the Black Cross (Keys 1 and 2), and with the sixteen subquarters of the Great Table (Keys 3 to 18). If this is true, then the Keys are not to be voiced in the initial eighteen-day working that establishes contact with the angels, but are (perhaps) to be used later to command specific sets of angels on individual subquarters of the Great Table as illustrated on page 222.

For example, Key 4 would be used to invoke specifically the Dispositors and good angels on the eastern subquarter of the Watchtower of the South. Key 13 would be used to invoke the Dispositors and good angels on the northern subquarter of the Watchtower of the West. And so for the rest.

The Seniors (if, indeed, it is ever necessary to invoke the Seniors) would probably be invoked by Keys 1 and 2. The First Key, related by me to the pillar of the Black Cross, would also relate to the double pillars of the Great Crosses on the individual Watchtowers, and to the four Seniors whose names are written on each double pillar (the lines of the Son and the Father). The Second Key, related by me to the beam of the Black Cross, would also relate to the beams of the Great Crosses on the individual Watchtowers, and to the two Seniors whose names are written on each beam (the lines of the Holy Spirit).

To understand this assignment, see the illustration in Chapter Fourteen that shows the numbers of the Keys assigned to the sixteen subquarters of the Great Table in four circles of four. It may well be incorrect, but since the angels left no explicit correspondence between the Keys and the angels on the Great Table, we are forced to invent our own systems. Such improvisation was done

by the Golden Dawn, as I shall explain in Chapter Seventeen. The correspondence between the Keys and the angels on the Watchtowers represents one of the most original aspects of Golden Dawn Enochian magic.

The Apocalypse Working

As I have stated elsewhere, it is also my opinion that the forty-eight expressed Keys (and the first, unexpressed Key) are intended by the angels to be used in a great working, probably of fifty days duration, designed to initiate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels of the Great Table, as I suggested in my book *Tetragrammaton*, or it may be a completely separate working.

On this subject, it is impossible to be certain. The whole matter of the Apocalypse Working, as I have called it, is murky and is likely to remain so, because it was never explicitly discussed between Dee and the angels. Indeed, many Enochian magicians would probably say that no such Apocalypse Working exists. I put forward the concept based on my own study of the Enochian transcripts, and I believe there is considerable implicit evidence to suggest that the angels intended Enochian magic, and specifically the Enochian Keys, to serve as a trigger for the apocalypse. But this is primarily a personal conviction. You will not find unequivocal references to an Apocalyse working given anywhere by Dee or the angels.

The Form of Invocation

When composing the words of the invocations to the angels, Dee was forced to draw upon his background

knowledge of Christian and Hebrew prayers, supplemented by the invocations which appear in the medieval grimoires of magic. Kelley may have aided him in this composition, since the alchemist was a practicing ritual magician and had actually used the invocations in the grimoires. Dee also exhibits a knowledge of legal terminology in his invocations, which are worded in such a way that no loopholes are left open to the angels. He must have been familiar with legends of Black Pacts and other tales in which spirits take advantage of ambiguities in the wording of the contract. Since Kelley had some knowledge of property law he may have helped Dee in this area also.

As I mentioned in Chapter Fourteen, the angels were unable to provide Dee with a pattern for his invocations. Invocation, Ave informs Dee, is a faculty of human nature that the angels do not possess.

> *Dee:* As for the form of our Petition or Invitation of the good Angels, What sort should it be of?
>
> *Ave:* A short and brief speech.
>
> *Dee:* We beseech you to give us an example: we would have a confidence, it should be of more effect.
>
> *Ave:* I may not.
>
> *Kelley:* And why?
>
> *Ave:* Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit: And therefore is prayer of such effect with God.
>
> *Dee:* We beseech you, shall we use one form to all?
>
> *Ave:* Every one, after a divers form.
>
> *Dee:* If the minde do dictate or prompt a divers form, you mean.
>
> *Ave:* I know not: for I dwell not in the soul of man.[3]

According to Ave, invocation arises from human free will and ecstatic inspiration. It is a creative process. Angels cannot create. They are instruments, or

extensions, of the will of God. The human power to compose invocations and the human power to assign names (used by Adam in the Garden of Eden—see *Genesis* 2:19–20) have a similar source—the spark of divine fire that lies within every human being.

The Prayer of Enoch

The angels did provide a model invocation that Dee was free to follow when composing his own set of original invocations. This was the prayer spoken by Enoch to God during the fifty days Enoch spent creating his magical tables of stone. Although Dee chose not to follow the pattern of this prayer, it clearly was intended by the angels to have an application in Enochian magic, although they never explicitly said this to Dee. It may have been intended as a model for the Apocalypse Working.

Since the prayer of Enoch, delivered by Ave on July 7, 1584, is of such great importance in the matter of Enochian invocation, I will reproduce it here.

Dee: Afterward, [Ave] he came again, and (after a pause) said as followeth.

Ave: My brother, I see thou dost not understand the mystery of this Book, or work thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not frustrate, and void of fruit, Be it unto thee, as thou hast done.

Dee: Lord I did the best that I could conceive of it.

Ave: I will tell thee, what the labour of Enoch was for those fifty dayes.

Dee: O Lord I thank thee.

Ave: He made (as thou hast done, thy book) Tables, of Serpasan and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of the dayes that I shall labour in. It was answered him 50.

Then he groaned within himself, saying, Lord God the Fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darknesse: How can I (therefore) speak unto them that speak not after the voice of man; or worthily call on thy name, considering that my imagination is variable and fruitlesse, and unknown to my self? Shall the Sands seem to invite the Mountains: or can the small Rivers entertain the wonderful and unknown waves?

Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord my imperfection is great: Lord I am lesse than sand: Lord, thy good Angels and Creatures excell me far: our proportion is not alike; our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creatour: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a Seer; I will see thy Creatures, and will magnifie thee amongst them. Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them; to rejoyce with me, that I may rejoyce with them; to minister unto me, that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light, and comfortest them, so they, in thee will be my light and comfort. Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name, Be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, How, by what words, and at what time, I shall call them. O Lord, Is there any that measure the

heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the Glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. It is great wisdom, to speak and talke according to understanding with Kings: But to command Kings by a subjected commandment, is not wisdom, unlesse it come from thee. Behold Lord, How shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens: Behold I offer these Tables unto thee, Command them as it pleaseth thee: and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord: and unto whom it hath pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me 50 times; Thrice 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and for thy honour and glory: But I hope I shall be satisfied, and shall not die, (as thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee for ever.

These words, were thrice a dayes talk betwixt Enoch and God: In the end of 50 dayes, there appeared unto him, which are not now to be manifested nor spoken of: he enjoyed the fruit of God his promise, and received the benefit of his faith. Here may the wise learn wisdom: for what doth man that is not corruptible?[6]

When Ave tells Dee "be it unto thee, as thou hast done," he is saying that even though Dee's version of the Book of Spirits is incorrect, the angels will acknowledge it so that Dee's sincere efforts to construct the book will not have been wasted.

The Jubilee

The number of Enoch's tables is not stated in the prayer. Presumably they are the same as the forty-eight number/letter squares that make up Dee's Book of Enoch, plus the first occult table that was too holy to reveal to Dee. The last day of the fifty was probably the day of fulfillment, when Enoch's work of the previous forty-nine was brought to fruition by God. Concerning the number fifty, Cornelius Agrippa writes:

> The number fifty signifies remission of sins, of servitudes, and also liberty. According to the [Jewish] Law, on the fiftieth year they did remit debts, and everyone did return to his own possessions. Hence by the year of Jubilee [*see Leviticus* 25:10], and by the psalm of repentance [psalm 50 of the Vulgate] it shows a sign of indulgency, and repentance. The Law also, and the Holy Ghost are declared in the same: for the fiftieth day after Israel's going forth out of Egypt, the Law was given to Moses in Mount Sinai: the fiftieth day after the resurrection, the Holy Ghost came down upon the apostles in Mount Sion; whence also it is called the number of grace, and attributed to the Holy Ghost.[7]

Just as God gave Moses the tablets of the commandments on the fiftieth day, so are the tables of Enoch to be perfected on the fiftieth day of his ritual working. Just as the Holy Ghost descended upon the apostles of Christ fifty days after the resurrection, so are the tables of Enoch to be activated and empowered by the holy Spirit on the fiftieth day.

There seems to be a connection between the number of times Enoch speaks his prayer to God, and the "hundred and fifty Lions, and spirits of wickednesse, errour, and deceit" that God sends among the unrighteous people to sow confusion as punishment for their misuse of

Enoch's wisdom. However, there is not enough space in this book to consider this matter at length.

"Lord I Am Lesse Than Sand"

Two things to notice about Enoch's prayer are his abasement of himself before God ("Lord my imperfection is great, Lord I am lesse than sand"), and his stated intention not to attempt to command the angels to perform other than their appointed offices: "Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive." By taking this approach Enoch ensures that his magic will never be in violation of divine law. He places himself firmly below the angels in the hierarchy of intelligent beings.

At first impression, this appears contrary to much of the magical practice of the Western world, which has in large part descended from the magic of ancient Egypt through the philosophers and magicians of the Greeks and Romans. The ancient Egyptians believed themselves able to command not only spirits, but gods as well. (This power did not extend to the First Mover, however.) The gods commanded by the Egyptians were capable of independent actions. It was a case of their will being matched against the will of the magician.

The angels of Enoch are not independent beings, but mere messengers or agents of the God of Hosts. Thus, in commanding the angels Enoch would have been in the uncomfortable position of attempting to defy the will of God, since any action the angels might commit that was not of their office would be in defiance of God's will. Conversely, there was no need for Enoch

to command the angels to perform their offices, since they would do this in any case.

This raises the question, what good are the tables of Enoch (and by extension, the tables of Dee) if they can only cause the angels to do what they would do anyway? Although the angels perform their natural offices, tables or no tables, presumably through the use of the tables it is possible to call down that angelic grace. For example, an angel of good fortune will always produce good fortune since this is its appointed office, but the magician can control *where* that good fortune occurs, whether in his or her life or the life of another person.

It was probably the human arrogance of attempting to use the magic of Enoch for base personal ends in violation of the natural offices of the angels that provoked God to sow the Earth with the 150 spirits of deceit who taught goetic magic. Through the proliferation of goetic magic the original wisdom of Enoch was gradually forgotten and lost from the world. At any rate, this is the myth presented to Dee and Kelley by the angels.

CHAPTER SEVENTEEN

Enochian Magic in the Golden Dawn

FRÄULEIN SPRENGEL AND THE CIPHER MANUSCRIPT

The Hermetic Order of the Golden Dawn was a secret Rosicrucian society, modeled after Freemasonry, that flourished in England at the end of the Victorian era. It was founded in London in 1888 by three Freemasons: Samuel Liddell "MacGregor" Mathers, Dr. William Wynn Westcott, and Dr. William Robert Woodman. Woodman died in 1891, leaving the Golden Dawn to be run by Westcott and Mathers. Westcott was the solid, respectable cornerstone of the Order; Mathers its brilliant but erratic guiding star.

The genesis of the Order is said to be Woodman's discovery in 1887 of a brief occult manuscript in cipher, found in a book shop between the pages of a book. When translated, the cipher contained the outline of five esoteric Masonic rituals and a letter by a German Rosicrucian adept calling herself Fräulein Sprengel. Westcott enlisted the aid of Mathers to expand the rituals, and wrote to Sprengel, who authorized him to found an English branch of the German occult order Die Goldene Dämmerung. At least, this is the story. A more likely explanation is that the cipher manuscript was a

forgery, and that Westcott cooked up the original rituals, with or without the help of Mathers.

Nevertheless, the Golden Dawn was an important and unusual organization for two reasons. First, it taught a complete system of practical ritual magic solidly based in the history of Western occultism. Second, it admitted women members as equals. In both these innovations, daring for the day, it was influenced by the Theosophical Society founded by Helena Petrovna Blavatsky in New York in 1875.

"The Extraordinarily Developed System"

An important part of the advanced teachings of the Golden Dawn was Enochian magic—probably the result of research carried out by Mathers in the reading room of the British Museum Library. It is impossible to be certain about the authors of many Golden Dawn papers because they circulated anonymously among members of the order and were copied and recopied by hand. There may well have been other contributors. Since Enochian words of power appear in the mysterious cipher document,[1] it is evident that Mathers was working on Enochian magic prior to 1887 (presuming the cipher manuscript to be Westcott's forgery, and presuming it to have been forged prior to the establishment of the Isis-Urania Temple).

Israel Regardie, who published the order papers of the Golden Dawn between 1938–40, and who was, along with his teacher Aleister Crowley, one of the two men most responsible for the continuing dominance of Golden Dawn magic in modern Western occultism, regarded Enochian magic as one of the greatest achievements of the Golden Dawn:

> So far as we are able to make out, however, the System originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the 16th century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189-3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic Tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.[2]

As you will have gathered from the preceding chapters, this is a very unjustified slur against Dee and Kelley, who understood very clearly those portions of Enochian magic which the angels chose to reveal. Regardie is not to be blamed for this attitude. His knowledge of Dee's manuscripts appears to have been quite limited, despite his claim to have obtained "a good deal of information" about "Enochiana" through private meditation and studies at the British Museum. Crowley, Regardie's mentor in magic, suffered from the same shallow understanding of Dee's magical diaries, and also boasted of a much more extensive experience with the Enochian system than he actually possessed.

What the System Contains

The Enochian magic of the Golden Dawn is almost entirely based on the English and Enochian texts of the Enochian Keys, along with a curious compound version of the four Watchtowers arranged in the pattern they

form on the Great Table of Raphael. The Black Cross is not used by the Golden Dawn to join the Watchtowers together into a single Great Table. Instead, the Watchtowers are treated as separate entities, and the letters in the Black Cross are gathered into the small magic square that appears in Casaubon,[3] which is called in the Golden Dawn the Tablet of Union.

The Keys are used to invoke or evoke the angels whose names appear written on the four Watchtowers. The methods for extracting the names of these angels, and the names of power that summon and commend the angels, are accurately presented (for the most part) by the Golden Dawn. The names of the Thirty Aethers, or Airs, also appear in the Order papers, but not the names or sigils of the ninety-one geographical spirits, or Princes, who rule the regions of the Earth. That omission is probably why Crowley evoked the Aethers, but not the tutelary genii of the Aethers.[4]

What the System Omits

Omitted from the Enochian magic of the Golden Dawn is any direct mention of the mystical heptarchy of planetary angels, along with their tables and sigils, which form the underlying basis of all Enochian magic. No mention is made of the Table of Practice or the rest of the ritual furniture of the Table, which are derived from the heptarchical system. Nor is anything said about the central importance of a scrying stone in Enochian magic. Westcott does refer to the Sigillum Aemeth in passing when writing about the seals of the Watchtowers, saying: "This 'Liber AEmeth sive Sigillum Dei' that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor"[5] (nor,

we may suspect, into the knowledge of anyone else in the Golden Dawn at that time, save possibly Mathers and Westcott).

Less surprising is the silence of the Golden Dawn concerning the Enochian Book of Spirits, which is never clearly described in Casaubon (probably the primary source for Golden Dawn Enochian magic). There is no awareness in the Golden Dawn of the necessity for making initial contact with the angels of the Great Table through an eighteen-day ritual that employs original invocations composed by the magician. The angels are simply summoned by means of the Keys.

A notable void in the Enochian magic of the Order is the silence concerning Kelley's Great Vision of the Watchtowers, and the golden talisman constructed by Dee that depicts this vision. Neither is anything written about the Vision of the Round House, although this may be forgiven since the importance of this vision is still not understood by Enochian scholars. It should also be mentioned that the Enochian alphabet used by the Golden Dawn is faulty in several respects. Unfortunately, the influence of the Order has been so profound over the last hundred years that these defects are universally reproduced in books about Enochian magic. As I mentioned earlier, I have corrected the alphabet in the present work.

In view of these many omissions, the reader may be forgiven for wondering why Regardie was so impressed with the Enochian system of the Golden Dawn. The great virtue of this system is its consistency. Faced with many gaps in his knowledge of the Enochian magic received by Dee and Kelley, Mathers was forced to supply his own material. It was also necessary for him to fully integrate his personal system of Enochian magic into the magic of the Golden Dawn,

which he was undoubtedly in the process of creating at the time he researched Enochian magic.

The Model of the Pentagram

The primary model used by Mathers to structure the Enochian system of the Golden Dawn was the relationship between the four elements and the four lower points of the pentagram, which is used in Golden Dawn magic to invoke or banish elemental forces. The assignment of the elements to the pentagram, in turn, was conditioned by the elemental associations of the four Fixed signs of the zodiac. These zodiac associations are very ancient, and served as the basis for the Golden Dawn understanding of the elements. If the lower points of the pentagram are imagined to form a square, this may be laid over the wheel of the zodiac to achieve the following Golden Dawn arrangement.

Mathers' Model of the Pentagram

Mathers and his associates made the fundamental mistake of linking the four Watchtowers to the four elements in the relationship that appears on the four lower

points of the Golden Dawn pentagram and in the Fixed signs of the zodiac. He chose the ordering of the Watchtowers upon the Revised Great Table of Raphael as his starting point and simply laid the square of the elements on top of the Watchtowers.

The existence of a second, earlier version of the Great Table, where the Watchtowers occupy different quarters, was never mentioned in the Golden Dawn documents. Mathers must have known about the Original Table, since he gathered all the letter variations that appear in the five extant examples of the Great Table and incorporated them into the Golden Dawn Great Table. As a result, some cells of the Golden Dawn Table have two letters, some have three, and some have four.

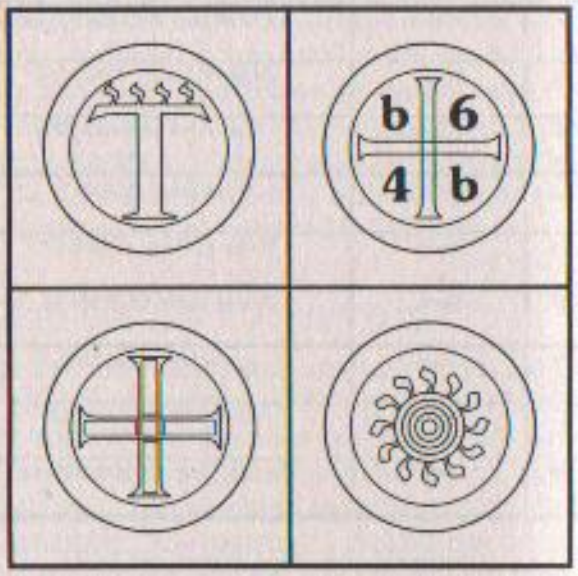
The version of the Golden Dawn Watchtowers (they cannot really be called a Great Table since they are unconnected) presented on pages 290–291 is what appears in Regardie's *Golden Dawn*. I have allowed the inaccuracies in lettering and capitalization to stand. It is interesting to speculate what the original members of the Golden Dawn made of the apparently random capital letters in the tables. The ninety-one spirits of the Aethers, whose seven-letter names are capitalized by the angels on the Watchtowers, are never enumerated. Westcott merely writes: "Of the letters on the Tables, some be written as capitals. These are the initial letters of certain Angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Z[elator] A[deptus] M[inor]."[6]

There is also no notice made by Mathers of letters on the Watchtowers that are inverted right to left in Dee's transcript. These held the highest importance for the angels, but exactly what that importance was is never clearly stated (except that the inverted letters at the ends

The Seals of the Watchtowers

The Golden Dawn developed the four seals of the quarters of the Great Table, described by Kelley just prior to the reception of the Watchtowers, into stylized, multicolored emblems for the Watchtowers, while retaining the essential features of the symbols. This was a useful and perceptive innovation. These seals are painted large just above the separate tables of the Watchtowers that adorned Golden Dawn temples, each Watchtower in its Golden Dawn elemental colors.[12]

The outer rim and central T on the seal of the Golden Dawn Watchtower of Air is colored yellow; the background is mauve. The outer rim and central cross, along with the letters and numbers around the cross, on the seal of the Watchtower of Water is blue; the



Golden Dawn Seals of the Watchtowers

background is orange. The outer rim on the seal of the Watchtower of Fire is red; moving from the center outward the concentric circles of the figure are colored green, red, green, red, green; clockwise from the top the twelve flames around the figure are red, yellow, mauve, red, yellow, mauve, red, yellow, mauve, red, yellow, mauve; the background is green. The outer rim on the seal of the Watchtower of Earth is black; clockwise from the top the arms of the cross are colored citrine, olive, black, russet; the center of the cross and the background are both white.

"Elemental Kings of the Entire Tablet"

From the pattern of each of these seals, a name of power was extracted from the outermost letter ring on Dee's wax Sigillum Aemeth. Each name begins at the capital T with the small 4 above it at the top of Sigillum Aemeth and proceeds by jumps, either clockwise or counterclockwise, with odd letters simply inserted where this was found necessary. Regardie wrote: "The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet."[13] He added that each King who bears one of these names is "purely and intrinsically an elemental force" and should be treated with caution.

The elemental King of the Golden Dawn Watchtower of Air is Tahaoelog. The actual letter formation of his name is shown here.

4	22	20	18	1	
Th	h	a	o	8	og

This is extracted simply by beginning at the top of the circle of letters and numbers around the rim of Sigillum

Aemeth and counting four spaces clockwise for each letter or letter group. Notice that vowels have been inserted into the name to make it easier to pronounce.

The King of the Watchtower of Water is Thahebyobeaatanun. The extraction of this name is not nearly so simple as the last, but I will give the Golden Dawn explanation, for what it is worth:

> From b.4.6.b grouped about a cross, note that T equals t, (the Cross equals th), is obtained: Cross to h, then b.4., then 6.b., and continue 6:
>
4	22	b	y	6	6	a	t	14	
Th	h	4	14	b	A	5	9	n	n

> yielding the name *Thahebyobeaatanun* for the Water Tablet.
>
> (Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right [Wynn Westcott]).[11]

The first part of Westcott's explanation is clear enough. However, I'm not sure what he means by "y.14 moves to 22 from t." The square containing y/14 is actually 21 spaces from the uppermost 4/T. The "6.b." is apparently just inserted. However, from the square containing 6/A, the rest proceed clockwise by jumps of six.

The King of the Watchtower of Earth is Thahaaothe. The letters that make up his name are given in this order:

4	22	11	a	o	t	h
Th	h	A	5	10	11	

It is not so obvious how this name is extracted. The Golden Dawn text says: "From the plain Cross, which equals Th4, proceed counting in each case forward as by numbers given." The meaning, poorly expressed, is that you count 4 clockwise from the uppermost capital

T (which is regarded as th). This places you at the square that contains 22/h. You then count 22 clockwise from this square, which places you at the square containing 11/A. You count 11 from this square, which places you at the square containing a/5. Then you must bend back to avoid crossing the uppermost T and count from this square counterclockwise 5 squares, which places you at o/10. Count 10 squares counterclockwise, and you reach t/11. Then count 11 squares counterclockwise to reach the h.

The King of the Watchtower of Fire is Ohooohaatan. The letters in his name are represented in this way:

6		o	o	22	H	6	t	
w	h	8	17	o	12	A	9	n

The W under the 6 is not really a W at all, but is intended to represent the Greek letter Omega, which appears just to the left of the uppermost capital T on the outer ring of the Sigillum Aemeth. You proceed clockwise by jumps of twelve in each case to reach the following letter-number combination. The rationale for this is that the Golden Dawn seal of the Watchtower of Fire has twelve rays radiating out from it (Dee's seal has eleven or nine rays). This time there is no taboo about crossing the 6/W that began the name.

Enochian Chess in the Golden Dawn

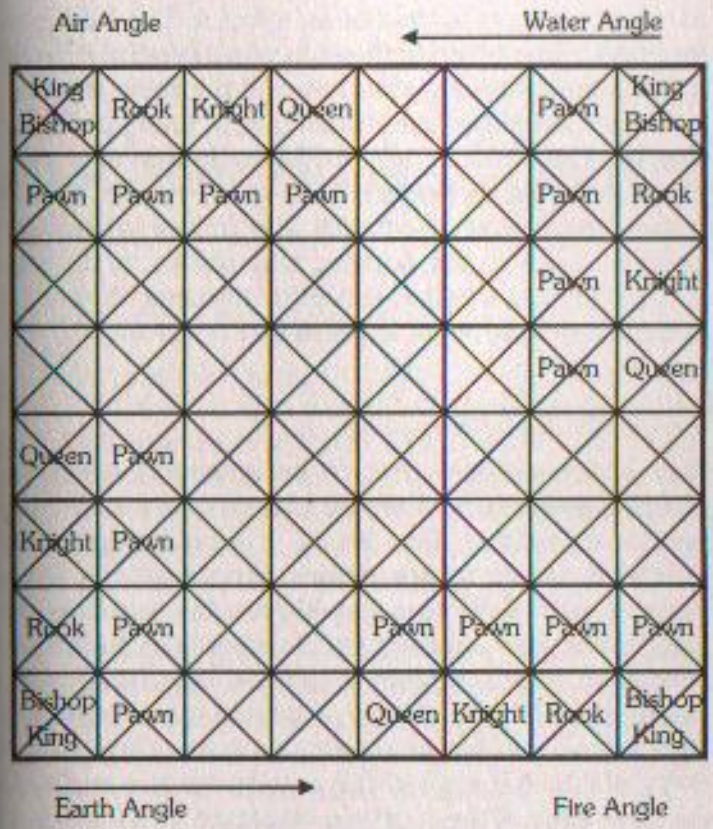
The most interesting idiosyncrasy of Golden Dawn Enochian magic was the invention of Enochian chess. It was probably a purely theoretical exercise. Regardie asserts in *The Golden Dawn* that he never encountered a member who was willing to play a game with him,

although some adepts made "fulsome praises of its remarkable divinatory capacity."[15] He further says that the chess pieces he saw were unmounted, and that this was "a clear indication that they had never and could never have been employed."

The board was formed of the sixteen squares of the good angels in each subquarter of a generic Watchtower. The squares of the Great Cross and lesser crosses were simply removed. This resulted in a board of sixty-four squares, the same number as on a regular chess board. Each of these squares was divided with a cross into four triangles, and each triangle painted its associated elemental color (yellow, blue, black and red).

The pieces are Egyptian god forms. A full set numbered twenty men and sixteen pawns (the four kings had no pawn). The game was to be played by four players seated on the four sides of the board. Each received a queen, knight, rook, bishop and king, as well as four pawns to stand before them. The king occupied the corner square, which he shared with his bishop. The elemental association of each set of forces is indicated by colored bases. The forces of the king of air have yellow bases, those of the king of water blue bases, those of the king of earth black bases, and those of the king of fire red bases.

The men move the same way they do in regular chess, with a few idiosyncrasies. The queen can move only three squares in any direction, but she may jump over intervening pieces like the knight. There is no castling. There is no use of *en passant* for the pawns, which move only a single square (they do not have the option of a two-square move at the start). When a pawn reaches the end of its rank, it is promoted to the rank of the piece it guarded (the bishop's pawn is made a bishop



Golden Dawn Enochian Chess

of the same element, for example), even if that piece is still in play. Presumably, additional pieces are needed.

The players play in teams of two, or two players play using two elemental forces that are in harmony with each other (fire and air; water and earth). When stalemate occurs, the player who is stalemated loses his turn until the stalemate is removed. When one player on a team is checkmated, he loses his move and his

partner continues to play in an effort to free him from the checkmate. When both players on a team are checkmated simultaneously, they lose and the game is over.

I have simplified the description of Enochian chess that is given in the *Golden Dawn*. It has numerous weird little quirks which, I am quite certain, would make it impossible to actually play in any satisfactory manner. Since it has nothing whatsoever to do with genuine Enochian magic, except by its name, there is no point in devoting much space to it.

True Enochian Chess

True Enochian chess (yet to be invented) would be three-dimensional and would play on the four Watchtowers arranged at four levels. It would employ the Enochian angels whose names appear on the Great Table as men. Each force should probably consist of the King, six Seniors, and sixteen Dispositors, with the sixteen good angels serving as pawns. The Great Table would have to be conceived as though it were wrapped back upon itself into a sphere, so that a player could move off the left edge of the eastern quarter and onto the right edge of the southern quadrant, or off the bottom edge of the northern quarter and onto the top edge of the eastern quarter.

You are invited to fill in the rest of the rules. I warn you, however, this will be no easy task. It is a fairly simple matter to devise a concept for a board game such as chess. This is all the Enochian chess of the Golden Dawn is—a concept. It is a far more difficult challenge to come up with a set of rules that allows the game to be played as an equal contest to a satisfying conclusion within an agreeable length of time.

Appendix A

Enochian Book of Spirits

A Reconstructed Enochian Book of Spirits

In this appendix, I have attempted to reconstruct the Book of Spirits that is to be used to summon and establish a communication with the angels of the Great Table during the initial eighteen-day working. I have used the structure of the Original Great Table of the Watchtowers as the basis for these invocations because I am presenting the original Enochian magic of Dee and Kelley. Anyone who has understood the exposition of the Great Table previously given can, with little difficulty, alter the text and ordering of the invocations and the spelling of the spirit names to reflect the structure of my own Restored Great Table or (though I do not recommend it) the structure of the Great Table of Raphael.

In this work, I have placed the third cycle of the Dispositors and good angels on the northern subquarters. It would seem more rational to place the cycles successively in a circle clockwise, east, south, west, north. However, it is clear from the Original Table and the Vision of the Round House that the angels intended the cycles of the subquarters to be arranged in two rows in the order east, south, north, west. This in spite of the fact that the individual subquarters of each cycle around the Great Table are unfolded in the order east, south, west, north.

This contradiction between the way the cycles are unfolded around the Great Table (east, south, north, west) and the way the individual subquarters in each cycle are unfolded (east, south, west, north) makes no sense to me. However, I have decided not to second guess the angels on this matter. The arrangement of the subquarters and their four cycles of four are presented as they were delivered by Ave to Dee. For a better understanding of this distinction, see the diagram of the four cycles of the Keys in Chapter Fourteen, which shows the same arrangement.

It should be noted that the Enochian letter Van stands for both U and V in English. Therefore these English letters may be interchanged in the names of the angels where this aids the pronunciation of the names. If you compare the names of the angels below with the letters on the Original Great Table (which I have not altered, except to correct errors) you will see when I have made this substitution. Generally, I have substituted U in place of V when there is no adjacent vowel or when the ease of vibrating the name is greatly improved.

These invocations should be written or typed out by the magician on clean paper, and then bound into the form of a book. Alternatively, they may be written by hand in a new bound journal of blank pages. It is also a good idea to include a table containing all the names of God and the angels in each invocation before the text of that invocation, as Dee did in his own version of the Book of Spirits. One of the reasons is that it allows the inclusion in the book of the names of the evil angels, or cacodemons, formed of three letters. These names are composed of two letters from under the left arms of the lesser crosses coupled with a prefatory letter from the Black Cross on the same line of the Great

Table. The names of these demons are not to be voiced in the invocations, but the angels do not expressly forbid that they be written in the book. Dee included them in his tables.

It is usually the practice in ritual magic to memorize the text of invocations prior to the ritual in which they are to be used. This is always the best course. However, these Enochian invocations are quite complex. Since the Book of Spirits obviously was intended to play a central role in the invocations, it will be acceptable to the angels if the magician reads the text from the book he or she has made. In either case, the book should always be present during the invocations. Each invocation is read three times on its own day: once at sunrise, once at noon, and once at sunset.

These readings must be done in a holy place, a place that has been ritually cleansed and consecrated to its purpose. A flame should be kept burning on the Table of Practice during the invocations. The Table may be used as an altar during ritual as well as a support for the scrying stone. The magician should be dressed in clean white linen, and be physically and mentally pure in the magical sense. A cleansing prayer is recommended before each speaking of an invocation.

A large representation of the Great Table of the Watchtowers that corresponds with the structure of the invocations should also be present. You may wish to adopt the Golden Dawn practice of dividing the Great Table into individual Watchtowers and hanging these on the walls of the ritual chamber in the four directions. Or you may prefer to use my own Enochian cube, a cubic representation of the Great Table that I suggested for Gerald and Betty Schueler's *The Angels' Message to Humanity*. See the Schuelers' book for a description of

its making. If the cube is employed, it should be placed on the Table of Practice during the invocations.

It may be that the Book of Spirits is to be used only during the eighteen days of the initial invocation. Its primary purpose is to call forth the angels so that they can be induced to write their sigils or signatures in the Book of Silvered Leaves, using the body of the magician as their writing instrument. On this subject the angel Ave tells Dee:

> *Ave:* You must never use the [linen] Garment after, but that once onely, neither the book.
>
> *Kelley:* To what end is the book made then, if it be not to be used after.
>
> *Dee:* It is made for to be used that day onely.[1]

Notice that it is Dee who says the book is to be used only on the nineteenth day of the working, not Ave. The angel says the book and the special linen garment are to be used only once, but this may mean only during the period of the working. Certainly it would seem necessary to refer to the invocations in the Book of Spirits on successive days. Perhaps the linen garment that is worn on the day of consummation may also be worn on the eighteen days of invocation, but never after the working is concluded.

Nor it is completely clear which book Ave refers to, although Dee and Kelley seem to assume that the angel is talking about the Book of Spirits. Ave may mean that the Book of Silvered Leaves is to be used only once, at the time the invoked angels imprint their sigils upon it. If this is so, then no restriction is placed by the angels on the use of the Book of Spirits.

You will find it easier to comprehend the overall pattern of the Book of Spirits in this appendix if you refer

to the table near the beginning of Chapter Thirteen, which shows the offices of the various classes of angels on a Watchtower. These groups and their works are the same on all four Watchtowers, but the angels of each Watchtower only function in the corresponding quarter of the Earth.

Some Neopagan practitioners may object to the overtly Christian content of these invocations. They are free to compose their own set of invocations that do not mention the Hebrew names of God or the name of Christ. However, they should consider that Enochian magic functions within the context of Christianity and makes extensive use of Christian, Gnostic, and Kabbalistic symbolism. Indeed, it is scarcely possible to understand Enochian magic without a knowledge of the myths and magic of the Old and New Testaments, as I have demonstrated in my book *Tetragrammaton*. I used as my models Dee's own invocations in *Liber Scientiae* and the prayer of Enoch delivered to Dee by the angel Ave, which I quoted in full in Chapter Sixteen. These paradigms are responsible for the Christian tone.

In composing the following original invocations, I hope that I have managed to do a better job than Dee, and that Ave would not tell me, as he told Dee, "My brother, I see thou dost not understand the mystery of this Book." However, only time and repeated use will prove the worth, or lack of worth, of these invocations.

ANGELS OF THE FIRST DAY		
Quarter	Ruling Name	Names of God
East	Adonai Sabaoth	ORO, IBAH, AOZPI

Invocation of the First Day: Banners of the East

Adonai Sabaoth, Lord of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the east ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the East unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the east, ORO, IBAH, AOZPI, and your other names having dominion in the east. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the East, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the eastern regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the East unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE SECOND DAY		
Quarter	Ruling Name	Names of God
South	Adonai Malekh	MOR, DIAL, HCTGA

Invocation of the Second Day: Banners of the South

Adonai Malekh, Lord and King, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness

of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the south ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the South unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the south, MOR, DIAL, HCTGA, and your other names having dominion in the south. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the South, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the southern regions at whatever time

or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the South unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE THIRD DAY		
Quarter	Ruling Name	Names of God
West	Elohim Sabaoth	MPH, ARSL, GAIOL

Invocation of the Third Day: Banners of the West

Elohim Sabaoth, God of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you

in the west ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the West unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the west, MPH, ARSL, GAIOL, and your other names having dominion in the west. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the West, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the western regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the West unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE FOURTH DAY		
Quarter	Ruling Name	Names of God
North	Eloah Va-Daath	OIP, TEAA, PDOCE

Invocation of the Fourth Day: Banners of the North

Eloah Va-Daath, Manifest God, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the north ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the North unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the north, OIP, TEAA, PDOCE, and your other names having dominion in the north. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the North, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the northern regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the North unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE FIFTH DAY		
Quarter	Ruling Names	Senior
East	Bataiva	Abioro
	Bataivh	Habioro
South	Iczhhca	Aidrom
	Iczhhcl	Laidrom
West	Raagios	Srahpm
	Raagiol	Lsrahpm
North	Eldprna	Aetpio
	Edlprna	Aaetpio

Invocation of the Fifth Day: Seniors of Spirit, Left

You four Seniors who stand in the Watchtowers upon the line of Spirit to the left side of the pillar of the Son and the Father, in the name of God who is both one and three, I _____ call upon you to manifest yourselves. You in the Watchtower of the East who are Abioro, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva; but when you are Habioro, the minister of severity by God the Father, I call upon you by the name of severity Bataivh.

You in the Watchtower of the South who are Aidrom, the minister of mercy by God the Son, I call upon in the name of mercy Iczhhca; but when you are Laidrom, the minister of severity by God the Father, I call upon you by the name of severity Iczhhcl.

You in the Watchtower of the West who are Srahpm, the minister of mercy by God the Son, I call upon in the name of mercy Raagios; but when you are Lsrahpm, the minister of severity by God the Father, I call upon you by the name of severity Raagiol.

You in the Watchtower of the North who are Aetpio, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna; but when you are Aaetpio, the minister of severity by God the Father, I call upon you by the name of severity Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SIXTH DAY		
Quarter	Ruling Name	Senior
East	Bataiva	Aaoxaif
South	Iczhiha	Aczinor
West	Raagios	Saiinou
North	Eldprna	Adoeoet

Invocation of the Sixth Day: Seniors of the Son, Above

You four Seniors who stand in the Watchtowers upon the line of the Son above the line of holy Spirit, in the name of God who is both one and three, I _____

call upon you to manifest yourselves.

You in the Watchtower of the East who are Aaoxaif, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Aczinor, the minister of mercy by God the Son, I call upon in the name of mercy Iczhhca.

You in the Watchtower of the West who are Saiinou, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Adoeoet, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SEVENTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Htmorda
South	Iczhhcl	Lzinopo
West	Raagiol	Laoaxrp
North	Edlprna	Alndood

Invocation of the Seventh Day: Seniors of the Father, Above

You four Seniors who stand in the Watchtowers upon the line of the Father above the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Htmorda, the minister of severe judgement by God the Father, I call upon in the name of judgement Bataivh.

You in the Watchtower of the South who are Lzinopo, the minister of severe judgement by God the Father, I call upon in the name of judgement Iczhhcl.

You in the Watchtower of the West who are Laoaxrp, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol.

You in the Watchtower of the North who are Alndood, the minister of severe judgement by God the Father, I call upon in the name of judgement Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully

and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE EIGHTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Haozpi
	Bataiva	Ahaozpi
South	Iczhhcl	Lhctga
	Iczhhca	Alhctga
West	Raagiol	Lgaiol
	Raagios	Slgaiol
North	Edlprna	Apdoce
	Eldprna	Aapdoce

Invocation of the Eighth Day: Seniors of Spirit, Right

You four Seniors who stand in the Watchtowers upon the line of Spirit to the right side of the pillar of the Son and the Father, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Haozpi, the minister of severity by God the Father, I call upon in the name of severity Bataivh; but when you are Ahaozpi, the minister of mercy by God the Son, I call upon you by the name of mercy Bataiva.

You in the Watchtower of the South who are Lhctga, the minister of severity by God the Father, I call upon in the name of severity Iczhhcl; but when you are Alhctga, the minister of mercy by God the Son, I call upon you by the name of mercy Iczhhca.

You in the Watchtower of the West who are Lgaiol, the minister of severity by God the Father, I call upon in the name of severity Raagiol; but when you are Slgaiol, the minister of mercy by God the Son, I call upon you by the name of mercy Raagios.

You in the Watchtower of the North who are Apdoce, the minister of severity by God the Father, I call upon in the name of severity Edlprna; but when you are Aapdoce, the minister of mercy by God the Son, I call upon you by the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE NINTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Hipotga
South	Iczhhcl	Lhiansa
West	Raagiol	Ligdisa
North	Edlprna	Arinnap

Invocation of the Ninth Day: Seniors of the Father, Below

You four Seniors who stand in the Watchtowers upon the line of the Father below the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Hipotga, the minister of severe judgement by God the Father, I call upon in the name of judgement Bataivh.

You in the Watchtower of the South who are Lhiansa, the minister of severe judgement by God the Father, I call upon in the name of judgement Iczhhcl.

You in the Watchtower of the West who are Ligdisa, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol.

You in the Watchtower of the North who are Arinnap, the minister of severe judgement by God the Father, I call upon in the name of judgement Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you

that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE TENTH DAY		
Quarter	Ruling Name	Senior
East	Bataiva	Autotar
South	Iczhhca	Acmbicu
West	Raagios	Soaiznt
North	Eldprna	Anodoin

Invocation of the Tenth Day: Seniors of the Son, Below

You four Seniors who stand in the Watchtowers upon the line of the Son below the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Autotar, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Acmbicu, the minister of mercy by God the Son, I call upon in the name of mercy Iczhhca.

You in the Watchtower of the West who are Soaiznt, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Anodoin, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE ELEVENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Erzla	Rzla Zlar Larz Arzl	I	IAON
South	Eboza	Boza Ozab Zabo Aboz	A	AONI
West	Ataad	Taad Aadt Adta Dtaa	O	ONIA
North	Adopa	Dopa Opad Pado Adop	N	NIAO

Invocation of the Eleventh Day: Dispositors of Joining

You sixteen Dispositors who stand above the arms of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the joining together and destruction of natural substances, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the east, and have your office in the eastern part of the world, Rzla, Zlar, Larz and Arzl, I call upon you in the fourfold name of the cross IAON, and in the name of God particular to your office, Erzla.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the east, and have your office in the southern part of the world, Boza, Ozab, Zabo and Aboz, I call upon you in the fourfold name of the cross AONI, and in the name of God particular to your office, Eboza.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the east, and have your office in the western part of the world, Taad, Aadt, Adta and Dtaa, I call upon you in the fourfold name of the cross ONIA, and in the name of God particular to your office, Ataad.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the east, and have your office in the northern part of the world, Dopa, Opad, Pado and Adop, I call upon you in the fourfold name of the cross NIAO, and in the name of God particular to your office, Adopa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of joining and loosing, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE TWELFTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Eutpa	Utpa Tpau Paut Autp	L	LANU
South	Ephra	Phra Hrap Raph Aphr	A	ANUL
West	Atdim	Tdim Dimt Imtd Mtdi	N	NULA
North	Aanaa	Anaa Naaa Aaan Aana	U	ULAN

Invocation of the Twelfth Day: Dispositors of Transporting

You sixteen Dispositors who stand above the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in transporting from place to place, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the south, and have your office in the eastern part of the world, Utpa, Tpau, Paut and Autp, I call upon you in the fourfold name of the cross LANU, and in the name of God particular to your office, Eutpa.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the south, and have your office in the southern part of the world, Phra, Hrap, Raph and Aphr, I call upon you in the fourfold name of the cross ANUL, and in the name of God particular to your office, Ephra.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the south, and have your office in the western part of the world, Tdim, Dimt, Imtd and Mtdi, I call upon you in the fourfold name of the cross NULA, and in the name of God particular to your office, Atdim.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the south, and have your office in the northern part of the world, Anaa, Naaa, Aaan and Aana, I call upon you in the fourfold name of the cross ULAN, and in the name of God particular to your office, Aanaa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of transporting from place to place, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE THIRTEENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Hcnbr	Cnbr Nbrc Brcn Rcnb	A	ACMU
South	Hroan	Roan Oanr Anro Nroa	C	CMUA
West	Pmagl	Magl Aglm Glma Lmag	M	MUAC
North	Ppsac	Psac Sacp Acps Cpsa	U	UACM

Invocation of the Thirteenth Day: Dispositors of the Sciences

You sixteen Dispositors who stand above the arms of the northern lesser crosses of the four Watchtowers and are potent and skilled in the mechanical arts and sciences, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the north, and have your office in the eastern part of the world, Cnbr, Nbrc, Brcn and Rcnb, I call upon you in the fourfold name of the cross ACMU, and in the name of God particular to your office, Hcnbr.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the north, and have your office in the southern part of the world, Roan, Oanr, Anro and Nroa, I call upon you in the fourfold name of the cross CMUA, and in the name of God particular to your office, Hroan.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the north, and have your office in the western part of the world, Magl, Aglm, Glma and Lmag, I call upon you in the fourfold name of the cross MUAC, and in the name of God particular to your office, Pmagl.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the north, and have your office in the northern part of the world, Psac, Sacp, Acps and Cpsa, I call upon you in the fourfold name of the cross UACM, and in the name of God particular to your office, Ppsac.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the mechanical arts and sciences, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE FOURTEENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Hxgzd	Xgzd Gzdx Zdxg Dxgz	A	ASIR
South	Hiaom	Iaom Aomi Omia Miao	S	SIRA
West	Pnlrx	Nlrx Lrxn Rxnl Xnlr	I	IRAS
North	Pziza	Ziza Izaz Zazi Aziz	R	RASI

Invocation of the Fourteenth Day: Dispositors of Secrets

You sixteen Dispositors who stand above the arms of the western lesser crosses of the four Watchtowers and are potent and skilled in the discovery of human secrets, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the west, and have your office in the eastern part of the world, Xgzd, Gzdx, Zdxg and Dxgz, I call upon you in the fourfold name of the cross ASIR, and in the name of God particular to your office, Hxgzd.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the west, and have your office in the southern part of the world, Iaom, Aomi, Omia and Miao, I call upon you in the fourfold name of the cross SIRA, and in the name of God particular to your office, Hiaom.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the west, and have your office in the western part of the world, Nlrx, Lrxn, Rxnl and Xnlr, I call upon you in the fourfold name of the cross IRAS, and in the name of God particular to your office, Pnlrx.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the west, and have your office in the northern part of the world, Ziza, Izaz, Zazi and Aziz, I call upon you in the fourfold name of the cross RASI, and in the name of God particular to your office, Pziza.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of discovering human secrets, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE FIFTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	IDOIGO	Cz(o)ns	OGIODI	Xcz
		To(i)tt		Ato
	ARDZA	Si(g)as	AZDRA	Rsi
		Fm(o)nd		Pfm
South	ANGPOI	Ai(g)ra	IOPGNA	Xai
		Or(p)mn		Aor
	UNNAX	Rs(o)ni	XANNU	Rrs
		Iz(i)nr		Piz
West	OLGOTA	Ta(g)co	ATOGLO	Mta
		Nh(o)dd		Onh
	OALCO	Pa(t)ax	OCLAO	Cpa
		Sa(a)iz		Hsa
North	NOALMR	Op(a)mn	RMLAON	Mop
		Ap(l)st		Oap
	OLOAG	Sc(m)io	GAOLO	Csc
		Va(r)sg		Hua

Invocation of the Fifteenth Day: Angels of Medicine

You sixteen good angels who stand beneath the arms of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the teaching of medicine and the curing of diseases, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the east, and have your office in the eastern part of the world, Czns, Tott, Sias and Fmnd, I call upon you in the sixfold name of the pillar of your cross, Idoigo, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Ardza, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Czons, Toitt, Sigas and Fmond.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the east, and have your office in the southern part of the world, Aira, Ormn, Rsni and Iznr, I call upon you in the sixfold name of the pillar of your cross, Angpoi, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Unnax, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Aigra, Orpmn, Rsoni and Izinr.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the east, and have your office in the western part of the world, Taco, Nhdd, Paax and Saiz, I call upon you in the sixfold name of the pillar of your cross, Olgota, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oalco, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Tagco, Nhodd, Patax and Saaiz.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the east, and have your office in the northern part of the world, Opmn, Apst, Scio and Vasg, I call upon you in

the sixfold name of the pillar of your cross, Noalmr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oloag, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opamn, Aplst, Scmio and Varsg.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the practice of curing diseases, injuries and infirmities, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SIXTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	LLACZA	Oy(a)ub	AZCALL	Xoy
		Pa(c)oc		Apa
	PALAM	Rb(z)nh	MALAP	Rrb
		Di(a)ri		Pdi
South	ANEEM	Om(a)gg	MEEANA	Xom
		Gb(e)al		Agb
	SONDN	Rl(e)mu	NDNOS	Rrl
		Ia(m)hl		Pia
West	NELAPR	Ma(l)gm	RPALEN	Mma
		Le(a)oc		Ole
	OMEBB	Us(p)sn	BBEMO	Cus
		Ru(r)oi		Hru
North	VADALI	Gm(d)nm	ILADAV	Mgm
		Ec(a)op		Oec
	OBAUA	Am(l)ox	AUABO	Cam
		Br(i)ap		Hbr

Invocation of the Sixteenth Day: Angels of Metals and Stones

You sixteen good angels who stand beneath the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in the finding and working of metals and precious stones, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the south, and have your office in the eastern part of the

world, Oyub, Paoc, Rbnh and Diri, I call upon you in the sixfold name of the pillar of your cross, Llacza, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Palam, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Oyaub, Pacoc, Rbznh and Diari.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the south, and have your office in the southern part of the world, Omgg, Gbal, Rlmu and Iahl, I call upon you in the sixfold name of the pillar of your cross, Anaeem, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Sondn, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Omagg, Gbeal, Rlemu and Iamhl.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the south, and have your office in the western part of the world, Magm, Leoc, Ussn and Ruoi, I call upon you in the sixfold name of the pillar of your cross, Nelapr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Omebb, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Malgm, Leaoc, Uspsn and Ruroi.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the south, and have your office in the northern part of the world, Gmnm, Ecop, Amox and Brap, I call upon you in

the sixfold name of the pillar of your cross, Vadali, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Obaua, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Gmdnm, Ecaop, Amlox and Briap.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the discovery and use of metals and precious stones, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SEVENTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	AIAOAI	Ab(a)mo	IAOAIA	Cab
		Na(o)co		Ona
	OIIIT	Oc(a)nm	TIHO	Moc
		Sh(i)al		Ash
South	CBALPT	Op(a)na	TPLABC	Cop
		Do(l)op		Odo
	ARBIZ	Rx(p)ao	ZIBRA	Mrx
		Ax(t)ir		Aax
West	MALADI	Pa(l)co	IDALAM	Rpa
		Nd(a)zn		And
	OLAAD	Ii(d)po	DAALO	Xii
		Xr(i)nh		Exr
North	VOLXDO	Da(l)tt	ODXLOV	Rda
		Di(x)om		Adi
	SIODA	Oo(d)pz	ADOIS	Xoo
		Rg(o)an		Erg

Invocation of the Seventeenth Day: Angels of Transformation

You sixteen good angels who stand beneath the arms of the northern lesser crosses of the four Watchtowers and are potent and skilled in the transformation of forms, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the north, and have your office in the eastern part of the world, Abmo, Naco, Ocnm and Shal, I call upon you in the sixfold name of the pillar of your cross, Aiaoai, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oiiit, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Abamo, Naoco, Ocanm and Shial.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the north, and have your office in the southern part of the world, Opna, Doop, Rxao and Axir, I call upon you in the sixfold name of the pillar of your cross, Cbalpt, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Arbiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opana, Dolop, Rxpao and Axtir.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the north, and have your office in the western part of the world, Paco, Ndzn, Iipo and Xrnh, I call upon you in the sixfold name of the pillar of your cross, Maladi, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Olaad, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Palco, Ndazn, Iidpo and Xrinh.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the north, and have your office in the northern part of the world, Datt, Diom, Oopz and Rgan, I call upon you in the sixfold name of the pillar of your cross, Volxdo, that

you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Sioda, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Daltt, Dixom, Oodpz and Rgoan.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the transformation of forms, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE EIGHTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	AOURRZ	Ac(u)ca Np(r)at	ZRRUOA	Cac Onp
	ALOAI	Ot(r)oi Pm(z)ox	IAOLA	Mot Apm
South	SPMNIR	Ms(m)al Ia(n)ba	RINMPS	Cms Oia
	ILPIZ	Iz(i)xp St(r)im	ZIPLI	Miz Ast
West	IAAASD	Xp(a)cn Va(a)sa	DSAAAI	Rxp Ava
	ATAPA	Da(s)pi Rn(d)il	APATA	Xda Ern
North	RZIONR	Ad(i)re Si(o)sp	RNOIZR	Rad Asi
	NRZFM	Pa(n)li Ac(r)ar	MFZRN	Xpa Eac

Invocation of the Eighteenth Day: Angels of the Elements

You sixteen good angels who stand beneath the arms of the western lesser crosses of the four Watchtowers and are potent and skilled in the knowledge and use of the four elements and the elementals that dwell in them, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the

west, and have your office in the eastern part of the world, Acca who inhabits the air and understands the qualities and uses of the air and its Sylphs, Npat who inhabits the water and understands the qualities and uses of the water and its Undines, Otoi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Pmox who inhabits the living fire and understands the qualities and uses of fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Aourrz, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Aloai, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Acuca, Nprat, Otroi and Pmzox.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the west, and have your office in the southern part of the world, Msal who inhabits the air and understands the qualities and uses of the air and its Sylphs, Iaba who inhabits the water and understands the qualities and uses of the water and its Undines, Izxp who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Stim who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Spmnir, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Ilpiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Msmal, Ianba, Izixp and Strim.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the west, and have your office in the western part of the world, Xpcn who inhabits the air and understands the qualities and uses of the air and its Sylphs, Vasa who inhabits the water and understands the qualities and uses of the water and its Undines, Dapi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Rnil who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Iaaasd, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Atapa, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Xpacn, Vaasa, Daspi and Rndil.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the west, and have your office in the northern part of the world, Adre who inhabits the air and understands the qualities and uses of the air and its Sylphs, Sisp who inhabits the water and understands the qualities and uses of the water and its Undines, Pali who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Acar who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Rzionr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Nrzfm, to fulfill all my stated purposes that fall within the function of your office. And when the need

for your services is extreme, your names shall be expressed Adire, Siosp, Panli and Acrar.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge, command and use of the four elements and the four classes of elemental creatures, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

Orison of the Nineteenth Day

O Lord of Hosts, is there any creature that measures the heavens, that is mortal? Can a frail and fearful vessel of flesh lift itself up, heave up its hands, or gather the Sun to its bosom? How shall I therefore ascend into the spheres? The air will not carry me, but mocks my folly. I fall down, for I am the clay of the earth. How, therefore, can the light of heaven enter into man's imagination?

Notwithstanding, I am comforted. In your name I am become mighty. You who are the light of truth and savior of the world can, and shall, and do, command the heavens and all its hosts as it pleases you. I require nothing but by you, and through you, for your greater honor and glory. What it pleases you to offer me, I

receive. Behold, I pledge my possessions, my labor, my heart and soul for the fulfillment of this work.

These consecrated tables, shaped and prepared according to your will, I offer up to you and to your holy angels, desiring their attendance in and through your names of power. Command them as you will, O Lord. May it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your name. As you are their light and comfort, so they will be my light and comfort; as they receive what it pleases you to offer, so I will receive what it pleases them to offer; as they prescribe no laws to you, so shall I prescribe no laws to them. Yet when I call upon them in your name, O Lord, be it unto me in mercy as unto the servant of the Highest.

I am become a seer in the light of your countenance. I see your shining angels and magnify your name among them. Adonai Sabaoth, I _____ call upon the power of your name. In the power of your mighty name this work of invocation is well and truly fulfilled. Amen. Amen. Amen.

Appendix B

The Vision of the Round House

Monday, January 14, 1585, at Prague

Kelley: Here is, Dee, one with a Vail afore his face, as it were, a Hair Cloth of Ash-colour: I know him not yet: I see a Garden full of fruit, of divers sorts. In the midst of it is a place higher then the rest. On that place standeth a round House, it hath four corners [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps: The first Door is white, like Chrystal, transparent: The South Door is red of an high colour, transparent. The North Door is bright black, not to be through seen, as the rest. The West is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The House within (as it may be judged by the transparent Doores) seemeth to be white, and empty.

He that hath his face covered, openeth the East Door; and all the House seemeth to be on fire, like a furnace. The fire within doth weve, and move about the House, and by the roofe. Now he openeth the West Door, and there appeareth, as if all the House were a fountain full of water. And there run divers streames, in the same one water, whereof, one doth go and come, as if it ebbed and flowed; which stream doth go about all the rest, by the sides of the House, that is, as if it were the Ocean sea compassing the

World. The next stream, within that, moveth from the 4 sides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whose vertices rest cut off (as it were) by the middle stream of water which occupieth the middle or Center of the House, and is in circular form invironed.

An other manner of stream there is, which commeth from the 4 corners of an innermost square: and so run *diametraliter* or *contradictorie* wise, toward that circular middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall *circulariter* in one circumference.

Kelley: The fire also had diversity in it.

Dee: I would you had noted the diversity of the fires also.

Levanael: Those that learn truly, learn by parts.

Kelley: The colour of the water in the Center, is most pure white.

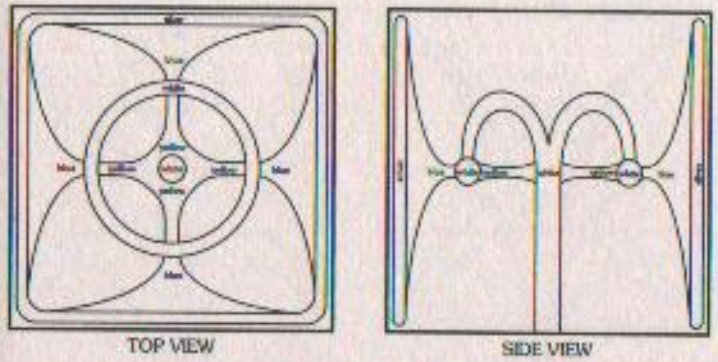
The waters of that Saint Andrews Crosse, are like a water somewhat Saffronish coloured. The waters of the Triangles, are somewhat like a watrish blew, which appeareth most, in the top of the arches of their flowing:

For all spring otherwise.

The uttermost water, is of Quick-silver shew, as if it were somewhat mortified.

Dee: In the figure following, you may gather a better and more easie understanding of this Description of the water streams.

Casaubon's Marginal Note: *Here is a blank, or void space in the Original Copie: but no figure.* (I have inserted my own illustrations into the voids in Dee's manuscript—D.T.)



Currents of Water in the Round House

Kelley: Now he openeth the Fire Door againe: And the fire appeareth in a square place. And there appeare 4 fires filling the whole place, leaving nothing vaccuum.

One of these fires seemeth to rise from the Center of the place; and to go in low arches to the 4 corners of the House.

The House seemeth to have 14 foot long in every side.

The arches of these fires seem to come from a trunk of fire, which riseth from about the Center: and seemeth to be 4 foot over in the Diameter.

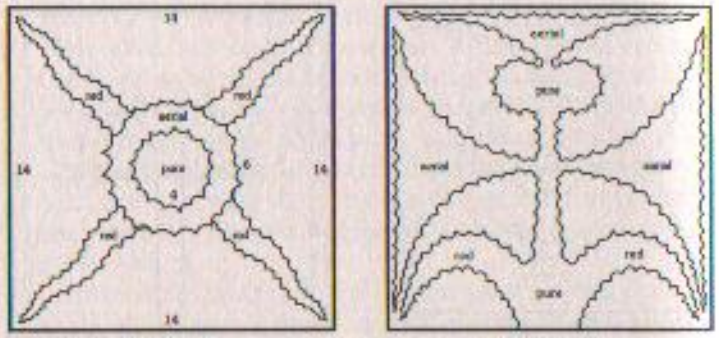
This Trunk seemeth to be high three quarters of the height of the place; The place seemeth to be as high as it is broad.

On the top of this fiery trunk, seemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it self.

From the sides of the Trunk (between the said Globe and the foresaid Arches,) goeth up fire Triangularly, filling all; saving that which remaineth filled, by the flames of fire, which ariseth from the Globe to the 4 corners of the House, filling all the place above the Globe.

Dee: As by the figure annexed, more plainly may appear.

Casaubon's Marginal Note: *Here is a blank, or void space in the Original Copie: but no figure.*



Currents of Fire in the Round House

Kelley: Note The colour of the fire of the 4 arches, is very red; The rest are very pure, Aerial, candent, etc.

The Motion of the trunk fire is swiftest.

The Original Center of all these fires, seemeth to be very little.

Now he openeth the red Door.

The House seemeth darkish, of colour of the smoak of a Wax Candle being put out.

Levanael: By it self, it is not, but by the Sunne, it is clear.

Kelley: It hath 4 motions in it also: every one moving more swiftly then the other: All from the middle of the House. Three of them move arch-wise to the sides.

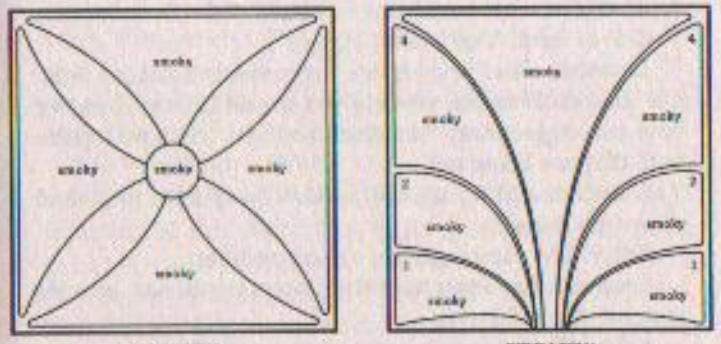
The first and second arise to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the House.

The second his space (that he striketh against on the Wall) is doubled to the space of the Wall, against which the first smiteth.

Casaubon's Marginal Note: *Here is a blank, or void space in the Original Copie: but no figure.*



Currents of Air in the Round House

Kelley: Now he openeth the black bright Door; and the House there seemeth full of black dust, like Gun-powder colour, or somewhat of Leadish colour.

Now he seemeth to goe down, faire and softly from the House, down the little Hill, and from thence goeth by a water side, to a Rockish Mountain.

He speaketh.

Levanael: Ascend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels. Enig è veri eri.

Kelley: Now come out of that Rock, seven lean men, with Spades, and Shovels, and Mattocks, etc.

Levanael: Follow me.

Kelley: Now they be come up to the foresaid Hill.

Levanael: Come on, Dig till you finde.

Kelley: Every one standeth distinctly one from another, and they dig on the foresaid Hill, which before seemed covered with Earth and Grasse: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their stroakes, and some have broken their Mattocks, some their Spades, all except two, one with a Shovel, an other with a Pickax.

Workmen: O Lord we labour in vain.

Levanael: So you are sure to do, unlesse you have better Tooles.

Workmen: Alas we labour in vain.

One of them: This is long of you.

Levanael: I had you provide Instruments to labour with, but you asked not me, wherein you should labour. Therefore have you digged away that which you saw, and have repulse with that you know not.

A dark man thou art, and hidden away from men, and so are thy doings.

Kelley: They stood gazing one on another.

Levanael: Have you not better Instruments? Go, provide your selves, and return.

Kelley: They runne a great pace to the foresaid Rocky Cave from whence they came out first. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we use in Wood) and so break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them: What a thing is this, that this Wedg is broken?

Another: We are in worse case then ever we were.

Kelley: Their Wedges are broken, the most part, and the Fire flieth out of the Stone in great abundance.

Levanael: The nature of this Stone is not to cleave: Therefore if you have no other Instruments you must cease.

Kelley: They are in great disquietness among themselves.

Levanael: Those that go a Journey, provide them Cloathes against all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he stayeth not, because he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So should true Labourers do: considering what they work in. For the Earth is a Monster with many faces: and the receptacle of all variety. Go home, stand not idle. Provide by Arts for the hardnesse of Nature, for the one Sifter weepeth without the other.

Kelley: They go away speedily.

Levanael: They have their Tooles to harden, and their

Steeles to temper. It will be more than an hour space before they return. Therefore may you spend the time in your necessity, and use the time of day as you are acquainted or wonted. I also must over-see them, or else their labour will be without fruit.

Kelley: Now he is gone.

Dee's note: *The same day, after dinner we returned to our former purpose for God his Service, to his Honour and Glory.*

Kelley: He is here. Now the Labourers be comming out; They have Wedges made long and sharp: and Pickaxes with three pikes very short.

Workers: Our trust is, that these tool will serve.

Kelley: They fall to work. They make like square holes, and put in their wedges, and break up the rock or blackish stone (like yron-mine, or Magnes stone) in roundish lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole first, and so after use their wedges. The Pickaxes have three heads, each pick thereof bigger then the other. The first is as big as one finger: the second as two: the third as broad as four fingers. And so after the first digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the house standing thereon beginneth to shake, and waver from one side to the other. Now the men be gotten out of the holes they stuck in.

Levanael: Make an end of your labour.

One of the Workman to the Guide: It behoveth you to find a remedy, or to let us understand what remedy we shall finde, that you may descend thence: for lo, the peril you stand in, is great: for this Rock was nothing else but a shell, whose kernel is a bottomlesse lake, and a myre quickened with some shut up water.

Levanael: You come hither as Labourers, therefore make an end of your work, and stand not idle. If the house, fall, and I sink, then is your labour at an end. For the end of

your labour is the fulfilling of my will, and the promise which you have made me.

One of them: We are ready to do our promise; but we are more ready to provide that you may be amongst us; so you may be free from danger.

Levanael: O you of little wit; are you not ashamed? which of you have dwelt within the secrets of this Hill? yea, which of you intendeth to fulfil his promise? Judge not a thing whereof you have no skill, neither be slack in that you have to do: for the one hath his reward of idlenesse, and the other is condemned of rashnesse: For why? It springeth on her mother ignorance.

They say: If we work, it is against reason. Neither do our tools answer to this labour. Therefore we had rather be idle, then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how should we perform out determination, since the Instruments of working want?

Levanael: Gather up the pieces of your spades, that is wood, and may be joyned together: The older and the baser they are, the fitter they are to turn up such soile.

Kelley: There commeth a Smith by with a budget full of nails.

One of them to the Smith: What hast thou there?

Smith: Nails.

Kelley: They be like Horshooe-nails.

Levanael: Thou cam'st in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fittest things to further your work. Joyn therefore your spades and shovels together, and labour.

Kelley: Now they are mending their spades and shovels, the iron of them being all off and broken.

Now they work, and throw away the earth like durty sand, and the skurf of the earth sticketh to their spades and shovels.

One goeth behinde, and maketh a trench to let the water out from the sand.

One of them: How now! Have we found harvest in the midst of winter?

Levanael: Why: what have you there?

One of them: Marry, either Alablaster or Salt.

Kelley: Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Guide.

Levanael: Did I not tell you, that the Earth hath many faces?

Kelley: They work now easily, and cut up like Salt or Alablaster.

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that white stuff.

One of them: If we dig any further, we shall undermine the house.

Levanael: Go to your business.

Kelley: They work.

Levanael: Soft, soft. Now labour with your hands as softly as may be. Stand aside.

Kelley: Now he taketh one of the irons of their spades, and seemeth himself to pare the sides of the Foundation under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Levanael: The fear of the Lord is a burning fire, consumeth not, but rectifieth the body; the old dross it wipeth away, and the daily influxion of the flesh and sin it separateth from the soul.

Behold (I say) he liveth not, but unto whom life is given: neither is their any joy, but it is ascending; for the end of joy is glory; but glory is the consummation of desire, and the beginning of felicity. No man entereth into joy, but by life: neither is there any life, but in the fear of God.

Whosoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that Rock, which is the Root, which is this building.

It is said, Behold: let my spirit enter in, let there be Separation made within the house of the North, that the earth may be divided into her members. Cursed be that body, that is not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of darknesse.

Kelley: There runneth up fire into the house, from out of the round glasse vessel under the foundation of the house. And that fire maketh a great noise (through the black bright or marble door to be hard only.) Now that North door is mightily thrown open, and there appear in the house like kernels of apples, and slime appeareth, and water thinner then slime, and there appeareth pure water, else. Now there commeth together stuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow stuff.

Levanael: Of that take a part.

Kelley: The fire returneth back again among the stuff in that house, and there appear of all Creatures some.

Levanael: Here is Creation, and it is the first.

Kelley: Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into six pieces like round Balls.

He taketh a thing like a vessel of iron, and putteth into it that mixture of yellow earth and water. And it looketh now like grasse mingled with water.

Levanael: Thou art strong, and wilt beget a strong Child.

Kelley: Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that standeth by.

Levanael: So are the seeds of the earth.

Kelley: Now he taketh the second, and putteth it in.

Levanael: Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second.

Kelley: He taketh it out, and it is as if it were pure silver.

Levanael: Where there is double theft, poverth insueth. But, notwithstanding, Thou art true; for thou givest unto every thing as much as he desireth: Thou openest the

greatest hability and strength of thy power, not such as it hath been, but such as it is.

Kelley: Now he putteth in the third Ball.

Levanael: Thou must tarry, for thou art of an harder digestion, since thou art the third, Content thy self, for thou art not an Inheritor.

Kelley: He taketh it out, and giveth unto one of them that standeth by, that is a red metal like copper.

Now he taketh up another of the Balls, and holdeth it in his hand.

Levanael: Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that passeth his middle age, decayeth, and draweth to an end.

Behold, thou shalt find a Step-mother, for thou cam'st out of time.

Kelley: Now he putteth it into the vessel.

Levanael: Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predecessors. But thou are of great vertue, for of thy excrement shall vertue receive dignity. And thy vertue shall be a garland to Nature; for thou shalt be visible when the other are silent: the Seas shall not hinder thy vertue, notwithstanding, thy vertue shall differ with the Seas: For as they differ, so shalt thou.

Kelley: Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were spongy.

Now he taketh up another Ball of the earth: he putteth it in.

Levanael: Thou are tractable and like unto an obedient daughter: But thou shalt be the fifth in the second and an Instrument to the first.

Kelley: Now he taketh it out, it is like unto a white whetstone, as he shaped it at the putting in, it is like Tynne.

Now he taketh up another Ball, and putteth it in.

Levanael: Thou art the last that hath in himself and by himself his being: Behold thy face is like unto wax, but thy

inward bowels are like unto the anger of a Serpent: Many shall have thee, but shall not know thee.

One of them by said: Will you give me nothing?

Kelley: A great cloud covereth them all, the stone and all.[1]

Notes

Chapter One

1. Casaubon, Meric. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most STATES and KINGDOMES in the World.* London: 1659. Reprinted in facsimile by The Antonine Publishing Co., Glasgow, 1974, page 174.

   This work is a reproduction of a portion of Dee's magical diaries, along with plates of some of the more important Enochian symbols such as the Table of Practice and the Golden Talisman. It should be noted that the pagination in this work is faulty. The pages jump (for no obvious reason) from 256 to 353, and continue at this higher level. I have adhered to the page numbering that appears in the original.

2. Ibid., p. 184.

3. Ibid., p. 145.

4. Ibid., p. 64.

5. Ibid., pp. 159–160.

6. For an example of a typical book of spirits, see Francis Barrett's *The Magus* (London: 1801), the plate facing page 105 of Book II.

7. *True and Faithful Relation*, p. 184.

8. Ibid.

9. Ibid., p. 189.

10. See references to the importance of Monday in the Enochian communications in *A True and Faithful Relation*, pp. 23 and 114.

11. Ibid., pp. 145-6.

12. Ibid., p. 161.

13. Ibid., p. 394.

14. Ibid., p. 373.

15. Ibid., p. 61.

16. Ibid., p. 209.

Chapter Two

1. Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer and Secret Agent of Elizabeth I.* London: Frederick Muller, 1968, pp. 15–16. Deacon is quoting from Dee's *Compendious Rehearsall.*

2. Ibid., p. 4.

3. Ibid., p. 3.

4. Smith, Charlotte Fell. *John Dee: 1527–1608.* London: Constable and Company, 1909, pp. 23-4.

5. Ibid., p. 77.

6. Ibid.

7. Waite, Arthur Edward. *The Alchemical Writings of Edward Kelly.* London: James Elliott & Co., 1893, pp. xvi-xix. Concerning Waite's account of the finding of the powders, Charlotte Fell Smith commented that it was "largely an imaginary story based upon Lenglet du Fresnoy's (1742) and Louis Figuier's in *L'Alchemie et les Alchemistes* (Paris, 1856)." (*John Dee: 1527–1608*, pp. 77–78, note 1)

8. *John Dee: Scientist, Geographer*, etc., p. 132.

9. Ashmole, Elias. *Theatrum Chemicum Britannicum.* London: 1652, p. 481.

10. *John Dee: 1527–1608*, p. 77.

11. Unpublished manuscript. British Library, Sloane MS. 3188, fol. 9.

12. Halliwell, James Orchard, ed. *The Private Diary of Dr. John Dee.* London: Camden Society, 1842, p. 11.

13. Ibid., p. 12.

14. *Private Diary*, p. 11.

15. *John Dee: 1527–1608*, p. 68.

16. *Private Diary*, p. 13.

17. *John Dee: 1527–1608*, pp. 68–69.

18. *Private Diary*, p. 14.

19. Ibid., pp. 14–15.

Chapter Three

1. *True and Faithful Relation*, pp. 28–29.

2. Ibid., p. 30.

3. *John Dee: Scientist, Geographer*, etc., p. 168.

4. Ibid.

5. Ibid.

6. *True and Faithful Relation*, p. 30.

7. Ibid., p. 31.

8. Ibid., p. 231.

9. Ibid., p. 396.

10. *True and Faithful Relation*, p. 396.

11. Ibid., p. 9 of the Actio Tertia section.

12. Ibid., p. 11.

13. Ibid., p. 12.

14. Ibid., p. 13.

15. Ibid., p. 20.

16. Ibid., p. 21.

17. *John Dee: 1527–1608*, p. 202. See also Casaubon, p. 32, the marginal note.

18. *John Dee: Scientist, Geographer*, etc., p. 274.

19. *True and Faithful Relation*, p. 164.

Chapter Four

1. *True and Faithful Relation*, p. 20 of the Actio Tertia section.

2. Ibid., p. 11.

3. Ibid., p. 161.

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5. James, Geoffrey. *The Enochian Magick of Dr. John Dee.* Minnesota: Llewellyn Publications, 1994, pp. 1-2.

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7. Ibid., p. 145.

8. Ibid., p. 146.

9. Ibid., p. 188.

10. Ibid., p. 82.

11. Ibid., p. 396.

Chapter Five

1. *John Dee: 1527-1608*, p. 80.

2. *True and Faithful Relation*, the 44th page in the unpaginated Preface.

3. *John Dee: Scientist, Geographer,* etc, p. 275.

4. *True and Faithful Relation*, 44th page in the Preface.

5. *John Dee: Scientist, Geographer,* etc., p. 274.

6. Ibid., p. 275.

7. *John Dee: 1527-1608*, p. 82.

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15. *Book of the Law*, pp. 47-8 (ms. pp. 15-6 of ch. 2).

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17. Ibid., p. 61 (ms. p. 5, ch. 3).

18. *Tetragrammaton*, pp. 230–231.

19. *Book of the Law*, p. 70 (ms. p. 14, ch. 3).

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2. *John Dee: 1527–1608*, p. 69.

3. Ibid., p. 72.

4. *The Enochian Magick*, p. 26.

5. Ibid., p. 27.

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7. Turner, Robert. *The Heptarchia Mystica of John Dee* [1983]. Wellingborough: The Aquarian Press, 1986, p. 76.

8. Tyson, Donald. *Three Books of Occult Philosophy* Written by Henry Cornelius Agrippa. St. Paul: Llewellyn, 1993, pp. 477, 482.

9. *The Enochian Magick*, p. 29.

10. *Heptarchia Mystica*, pp. 80–81 (see also Smith, p. 63).

11. Ibid., p. 80.

12. *True and Faithful Relation*, p. 231.

13. Ibid., p. 382.

14. *John Dee: 1527–1608*, p. 72.

15. *The Heptarchia Mystica*, p. 102.

16. Ibid., p. 82.

17. *John Dee: 1527–1608*, p. 74.

18. *Heptarchia Mystica*, p. 87.

19. Laycock, Donald C. *The Complete Enochian Dictionary*. London: Askin Publishers, 1978, p. 36. Laycock is quoting from Kelley's manuscript version of *Liber Logaeth*, which is British Library Sloane MS 3189.

20. *John Dee: The World of an Elizabethan Magus*, p. 116.

21. *True and Faithful Relation*, p. 172.

22. *Heptarchia Mystica*, p. 92.

23. *Heptarchia Mystica*, p. 88.

24. McLean, Adam. *A Treatise On Angel Magic*. Grand Rapids: Phanes Press, 1990, pp. 30-40.

25. *Heptarchia Mystica*, p. 25.

26. *The Enochian Magick*, p. 37.

27. Ibid., p. 36.

28. *Complete Enochian Dictionary*, p. 24. See also French, p. 117.

29. *Occult Philosophy*, p. 532.

30. *John Dee: 1527–1608*, p. 73.

31. *John Dee: Scientist, Geographer*, etc., p. 226.

32. *Occult Philosophy*, p. 553.

33. *The Enochian Magick*, p. 40.

34. Ibid., p. 32.

35. *The Enochian Magick*, p. 29. See also Turner, p. 40.

36. *Heptarchia Mystica*, p. 35.

37. *The Enochian Magick*, p. 32.

38. *Heptarchia Mystica*, p. 44.

Chapter Seven

1. *True and Faithful Relation*, pp. 92–93.

2. *The Enochian Magick*, pp. 11–12.

3. *Complete Enochian Dictionary*, p. 27.

4. *Liber Logaeth* is preserved in British Museum MS Sloane 3189.

5. *Heptarchia Mystica*, p. 102.

6. *Complete Enochian Dictionary*, p. 44.

7. Ibid., p 43.

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9. Ibid., p. 650.

10. Ibid.

11. Ibid., p. 669.

12. *Complete Enochian Dictionary*, pp. 45–47, 59–62, 66–67.

Chapter Eight

1. *Tetragrammaton*, Appendix A.

2. *Heptarchia Mystica*, p. 95–96.

3. Ibid., p. 81.

4. Ibid., p. 103.

5. *The Enochian Magick*, p. 184.

6. *Heptarchia Mystica*, p. 84.

7. Ibid., pp. 61-2.

8. Ibid., p. 63.

9. Ibid.

Chapter Nine

1. *Heptarchia Mystica*, p. 59.

2. *The Enochian Magick*, p. 29.

3. *Heptarchia Mystica*, p. 50.

4. Ibid., p. 67. Dee is not explicit, saying only of this

spirit: "thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly." The reference is perhaps to the events of September 23, 1583. When Dee and Kelley were disembarking from a Danish flyboat into a small fishing boat, the rigging of the fishing boat became entangled with that of the flyboat and caused the lighter craft to take on water. Kelley bailed the boat using a gauntlet and was able to keep it from foudering in the rough sea until they made land at Queenborough, Kent (see Casaubon, p. 33). This incident took place a year after the reception of the Heptarchia, but perhaps the portion of Dee's manuscript that contains the reference to the spirit Mares was written at a later date.

Chapter Ten

1. *True and Faithful Relation*, p. 77.

2. Ibid., p. 145.

3. *Exodus* 39.

4. These diagrams of the tribes in relation to the gates are reproduced in Geoffrey James' *The Enochian Magick of Dr. John Dee*, Llewellyn Publications, 1994, p. 103. James has reproduced them, in a slightly modified form, from Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrestris*, which forms British Library document Sloane MS 3191.

5. *Exodus* 27:1.

6. Jung, C.G. *Psychology and Alchemy*. New Jersey: Princeton University Press, 1980, pp. 126–127.

7. *The Enochian Magick*, p. 11.

8. Ibid., pp. 1-2.

9. *True and Faithful Relation*, pp. 139–140.

10. Ibid., p. 231.

11. Ibid., p. 181.

Chapter Eleven

1. *True and Faithful Relation*, pp. 168–169.

2. Ibid., pp. 170–171.

3. Ibid., p. 92.

Chapter Twelve

1. *True and Faithful Relation*, p. 172.

2. *Psychology and Alchemy*, p. 127.

3. *True and Faithful Relation*, p. 173.

4. *True and Faithful Relation*, p. 173.

5. Ibid., pp. 175–176.

6. Ibid., p. 177.

7. Ibid., p. 183.

8. Ibid., p. 355.

9. Ibid., p. 179

10. Ibid., p. 144.

11. Ibid., p. 179.

12. Ibid.

13. Ibid., pp. 13–16 of the "Actio Tertia" section.

Chapter Thirteen

1. *True and Faithful Relation*, p. 184.

2. Ibid., p. 178.

3. *The Enochian Magick*, p. 120.

4. *True and Faithful Relation*, p. 178.

5. *Tetragrammaton*, pp. 223–224.

6. *True and Faithful Relation*, p. 61.

7. Ibid., p. 180.

8. Ibid., p. 181.

9. Ibid., p. 179.

10. Ibid., p. 181.

11. Ibid., p. 180.

12. Ibid.

13. Ibid., p. 180-181.

14. Ibid., p. 188.

15. Ibid., p. 184.

16. Ibid., p. 183.

17. Ibid., p. 184.

18. Ibid., p. 187.

Chapter Fourteen

1. *True and Faithful Relation*, p. 78.

2. Ibid., p. 79.

3. Ibid.

4. Ibid., p. 81.

5. In British Library Sloane MS 3191. Dee has taken extreme care to reproduce both the Enochian language version (in Latin characters) and the English translation of the Keys in a meticulous printed script.

6. *Complete Enochian Dictionary*, p. 35.

7. It is my strong opinion that the direction in the Thirteenth Key should be west, not south. No mistake was made by Dee and Kelley in transcribing this word, because the English correctly matches the Enochian. "Babagen" does indeed mean south. However, as I have shown in my book *Tetragrammaton* (p. 219) this direction violates the sequence previously and subsequently adhered to in the Keys.

   Beginning with the Third Key, each Key is associated with a direction in four cycles around the Earth that being in the east and move clockwise: 3rd-east, 4th-south, 5th-west, 6th-north; 7th-east, 8th-south, 9th-west, 10th-north; 11th-east, 12th-south, 13th-west (should be), 14th-north; 15th-east, 16th-south, 17th-west, 18th-north.

   I advise anyone working with the Keys to change "Swords of the south" to "Swords of the north," and "babagen" to "sobel."

Chapter Fifteen

1. *True and Faithful Relation*, p. 139–140.

2. Denning, Melita & Osborne Phillips. *Mysteria Magica*. St. Paul: Llewellyn Publications, 1981, p. 177.

3. *True and Faithful Relation*, p. 183.

4. Ibid., p. 188.

5. *Enochian Magick*, p. 116.

6. *True and Faithful Relation*, p. 153.

7. Ibid, p. 154.

8. Ibid., pp. 156–157.

9. Ibid., pp. 158–159.

10. *Occult Philosophy*, p. 97.

Chapter Sixteen

1. *True and Faithful Relation*, pp. 188–189.

2. Ibid., p. 184.

3. Ibid., p. 182.

4. Ibid., p. 188.

5. Ibid.

6. Ibid., pp. 196-7.

7. *Three Books of Occult Philosophy*, p. 300.

Chapter Seventeen

1. *The Golden Dawn*, p. 624, footnote 2.

2. Ibid., p. 625.

3. *True and Faithful Relation*, p. 179.

4. See Crowley, Aleister. *The Vision and the Voice*. Edited by Israel Regardie. Dallas: Sangreal Foundation, 1972. This material first appeared as a supplement to Volume 1, Number 5 of Crowley's periodical *The Equinox*.

5. *The Golden Dawn*, pp. 657–658.

6. Ibid., p. 656.

7. *True and Faithful Relation*, p. 181.

8. *Golden Dawn*, pp. 631–634.

9. Ibid., p. 638.

10. Ibid., pp. 643–644.

11. Ibid., p. 637.

12. Wang, Robert. *The Secret Temple.* York Beach: Samuel Weiser, 1980, the eighth plate and pages 85-8. This book is an excellent description of the ritual furniture and tools of the Golden Dawn. See also *Golden Dawn*, p. 657.

13. *Golden Dawn*, p. 659.

14. Ibid., p. 658.

15. *Golden Dawn*, p. 683.

Appendix A

1. *True and Faithful Relation*, p. 184.

Appendix B

1. *True and Faithful Relation*, pp. 355–359.

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Enochian World of Aleister Crowley

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Enochian Sex Magick

By
Aleister Crowley
Lon Milo DuQuette
Christopher S. Hyatt, Ph.D.

1991
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Foreword

By Christopher S. Hyatt, Ph.D.

How do you know when you are really beginning to understand a subject?

When you come to the realization that it is basically much easier than you ever imagined.

For years I avoided an in-depth study of Enochian Magick, believing it to be not only too ponderous a task but also anachronistically irrelevant. I considered it a quaint dead-end of Elizabethan magic, elements of which have trickled down the centuries and lodged themselves in modem ceremonial magick.

I admit that I had a certain level of curiosity and fascination, especially when I saw the painted tablets and Enochian "chess" equipment that Israel Regardie would display on rare occasions to his friends. But the idea of actually taking the time to make sense of this collection of complex and fragmentary material was totally intimidating. And the thought of having to learn an "angelic language" did not thrill me at all. I was quite happy to file Enochian Magick in the same drawer of my mind where I keep *"Secrets of Aztec Cardiology"* and *"Cooking with Barbed Wire."* Then several years ago I was pleasantly disabused.

I had asked Crowley expert, Lon DuQuette, to write an epilogue for my book. *Secrets of Western Tantra,* (Falcon Press, 1989) and in the course of our discussion he asked me if I had ever utilized Enochian Angels for operations of Sex Magick. He was genuinely amused when I revealed my reasons for avoiding the subject and he suggested that if ever I wished to learn how to immediately perform Enochian Magick, I should simply read Crowley's ***Liber Chanokh*** and get started.

When I protested that I *had* read it, that in fact, it was included in *Gems From The Equinox,* (Falcon Press, 1982). He said, "then read it again, carefully, and this time assume that everything you need to know is right there in the text."

He continued. "It is much simpler than you think." He then encouraged me to call him if I ran into trouble.

His somewhat cavalier attitude was oddly reassuring, so I took some time that evening to reread ***Chanokh***. I followed his advice and pretended it was the only book on the subject in the world. To my great surprise I discovered that everything seemed quite clear. Was this the same book that frustrated and confused me earlier? Did I all of a sudden become so much smarter? Questions that were raised by one sentence were answered in the next. The fundamentals of the system unfolded neatly before my eyes. In less than an hour, I felt perfectly competent to start basic operations. I had no reason to call Lon for advice.

When I did call him it was to tell him of my application of the system to elements of my Tantric practices and that I wished to publish ***Chanokh*** along with his comments and supplementary material of my own findings. I have enjoyed our collaboration very much for his enthusiasm for the subject has been irresistibly contagious. Now we invite you to enter *The Enochian World Of Aleister Crowley.*

Relax. It is much simpler than you think and I guarantee you that if you do embark upon the sexual practices all of your efforts will be well rewarded.

Introduction

By Lon Milo DuQuette

In the introduction of a recently published book on magick, the writer characterizes the Enochian material in Crowley's *Equinox* as being "scanty" and in "disarray". I am afraid I could not disagree more. In fact, it is so exquisitely comprehensive and laid out with such orderly neatness that, (to quote Masonic scholar, Gary Ford), "Crowley can only be criticized for being too anal retentive."

If the critic was capable of paying attention and spent the hour or less that it takes to read ***Chanokh*** she couldn't help but grasp the subject. This, in my opinion, cannot be said of any other text on the subject.

For example, the somewhat complex explanation of how the 18 Calls are ordered and combined for invocations of the 16 different subangles takes four pages in Regardie's *Complete Golden Dawn System Of Magic,* (Falcon Press, 1984). Crowley does it easily in *10 sentences.*

I will not argue that Crowley demands much from his readers. But in the case of ***Liber LXXXIV vel Chanokh*** the difficulty is that one finds it almost impossible to believe that so much is communicated in so few words.

> *The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.* *Aleister Crowley*

Twenty five years ago few members of the general occult community had ever heard of the

Enochian system of Magick. Those who were aware of its existence fell into two main categories:

I. Members of the surviving magical societies which operated in the basic traditions of **Ordo Templi Orientis, A.'. A.'.** or **The Golden Dawn**.

II. Individuals lucky enough to posses either of two long-out-of-print works:
The Equinox Volume I, Numbers 7 & 8
The Golden Dawn Volumes 1-4

The Equinox, Aleister Crowley's Magnum Opus, issued at six month intervals between 1909 and 1914, was the first modern publication to examine the Enochian system in the seventh and eighth books of the ten number series.

Israel Regardie's *Account Of The Teachings, Rites And Ceremonies Of The Golden Dawn* followed in four volumes, the first published in 1937 and the fourth in 1940.

Though material relating directly to Enochiana occupies only a fraction of the above texts, the quality of the material is unquestioned. Both provide clear, fundamental information that gives the student both a basic understanding of the system and all the tools necessary to begin to immediately apply it and operate Enochian Magick.

In 1969 Regardie's *Golden Dawn* was reissued in a two volume format and then in 1974 he edited and released *Gems From The Equinox* containing all the Enochian material from the original 10 volume set. Both works are still in print. *The Complete Golden Dawn System Of Magic,* (Falcon Press, 1984) Regardie's tour de force published shortly before his death, includes his invaluable. *Addendum to the Concourse of Forces.* This tome stands as a monument to both the man and the material. This time the Enochian Genii has stayed out of the bottle.

Since 1969 an increasing number of students have turned their attention to this attractive yet, at first glance, overwhelmingly complex system. Their diligence is rewarded with something very rare indeed—a magical system that really works!

This takes many arm-chair magicians entirely off guard. A legitimate encounter with an Elemental Spirit or an Angel of an Æthyr invariably leaves a more lasting impression on the magician than the phantoms of self-deluded wishful thinking that mark the "successful working" of the dilettante.

Today Enochiana commands a respectable amount of space on the shelves of your local occult or New-Age bookstore. Much of the original Dee material (still existent) has been reprinted and made available to an ever-growing body of readers. The students of the early 1970s have become the researchers and prolific authors of today.

Many of the new works are excellent and offer invaluable contributions to the ever-increasing library of Enochian knowledge. (The works of Robert Turner should be singled out for their insight and high level of scholarship.)

Some others I feel are of less value. While perhaps informative as examples of the "findings" of one magician's experimentation, the distinction is not always made clear as to what is the author's speculation and innovation and what actually are the procedures suggested in the original documents. Then, to make matters even more confusing, the author presumes to define to the reader what they can expect to experience, intimating that if they get anything else they are somehow in error.

In my opinion, these works are little more than guided meditations upon another magician's visions and deny the reader the challenge of self discovery and mastery. But I'm sure that new volumes such as these

will continue to appear. I will not be surprised to someday see titles such as *The Enochian Cookbook, or I'm OK.. .You're Enochian* appearing at my local bookstore.

It is our aim to offer in a practical format, *Liber LXXXIV vel Chanokh,* Crowley's original presentation of basic Enochiana and make it *immediately* useful for the student who wishes to make use of it *now.*

This coupled with Regardie's fine Enochian Dictionary and pronunciation guide provides the reader with the minimum material necessary to get started. For the advanced student we offer practical instructions concerning *powerful* ***sexual*** *applications* of the system and the opportunity to re-evaluate the original information that the greatest magician of 20th Century felt was most necessary to master first.

Chapter One.

A Short, Brief History (Abridged)

I have often read in thy [God's] books & records, how Enoch injoyed thy favour & conversation; with Moses thou was familiar; And also that to Abraham, Issack & Jacob, Joshua, Gideon, Esdras, Daniel, Tobias & sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes to satisfie their desires, doubles, and questions of thy Secrete:
Dr. John Dee (Sloane MS. 3188)

For God's sake, tell me what to think.
Asheigh Brilliant

It is said that the Enochian System of Magick, as practiced today, is the Child of Four Fathers; John Dee, Edward Kelly, S.L. (MacGregor) Mathers and Aleister Crowley. While this is a grossly inaccurate oversimplification, (Dr. Rudd, Elias Ashmole, Wynn Westcott and Israel Regardie might at least be called midwives), it is basically true.

Through the efforts of the unbelievably mercurial Elizabethan mathematician. Dr. John Dee and his equally *unbelievable* "psychic" partner, Edward Kelly, the raw material for the Enochian System was "dictated" through a series of Angelic communications that lasted from 1582 to 1589. Copious records were kept, many which have survived to the present.

Ironically, once Dee and Kelly went through the heroic efforts to get all this information, it is believed they did not do a great deal with it. Miraculously, much of the material survived the nearly 3 centuries to

come to the attention of S. L. (MacGregor) Mathers in the late 1880s. (Note: Enochian fragments were even found in the famous cypher manuscripts whose discovery was instrumental in the creation of the Hermetic Order of the Golden Dawn.)

Mainly due to his inspired scholarship and impeccable logic. Dee's and Kelly's "raw" material was hammered into a comprehensive and workable system of ceremonial Magick. The two major branches of the system were then grafted to the Adeptus Minor curriculum of the Golden Dawn.

Aleister Crowley, who joined the Golden Dawn in 1898 and attained the Grade of Adeptus Minor in 1900, was of course exposed to the Order's Enochian teachings. However, Crowley took the Enochian "ball" and ran with it farther than the founders of the Golden Dawn had ever dreamed possible.

His exploration of the 30 Æthyrs as chronicled in *The Vision And The Voice (Gems From The Equinox,* Falcon Press 1982) has been seriously compared to the visionary works of William Blake and the Qabalistic images of Ezekiel and the Revelation of Saint John the Divine.

It was also Aleister Crowley who reorganized and elucidated upon the Golden Dawn Enochian material and published it in *Equinox Vol. I, Nos. VII* and *VIII* as A *Brief Abstract Of The Symbolic Representation Of The Universe Derived By Doctor John Dee Through The Skrying Of Sir Edward Kelly.* (Subsequently and mercifully renamed *Liber LXXXIV vel Chanokh.)*

Chapter Two

Before We Start Let's Get Something Straight

The student who waits to master the subject before proceeding to perform Magick, will never master the subject nor proceed to perform Magick or for that matter anything else. Christopher S. Hyatt, Ph.D.

Anyone who refuses to begin a magical operation because of fear of the "evil" forces that might be unleashed if he or she makes a mistake, has already made a mistake that has invoked a far greater "evil".
David P. Wilson

Resign yourself at the outset to take responsibility for your own magical reality. When you have firmly assumed this responsibility you will realize that there is no Enochian universe per se. There is only *your* universe which you can access by the Enochian formulae. There is no Enochian magick per se. There is only *your* magick, facilitated by the methods of the Enochian system.

This is not to argue the concept of spirits and angels having a certain objective reality. Indeed, the fundamental operating principal of evocation is to give outward substance to inner realities. But the sooner you rid yourself of preconceived ideas of how all this is going to manifest the sooner you will be able to recognize it when it really *does* start to manifest.

For example, let us compare the Enochian system of Dr. Dee to a more familiar "system" of another Elizabethan genius.

The sensitive theater-goer reaps a rich harvest of intellectual and spiritual rewards whenever he or she sees a play by William Shakespeare.

Each character in the play, hero or villain, speaks the "truth" from their particular perspective and it is up to us as the audience, to analyze these "truths" and apply them toward understanding our own lives.

Restated in Magickal Language: *Each Angel in the system, Divine or Demonic, declares their nature from their particular perspective and it is up to me as the magician, to analyze their communication and apply that knowledge to the understanding of the Great Work.*

These "truths" would be the same "truths" if the actors were dressed traditionally, or as cowboys or as space aliens. Granted, *you* might be distracted and miss the point of Hamlet's soliloquy if it were delivered by a giant amoeba, but a Biologist might find it most profound.

Just as no two people see and react to a play in exactly the same way, so too, no two magicians will have identical experiences in evocation.

Dare To Be Lazy

If you are truly interested in performing Enochian Magick there is more than enough information between the covers of this book to help you grasp the theory, build the equipment and perform the magick. In fact you are encouraged to do so.

By following the suggestions in the section that follows you will avoid many time-consuming mistakes that have traditionally plagued the Enochian student.

Supplementary to the text of *Chanokh,* I have provided comments to each of the major sections and have added additional diagrams in the Appendix. I strongly suggest that you read these and refer to the diagrams *while* you read *Chanokh.* You will save many hours of confusion and frustration if you will take this simple advice.

Also, pay special attention to the "Hints". They are put there to steer you clear of the "rocks" of Crowley's *thrifty* use of the English language (not to mention his downright omissions and a typo or two).

Make it easy on yourself. Dare to be lazy.

Chapter Three

The Ten Minute Overview

The two pillars of modem Enochian Magick, as outlined in *Liber Chanokh* (Chapter Five) are The Elemental Watch-towers (including the Tablet of Union) and the "World" of the 30 Æthyrs. The first is:

The Elemental Watch-Towers Of The Universe And The Tablet of Union

These are the Elemental Tablets (Plates III, IV, V, VI, VII and VIII) which are constructed with the purest Hermetic logic and lettered according to the diagrams of Dee and Kelly. These letters form the names of the Spirits of *Fire, Water, Air* and *Earth.*

These are the "Elementals" of literature, the Salamanders of Fire, the Undines of Water, the Sylphs of Air and the Gnomes of Earth.
Exactly what are the Elements and, more importantly, why would anyone want to call up an Elemental Being? Below is a portion of our book *The Ultimate Divination* (New Falcon Publications, 1991) which touches upon the subject of the Elements.

> *The ancients viewed the Elements as the building blocks of creation. They divided them into four broad categories which they called FIRE, WATER, AIR and EARTH.*
>
> *Of course these are not the chemical elements which combine to form the material world around us. Nor are they literally Fire, Water, Air and Earth. They are, most simply put, the totality of all the forces, energies and qualities in the universe divided info four broad categories. These categories, by their natures, bear a poetical resemblance to Fire, Water, Air and Earth.*
>
> *These qualities are the*

foundation of both galaxies and sub-atomic particles and the limitless diversity of creation is the result of the infinite number of ways these four Elements can be mixed, combined and recombined.

It is interesting to note that modern physics postulates four fundamental forces; the Strong Force, the Electro-Magnetic Force, the Weak Force and the Gravitational Force that, by their characteristics, bear a remarkable resemblance to the ancient Elements:

The ancients also postulated a Fifth Element (quite literally a "quintessence") which serves the double duty of binding the four Elements together and (at the same time) keeping them far enough apart to retain their individuality. This Fifth Element they called SPIRIT.

Once you have colored your Tablets you will see how the "Angels" of any given Element are formed, combined, mixed, recombined and reformed. (Note: Completed Colored Tablets are currently available through New Falcon Publications.)

Obviously these Elementals are more than just the Salamanders in your fireplace, the sailor's Mermaid, Tinkerbell or Gimli the Dwarf. They have far more universal natures and as such are worthy of our attention. As a matter of fact they are at work, either efficiently or inefficiently, in each of us. Perhaps if we had a better understanding of our Elemental balance (or lack of it) we might get a clue as to how to improve our lives.

Note: What follows may seem a bit complicated to the new student. A full explanation of the operating procedure will be given in the following chapters.

For example, some years ago I accepted a job from an old friend who asked me to edit a psychology book he had just completed. I had never done such a thing before but I accepted with some hesitation.

The evening before I was to start I decided to invoke an Enochian Elemental Angel to help me put things in perspective and perhaps to give me a little boost on my first day. I chose to invoke **SOAIZNT** the Mercury Senior of the *Water* Tablet. (My reasoning was that Mercury is the force that is traditionally associated with writing and matters of the mind and Water is the element of reflection and empathy which I felt would be necessary for a task such as this.)

The invocation was simple enough. I had my Tablet of Union and Elemental Tablets sitting upon a table in the center of the room. After a routine Banishing Ritual of the Pentagram I opened the Temple in the Grade of 3°=8□ as written in *Chanokh* then performed the Hexagram Ritual invoking Mercury (Planetary Seniors are invoked by the Hexagram) then I simply recited the *Fourth Call* straight out of *Chanokh.*

At first I "saw" nothing. (My skrying technique is to sit quietly with my eyes closed.) I felt somewhat stimulated and remember thinking that I should do this ritual whenever I needed to stay awake—when suddenly *it* was there. It had a basic humanoid form but it looked as if it had a "skin" made entirely of silver reflective material. Not stiff like a series of mirrors or facets, but smooth, almost liquid. Everywhere I looked on its "body" I saw myself reflected. It was breathtakingly beautiful. I was dumbfounded. After a moment when I could think straight again, I repeated the name, **SOAIZNT** (the standard procedure to test a vision.) It seemed to gain strength and become clearer with each repetition of its name so I felt confident that what was in front of me was indeed what I had called up. The question was now 'what am I going to do with this guy'? It took a little effort but I finally remembered the reason for the operation. I asked if it could help me to better understand another's thoughts

and to efficiently transfer these thoughts to the written word. It indicated it could and produced a mirror upon which it drew a figure. I "felt" that I was to somehow use this figure as a tool to achieve my goal. I drew it on a piece of scratch paper and after the obligatory banishing I gazed upon it for a few minutes then went to bed. The next morning I decided I would take the figure **SOAIZNT** gave me and simply draw it at the top of each page of my daily note pad where I would be forced to look at it almost continually. Throughout the course of the project (which went surprisingly well by the way) I was focused upon this symbol and constantly reminded of the invocation and the incredible vision of the Angel who aids works of this nature.

In practical workings such as this it is very helpful to bring *something* from the vision back into *this* world.

In the *everyday* world of our waking consciousness life forms, such as people, animals, plants, etc., we perceive as living "beings." On the other hand, symbols such as triangles, pentagrams, letters, etc., we perceive as abstractions, springboards to a variety of ideas. In the "magical" world it is just the opposite. When we "see" a life form, such as an Angel or a unicorn or an aardvark, it is an abstract personification of an *idea.* Symbols, on the other hand, are "living beings" on that plane, the true life forms of the magical universe.

As you can imagine these symbol-life forms can be powerful tools in the hands of the magician. Bringing them through to our objective world is an important part of practical workings.

The second pillar is:

The Thirty Æthyrs Whose Dominion Extendeth In Ever-Widening Circles Beyond The Watch-Towers Of The Universe

These are the "heavens" or Aires of the system. Starting with the *30th* Æthyr and working to the *1st,* the magician explores only as far as his or her personal level of Initiation will permit. This process is comparable to "pathworkings" of the Qabalistic system. In Enochian terms, the "Great Work" of the magician is to master all 30 Æthyrs. (Starting with 30 and ending with 1)

Experiences with the 30 Æthyrs are highly personal and entirely unique to each magician. Working with the Æthyrs can be a lifetime endeavor and it is entirely presumptuous and inappropriate for another individual to "guide" another in this area.

Thus, with these two branches of the system, the Elemental and the Æthyric, we have formulae to access both the phenomenal world of the Elements and private world of our own Spiritual Journey.

Both types of operations require the ability on the part of the magician to skry or "travel in the Spirit Vision." If you are not already a talented skryer there is no better way to train than Enochian Magick, especially elemental workings.

There are as many skrying techniques as there are magicians who skry. Dee and Kelly gazed into a concave obsidian mirror. Crowley held a large topaz mounted upon a wooden cross to his forehead. But other methods include gazing into crystals, ink, fire eleven a blank TV screen. You can sit in a chair or on the floor or lie on your back. You can close your eyes or keep them open. Use what works for you. As it is a subjective, (well, maybe not entirely subjective)

experience, the choice is yours. I was amused to hear one skryer's abilities criticized for being done in a "light trance" state. We should all be so lucky!

For anyone who has tried unsuccessfully to skry in the past I offer the following hint.

Stop trying to skry!

Don't try to "see" a vision in your mind. The vision is already going on in the part of your mind (the right side of your brain) where you are not currently focused. (Don't criticize the movie if you go to the theater, buy a ticket then choose to stay in the lobby.) When you refocus your attention to that part of your mind you will find the "vision" in progress. It's impossible to refocus while you are consciously *trying* to refocus. So stop trying. Relax.

This change of focus happens each time you drop off to sleep. There is a moment when your thoughts begin to take visual form. You have a choice for a brief moment of "snapping out of it" or relaxing and "going with it, allowing yourself to change your focus for the rest of the night.

When you skry you are not asleep but neither are you focused on the objective world as analyzed by the left side of your brain. You relax and *allow* yourself to focus on the subjective, visual world of your brain's right hemisphere.

The most important thing to remember is not to project an objective reality to another skryer's vision. This is the flaw of "guided Pathworkings" or meditations upon another magician's visions. It is *your* magical universe you are dealing with and no one else's. (You are well advised to test your own visions and take them with a rather large grain of salt as well.)

Chapter four

Comments On Liber LXXXIV vel Chanokh

THE TITLE "LIBER LXXXIV"

The original title first published in *Equinox* Vol. I Nos. VII & VIII was A *Brief Abstract Of The Symbolic Representation Of The Universe Derived By Dr. John Dee Through The Skrying Of Sir Edward Kelly.* *LXXXIV* (84) is the Qabalistic numeration for *Chanokh,* the Hebrew spelling of Enoch.

Note: When originally published the title did not bear the number. Crowley assigned the number 84 when the Syllabus of the Official Instructions of A.'. A.'. was published in *The Blue Equinox.* Since then, due to a series of typographical errors, the number *LXXXIX* (89) has been mistakenly used in the title of published works. For our purposes we will refer to it simply as *Chanokh.*

PART I

THE HOLY TWELVEFOLD TABLE

The Holy Table is part of the "furniture" of the Temple and does not directly concern Elemental or Æthyrical workings. Angels found on the Holy Table are not called forth in these operations.

The original table top measured 35 7/8in X 36 l/4in X 7/lOin.

Note: There is good reason to believe that the illustration as printed in *Chanokh,* (Plate l) is in error. Plate I is reproduced from Casaubon's A *True and Faithful Relation of what Passed for Many Years Between Dr. John Dee and Some Spirits...*published

in 1659. It is now believed that, do to a 17th Century printer's error, Casaubon's version (and consequently everybody's since) was printed with the letters in reverse order. One of Dee's descriptions of the Table indicates it resembled the illustration we have included in the Appendix (Diagram A) of this book. This is regarded as the correct version. (Note: The Plates referred to are *not* in the Appendix but in the text of *Chanokh* itself [Chapter Five of this book]. All of the diagrams are in the Appendix of this book and are not original *Chanokh* illustrations.)

THE SEVEN TALISMANS

Like the Holy Table, these are considered Temple "furniture" and do not directly concern Elemental or Æthyrical workings. Spirits found on these talismans are not called forth in these operations.

The illustrations in Plate I are too small to read. Enlargements from the 17th Century manuscript. Dr. Rudd's Treatise, are included in the Appendix (Diagram B) of this book. It is interesting to note that the names on these "planetary" talismans are those of the Goetia. This indicates (or at least implies) Dee's familiarity with the LEMEGETON and his attempt, at least early in his workings, to incorporate it in the Enochian system.

PART II
THE HOLY SEVENFOLD TABLE
THE SIGILLUM DEI ÆMETH

Perhaps the most widely recognized diagram of the Enochian system, the Sigillum Dei Æmeth does not directly concern Elemental or Æthyrical workings. Like the Holy Table and the Talismans, its Angels are not called forth in these operations. Nevertheless it is an important piece of temple "furniture" for upon it rested the Shew-stone or the skrying mirror.

Made from bee's wax as described in *Chanokh,* the four smaller versions were placed under the feet of the Holy Table, presumably to insulate it from "earthy vibrations". The fifth and larger one (about 9 inches in diameter) covered with a red cloth, was placed on the Holy Table to support the Shew-stone.

Note: The illustration on Plate II was taken from Dee's diaries. The large wax version on display at the British Museum is slightly different. For example on the actual wax version, there are 7 crosses on each of the 7 bars making up the main heptagram. The illustration shows only three bars with 7 crosses the other 4 containing only 3.

Even though the above items of temple furniture are unnecessary for Elemental operations and for exploring the 30 Æthyrs, the reader might like to make his or her own versions of them to support the skrying mirror. Many of my (Dare to be lazy) students have simply made photographic enlargements of the illustrations that appear in this book and have mounted them on wood or foam board.

PART III

This is the most important section for the student to grasp. It deals directly with the two branches of the system of the most practical value. *The Elemental Tablets and the Tablet of Union* (sometimes referred to as the Black Cross.) and the *30 Æthyrs* or Aires. By using the information in this section the serious student will eventually construct the fabled equipment of the art.

This is also where many become confused and discouraged. Admittedly it will take the reader's full attention to wade through this section. This is not because Crowley is being deliberately obscure. On the contrary, it is because he is being almost unbelievably

economical with his choice of words and the ordering of his thoughts.

I hope the following hints will save you some difficult moments.

HINT#1

BE PREPARED FOR INCONSISTENCES IN THE LETTERING OF THE TABLETS

Don't panic when you discover alternate spellings to names drawn from the Elemental tablets. This is due to the fact that Dee and Kelly (at the direction of the communicating angels) made several revisions to the tablets. To help you, we have included in the Appendix charts showing alternate and multiple lettering (See Diagram E).

HINT # 2

CAREFULLY READ AND REFER OFTEN TO THE PLATES

A picture is worth a thousand words and in this case many hours. To be able to see what Crowley is writing about will save you much valuable time. Plates IV, V, VI, VII & VIII are lettered in Enochian. For English equivalents refer to the Appendix (assorted diagrams).

HINT #3

REMEMBER, THE SAME GENERAL LAWS APPLY TO ALL FOUR ELEMENTAL TABLETS. TO UNDERSTAND ONE IS TO UNDERSTAND THEM ALL

For example; Crowley explains the Hierarchy of the *Three Holy Names,* the *Great Elemental King,* the *Six Seniors,* the *Two Divine Names of the Calvary Cross,* the *Kerubim* and the *Sixteen Lesser Angels* by using the Water Tablet (Plate V) as the example. The Hierarchy of the Fire, Air, and Earth Tablets are determined in exactly the same way.

Note: To make this section easier to understand, I have included in the Appendix (Diagram D) an English version of the *Water* Tablet conveniently split apart for easy viewing. If you keep this diagram in front of you while reading Part III of *Chanokh* I think you will have no trouble understanding what is being said.

BASIC TERMS

The Four Great Watch-Towers are often referred to as the Elemental Tablets of Air, Water, Earth and Fire.

Plate III shows them together; *Air* in the upper left-hand quarter, *Water* in the upper-right hand quarter, *Earth* in the lower left-hand quarter and *Fire* in the lower right-hand quarter.

Plates IV, V, VI, & VII show them singularly. Each of the Elemental Tablets is also divided into four sections by the two central vertical columns and the central horizontal line. (The *Linea Patris,* the *Linea Filii* and the *Linea Spiritus Sancti* respectively) This is also referred to as the Great Central Cross of the Elemental Tablet. (See Diagram D).

The four sections of the Elemental Tablet created by the Great Central Cross are called Subangles which are also attributed to the four Elements. *(Air* in the upper left-hand quarter, *Water* in the upper-right hand quarter. *Earth* in the lower left-hand quarter and *Fire* in the lower right-hand quarter.

In Diagram D in the Appendix of this book, you will see an example of the Water Tablet divided by the Great Central Cross and broken into its Subangles. *(Air of Water* in the upper left, *Water of Water* in the upper right. *Earth of Water* in the lower left, and *Fire of Water* in the lower right) Subangles on the *Air, Fire* and *Earth* Tablets are arranged in *exactly the same way.*

1. THE THREE HOLY NAMES OF GOD

(See Diagram D) The Three Holy Names of God are made up of the first three letters, the next four letters and the last five letters of the *Linea Spirtus Sancti* (the central horizontal line of each Elemental Tablet) For our example, the *Water* Tablet, the Three Holy Names are: **MPH ARSL GAIOL**.

Note: Don't let these names intimidate you. Just locate them. Don't worry about pronouncing them now. There is an excellent pronunciation guide provided later in this book.

Now try to locate The Three Holy Names on the Fire, Air and Earth Tablets.

2. THE GREAT ELEMENTAL KING

(See Diagram D) The eight letter Name of the Great Elemental King is formed by a clockwise whorl around the center of The Great Central Cross of the *Linea Patris,* the *Linea Filii* and the *Linea Spirtus Sancti.* The Great Elemental King may be considered the Sun Senior of the Tablet. The Great Elemental King of the *Water* Tablet is **RAAGIOSL**. Now try to locate the Great Elemental Kings on the other three Elemental Tablets.

3. THE SIX SENIORS

(See Diagram D) The 7 letter Names of the Six Planetary Seniors are also drawn from the Great Central Cross. Each Name starts in the middle of the Cross and moves towards the extremities. (Arrows in Diagram D show the directions the names are read and the Planet to which each of the Seniors is attributed). **This is the same for all four Elemental Tablets**.

In the case of the *Water* Tablet; **SAIINOV** is the Senior of Jupiter, **SOAIZNT** is the Senior of Mercury, **LAOAZRP** is the Senior of the Moon,

LIGDISA is the Senior of Saturn, **SLGAIOL** is the Senior of of Venus and **LSRAHPM** is the Senior of Mars. Now locate the Six Seniors on the three other Elemental Tablets.

4. THE CALVARY CROSSES

(See Diagram D) Each of the four Subangles on an Elemental Tablet contains a Calvary Cross. The two Angels of the Calvary Cross rule the Subangle. With the first Name (the vertical line — reading from top to bottom) you call forth the Power of the Subangle.

With the second Name (the horizontal line— reading from left to right) you compel the Power to obedience. (We will see how to do this later) These names as they apply to the *Water* Tablet appear in the text of *Chanokh.*

Remember, there are four Calvary Crosses in each Elemental Tablet. Now locate the four Calvary Crosses in the subangles of each of the four Elemental Tablets.

5. THE KERUBIM

(See Diagram D) The four letter Name of the Kerub is found above the arms of the Calvary Cross of each subangle. The letters of the Cross itself are never included in the Kerub's name.

The Kerub rules the *angels* who reside below the arms of the Cross. The four letters in the name of the Kerub can be rearranged in different orders to create different Kerubs who in turn rule different *angels* beneath the arms of the cross. (The letters of their names rearranged exactly as those of the rearranged Kerub.)

Note: A great deal of confusion exists concerning this statement in *Chanokh:*

They are ruled by names of God formed by prefixing the appropriate letter from the 'black cross' to their own [the Kerubim] names... There is disagreement among scholars as to which letters from

the "Black Cross" (the Tablet of Union) are "appropriate." If you refer to Diagram G you will see that 16 of the 20 squares correspond to the 16 subangles of the four Elemental tablets.

The most popular theory maintains that these are the appropriate letters to help form the name of the "God" that rules the Kerub of any given Subangle. Let us use the example of the Elemental Tablet of Water (Diagram D) the Kerub of the Subangle of Fire is **NLRX**. Now refer to Diagram G and find the Fire of Water square. It is the fifth square of the second line. "**A**" (The "**A**" in HCOM**A**). So the God that rules **NLRX** would be **A**NLRX.

Please remember that there is disagreement, even among very knowledgeable experts, about these "God" names and where exactly they fit in the Enochian Hierarchy.

I advise beginning students to first become adequately fluent in basic hierarchical workings then develop for themselves a structure for these "supercharged" angels. The system does not pivot on this point.

6. THE FOUR MIGHTY AND BENEVOLENT ANGELS

(See Diagram D) These **Angels** are found beneath the horizontal bar of the Calvary Cross and are last in the Hierarchy of the Elemental Angels. They are extremely interesting and can provide great insight into the nature of the Elements. (Again, the names are only of four letters).

Note: Remember these four Angels are ruled by their Kerub who is found above the horizontal arm of the Calvary Cross. When you make a different Kerub (by changing the order of the letters in its name) you automatically make four new sets of Angel names beneath the arm of the Calvary Cross (by changing the

order of the letters of their names in the same manner as the new Kerub.)

7. THE DEMONS OR ELEMENTALS

(See Diagram D) Unfortunately the definitive instructions promised by Crowley were not forthcoming and experts and students alike are left to speculate and disagree. The reader is encouraged to join in this quest. It is clear that they are not routinely called forth in workings of the Elemental Tablets.

[Following Crowley's comments on the Triliteral names of demons (above) he begins a second section of PART III with subheadings 1-5.]

PART III

(SECOND SECTION)

As you can see from Plates IV, V, VI, VII and VIII, the Squares of the Elemental Tablets and the Tablet of Union are really Pyramids with flat tops. The Pyramid with its four sides and top is an especially appropriate symbol for the Four Elements ruled by Spirit. Each side of an Enochian Pyramid has a very specific attribute.

There are 20 Pyramids in the Tablet of Union and 156 in each of the four Elemental tablets. Each Pyramid houses an Angel with a one letter name. The attributes of that Angel are determined by the positioning of the Pyramid upon the Tablet and proportions of the different Elements represented on its four sides. When two Pyramids are combined they form an Angel with a two letter name whose attributes are a bit more complex. And so on.

To most easily understand how these attributes are determined I will give the reader *the most valuable hint of all:*

HINT # 4.

HAND COLOR PLATES IV. V, VI. VII, & VIII

Before attempting to understand the second section of Part III, you are well advised to make photocopies of Plates IV, V, VI, VII & VIII and then hand color the Pyramids. By coloring the Pyramids you will learn, in the fastest and easiest way possible, the logic behind their construction.

THE COLORING KEY FOR EACH PYRAMID

Leave the center square of each Pyramid (which contains the letter) uncolored for the time being.

Sides with the Spirit Symbol		White
Sides with the Fire Symbol		Red
Sides with the Water Symbol		Blue
Sides with the Air Symbol		Yellow
Sides with the Earth Symbol		Green or Black

I suggest you start with the Tablet Of Union, (Plate VIII or the English lettered version in the Appendix, Diagram G).

Even though it is small, it is a very important Tablet for its Angels, **EXARP**, **HCOMA**, **NANTA** & **BITOM**, rule the other four Elemental Tablets, (**EXARP** rules the *Air* Tablet, **HCOMA** rules the *Water* Tablet, **NANTA** rules the *Earth* Tablet and **BITOM** rules the *Fire* Tablet.)

The Tablet Of Union is considered the Elemental Tablet of *Spirit.* The four Elements are represented in

their purest form, undifferentiated by the level of admixture that characterizes the other four Elemental Tablets.

The Tablet Of Union acts in exactly the same manner as Spirit acts upon the four Elements. It binds them together so they can combine to be the building blocks of creation *yet* keeps them separated just enough to prevent the loss of their individual and fundamental natures. This active and passive quality of Spirit is the reason that there are *two* types of Spirit Pentagrams, Active and Passive.

The Angels of the Tablet Of Union can be said to be the very "roots" of the Angels of the Elemental Tablets.

Once you have colored your Tablet Of Union, you will discover that a very simple pattern is formed by the attributes in the Lines and Files (or Columns). The top and bottom section of each Pyramid is attributed to Spirit. The right side is attributed to the Primary Element (as dictated by which *Line* the Pyramid is located) and the left side is attributed to the Secondary Element (as dictated by which *Column* it is located).

Note; This and what follows below will be laughably easy to understand if you have taken *five minutes* and colored your Tablet Of Union.

THE LINES

The four five letter Names (**EXARP**, **HCOMA**, **NANTA** and **BITOM**) are the Primary Spirits of the Elements. Each Spirit governs an entire Elemental Tablet.

EXARP is the Spirit of Air and governs the entire Air Tablet. The right section of each Pyramid of **EXARP** is Air.

HCOMA is the Spirit of Water and governs the entire Water Tablet. The right section of each Pyramid of **HCOMA** is Water.

NANTA is the Spirit of Earth and governs the entire Earth Tablet. The right section of each Pyramid of **NANTA** is Earth.

BITOM is the Spirit of Fire and governs the entire Fire Tablet. The right section of each Pyramid of **BITOM** is Fire.

THE COLUMNS

This same order of Air, Water, Earth and Fire is repeated in the Columns of the Tablet Of Union as Secondary attributions which appear on the left section of each Pyramid. (See Diagram G)

The first Column, **EHNB** is the purest of all the Column Names.

Each letter rules its respective Line and is three parts Spirit and one part its respective Element.

E governs **EXARP**
H governs **HCOMA**
N governs **NANTA**
B governs **BITOM**.

The sixteen letters of the remaining four columns contain both Primary and Secondary attributions. (Remember, the Secondary attribution is located upon the left section of these Pyramids.) These sixteen letters govern the sixteen Subangles of the Elemental Tablets.

X = Air of Air
C = Air of Water
A = Air of Earth
I = Air of Fire

A = Water of Air
O = Water of Water
N = Water of Earth
T = Water of Fire

R = Earth of Air
M = Earth of Water
T = Earth of Earth
O = Earth of Fire

P = Fire of Air
A = Fire of Water
A = Fire of Earth
M = Fire of Fire

An easy way to think about how the Tablet Of Union relates to the other four Tablets is to pretend you have an "Elemental Microscope".

Take the letter **E** from **EXARP** and put it under your microscope. You will see the entire **Air** Elemental Tablet.

Take the letter **O** from **BITOM** and put it under your microscope. You will see the *Earth* Subangle of the Tablet of *Fire.*

Take the second letter **N** from **NANTA** and put it under your microscope. Your will see the *Water* Subangle of the *Earth* Tablet, etc.

After you have colored your Tablet Of Union color each of the four Elemental Tablets. (You may purchase all of these beautifully mounted on boards from New Falcon Publications.)

HINT #5
COLOR EACH ELEMENTAL TABLET IN FOUR STEPS

Note: There are various ways the Pyramids of the Great Central Cross may be colored. We have chosen the method below because the attributes are uniformly determined through Elemental rulerships.

STEP 1:
THE GREAT CENTRAL CROSS

The **Top** section of each Pyramid of the **Great Central Cross** represents **Spirit** and is painted White.

The *Bottom* section of each Pyramid of the Great Central Cross represents the Element of the Tablet. In

the case of the *Water* Tablet it is painted Blue. (When painting the *Fire* Tablet the bottom sections of the Great Central Cross would be Red, the *Air* Tablet Yellow, the *Earth* Tablet, Green or Black)

The *Left* side of each Pyramid of the Great Central Cross represent the Signs of the Zodiac. These are grouped in threes by element and positioned as describe in *Chanokh.*

The *Fire* Signs (Aires, Leo and Sagittarius) are colored Red.
The *Water* Signs (Cancer, Scorpio and Pisces) are colored Blue.
The *Air* Signs (Libra, Aquarius and Gemini) are colored Yellow.
The *Earth* Signs (Capricorn, Taurus and Virgo) are colored Green (or Black)

The *Right* side of each Pyramid of the Great Central Cross represent the planetary rulership of the 36 decans of the Zodiac. There are 36 decans and 36 Pyramids in the Great Central Cross. For our purpose we color the planets according to the rulership of the fixed signs:

Saturn and Mercury for *Air* are colored Yellow
Jupiter and the Sun for *Fire* are colored Red
Venus and the Moon for *Earth* are colored Green or (Black)
Mars for *Water* is colored Blue.

STEP 2:
THE CALVARY CROSSES

The *Top* section of each Pyramid of the Calvary Crosses of the subangles represents *Spirit* and is painted white.

The *Bottom* section of each Pyramid of the Calvary Crosses of the subangles represent one of the ten *Sephiroth* of the Qabalistic Tree of Life and are

numbered according to Plates IV, V, VI and VII. We suggest for the time being, that you leave the Bottom sections White and simply number them in black. Later you may wish to paint them one of the four traditional colors of the Sephiroth.

The *Left* section of each Pyramid of the Calvary Crosses of the subangles represent the Element of the Tablet. In the case of the *Water* Tablet, the Left section of the Pyramids of each of the four Calvary Crosses would be painted Blue.

The *Right* section of each Pyramid of the Calvary Crosses of the subangles represent the Element of the subangle itself and painted accordingly. [Upper Left-hand subangle (Air-Yellow), Upper Right-hand subangle (Water-Blue), Lower Left-hand subangle (Earth-Green or Black), Lower Right-hand Subangle, (Fire-Red)] This pattern is the same for all four Elemental Tablets.

STEP 3:
THE KERUBIC ANGELS

These are found above the arms of the Calvary Crosses.

The Top section of each of the four Kerubic Pyramids represent the Elemental Tablet and are colored accordingly. In the case of the Water Tablet, blue.

The Bottom section of each of the four Kerubic Pyramids represent the Element of the subangle itself and is colored accordingly.

Color the *Right* and *Left* sections of each of the four Kerubic Pyramids as indicated in Plates IV, V, VI and VII. The order that the elements are arranged follow a logical permutation and dictate the order of the Lines and Columns of the 16 Lesser Pyramids found below the arms of the Calvary Cross.

STEP 4:
THE SIXTEEN LESSER PYRAMIDS

These are found below the arms of the Calvary Crosses.

The *Left* section of each Pyramid of the Lesser Angels represents the Elemental Tablet. In the case of the *Water* Tablet it is colored Blue.

The *Right* section of each Pyramid of the Lesser Angels represents the subangle and is colored accordingly.

Color the *Top* and *Bottom* section of each of the sixteen Lesser Pyramids as indicated in Plates IV, V, VI. and VII. Notice how the coloring order is dictated by the squares of the Kerubic Angels.

Granted, all this may take a few hours to execute but it will save you months (or as in my case, years) of confusion.

Now with your colored Tablets before you, read the material in the Second section of Part III of *Chanokh* and marvel at the "method" to the "madness."

PART IV
THE ENOCHIAN ALPHABET
AND THE ENOCHIAN LANGUAGE

One of the most unique characteristics of Enochian Magick is that the invocations are recited in a language completely unique to the system.

This language comes down to us as the result of the workings of Dr. John Dee and Edward Kelly and, according to their records, was taught to them by the Enochian Angels themselves.

Israel Regardie in his massive work. *The Complete Golden Dawn System of Magic* (New Falcon Publications, 1984), makes the following comments:

The Enochian language is without any history prior to the skrying of Edward Kelly and John Dee. There is no record of its prior existence, regardless of some fanciful theories which have been invented to account for it. The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and syntax of its own. Only a superficial study of the invocations suffice to indicate this to be a fact. The invocations are not strings of words and barbarous names, but are sentences which can be translated in a meaningful way and not merely transliterated.

I believe, when invoking, that it is of the utmost importance to recite the Call or Calls in Enochian and not use an English translation. Not that it is unimportant for the Magician to know exactly what is being said but it is obvious to me that the intelligences who delivered this language to Dee and Kelly did not do it to hear themselves talk.

Reciting in Enochian instantly changes one's consciousness and induces a state of mind conducive to magical working.

The Calls themselves are very unique and are nothing like the tedious beseechments and endless whining and self debasement that characterize Goetic evocations. Rather, in the Angel's native tongue, they *sing* of its attributes and environment and offer a dignified invitation to communicate with the Magician.

This format is irresistible to the Angel. Think about it. If a mouse crawled up on your shoe and started to squeak, you would only give it as much attention as you would need to chase it away. But if it crawled up on your shoe, called you by name and then began to recite, in English, a litany of recognizable personal traits:

... Oh thou who art so huge, who wakest with the music of the clock-radio and who bringest

in the morning paper, who with thy mouth consumest the eggs of the hen and wipeth thy lips with paper...

... you would sit up and take notice. You might even try to have a meaningful conversation with the little fellow. You wouldn't even mind if he spoke with a thick accent!

The Enochian Calls as they appear in *Chanokh* are written phonetically and are very close to the standard used by the Golden Dawn which appear in Regardie's Enochian Dictionary in the Appendix of this book.

Plate DC shows the Enochian Alphabet and Plates I, IV, V, VI, VII, VIII are lettered in Enochian.

PART V
THE THIRTY ÆTHYRS OR AIRES

As we will read in *Chanokh,* Crowley says that Dee:

...symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion

The "square" mentioned above is the Four Elemental Tablets and the Tablet of Union. These are quite literally Watch-Towers that stand at the very edge of the phenomenal universe. Beyond the Watch-Towers are the Æthyrs, the Aires, the Heavens. They can be visualized as thirty spheres, one inside another like layers of a glass onion. The Thirtieth, **TEX** is the lowest and consequently the closest to the Watch-Towers.

LIL, the First, is the highest and represents the Supreme Attainment. It is the Great work of the Magician to "explore" the Æthyrs one at a time, and learn the lessons, master the problems and receive the wisdom each has to offer.

Most anyone who cares to try has some level of success in the lower Æthyrs. It is most important to keep a detailed record of all workings because eventually you will reach a point beyond which you cannot pass. This point marks the limits of your present level of "initiation" and the last Æthyr you *could* successfully penetrate holds the key to your spiritual advancement.

Each of the Thirty Æthyrs is populated by Governors whose responsibilities are partially described in Dee's *Liber Scientiæ, Auxilii, et Victoriæ Terrestris.* For our purpose we will view the Governors as angelic personifications of the different facets of the Æthyrs. They serve as our guides and most importantly they are "someone" to whom we can talk and ask questions. The names of the each of the Thirty Æthyrs and their Governors is provided in the text of *Chanokh.*

Each Æthyr has three Governors (except the Thirtieth which has four). Sigils (signatures) of the Governors are taken from the Elemental Tablets showing that the influence of the Æthyrs is universal reaching even into the Watch-Towers of the Elements.

These sigils of the Governors are illustrated in Plate X and more clearly in Diagram F and are numbered 1 through 91. In order to more easily find the Sigil of each Governor, the reader is encouraged to number the list of Governors as found in Part V of *Chanokh* starting with **OCCODON-1, PASCOMB-2, VALGARS-3, DOAGNIS-4**, etc.

Ironically very little effort is required to "work" with the Æthyrs. One Call only is necessary for all thirty of them. The name of the Æthyr itself being the only variable.

Once the Call is recited the names of the Governors are vibrated one at a time. Often the vision

changes drastically when the next Governor's name is vibrated. Take your time with each one and, as always, keep a detailed record of your operation.

Now let us turn our attention to the section of *Chanokh* designated in the text as:

PART II THE FORTY-EIGHT CALLS OR KEYS

The calls or Keys activate the tablets and subangles in the same way as the power switch turns on a TV before selecting a channel.

At the beginning of this section Crowley tells us which Calls are used in all the various invocations of the Elemental system. He does so in the fewest words humanly possible. Perhaps the reader will appreciate the elucidation below.

FIRST KEY

Use first in all invocations of any of the Angels of the Tablet of Union. (It is not used in the invocation of any of the Angels of the Elemental Tablets.)

SECOND KEY

Use second as invocation of the Angels of the letters **E H N B** of the Tablet of Union. Like the FIRST CALL it is never used in the invocation of the Angels of the four Elemental Tablets. (The sequence of Calls being 1 and 2.)

Note: The Third, Fourth, Fifth and Sixth Keys are used in certain invocations of the Tablet of Union *and* in the Invocations of the Elemental Tablets. What follows immediately is how they are used in invocations of the Tablet of Union.

THIRD KEY

For invocations of the Angels of the letters of the line **EXARP** the sequence of Calls is 1, 2 and 3.

FOURTH KEY

For invocations of the Angels of the letters of the line **HCOMA** the sequence of Calls is 1, 2 and 4.

FIFTH KEY

For invocations of the Angels of the letters of the line **NANTA** the sequence of Calls is 1, 2 and 5.

SIXTH KEY

For invocations of the Angels of the letters of the Line **BITOM** the sequence of Calls is 1, 2 and 6.

THE ELEMENTAL TABLETS

THIRD KEY AIR

Use first in all invocations of the Angels of the Tablet of Air. (When invoking a Senior or the Angels of subangle Air of Air it is the only call necessary.)

FOURTH KEY WATER

Use first in all invocations of the Angels of the Tablet of Water (When invoking a Senior or the Angels of subangle Water of Water it is the only call necessary.)

FIFTH KEY EARTH

Use first in all invocations of the Angels of the Tablet of Earth. (When invoking a Senior or the Angels of subangle Earth of Earth it is the only call necessary.)

SIXTH KEY FIRE

Use first in all invocations of the Angels of the Tablet of Fire. (When invoking a Senior or the Angels of subangle Fire of Fire it is the only call necessary.)

SEVENTH KEY

WATER SUBANGLE OF AIR TABLET

For invocations of the Angels of the Water subangle of the Air Tablet, the sequence of Calls is 3 and 7.

EIGHTH KEY
EARTH SUBANGLE OF AIR TABLET

For invocations of the Angels of the Earth subangle of the Air Tablet, the sequence of Calls is 3 and 8.

NINTH KEY
FIRE SUBANGLE OF AIR TABLET

For invocations of the Angels of the Fire subangle of the Air Tablet, the sequence of Calls is 3 and 9.

TENTH KEY
AIR SUBANGLE OF WATER TABLET

For invocations of the Angels of the Air subangle of the Water Tablet, the sequence of Calls is 4 and 10.

ELEVENTH KEY
EARTH SUBANGLE OF WATER TABLET

For invocations of the Angels of the Earth subangle of the Water Tablet, the sequence of Calls is 4 and 11.

TWELFTH KEY
FIRE SUBANGLE OF WATER TABLET

For invocations of the Angels of the Fire subangle of the Water Tablet, the sequence of Calls is 4 and 12.

THIRTEENTH KEY
AIR SUBANGLE OF EARTH TABLET

For invocations of the Angels of the Air subangle of the Earth Tablet, the sequence of Calls is 5 and 13.

FOURTEENTH KEY
WATER SUBANGLE OF EARTH TABLET

For invocations of the Angels of the Water subangle of the Earth Tablet, the sequence of Calls is 5 and 14.

FIFTEENTH KEY
FIRE SUBANGLE OF EARTH TABLET

For invocations of the Angels of the Fire subangle of the Earth Tablet, the sequence of Calls is 5 and 15.

SIXTEENTH KEY
AIR SUBANGLE OF FIRE TABLET

For invocations of the Angels of the Air subangle of the Fire Tablet, the sequence of Calls is 6 and 16.

SEVENTEENTH KEY
WATER SUBANGLE OF FIRE TABLET

For invocations of the Angels of the Water subangle of the Fire Tablet, the sequence of Calls is 6 and 17.

EIGHTEENTH KEY
EARTH SUBANGLE OF FIRE TABLET

For invocations of the Angels of the Earth subangle of the Fire Tablet, the sequence of Calls is 6 and 18.

THE CALL OR KEY OF THE THIRTY ÆTHYRS

As we have mentioned above, the Nineteenth Call, or Key of the Thirty Æthyrs, is the only call necessary for workings with the Æthyrs. It is only necessary to change the name of the Æthyr itself near the beginning of the Call.

Note: In a footnote in *Chanokh,* Crowley mentions a second name in the Call that *"...may appropriately be varied with the Aire".* Try as I may to discover a logical correlation between **LIL** (the Æthyr in question) and **IDOIGO** (the footnoted name in question), I cannot. Until I do, I will continue to vary the Call of the Thirty Æthyrs only with the name of the Æthyr itself. If I am wrong I am willing to be forgiven.

MINIMUM RECOMMENDED OPERATING PROCEDURES

The question now arises "How do I go about implementing the above information to invoke the Angels of the Elemental Tablets or begin my exploration of the Æthyrs?"

The nature of the original Dee material is such as to make exact and definitive operating procedures unclear. In other books of Enochian Magick, particularly those written in the last 10 years, you will find elaborate instructions that differ considerably from what is suggested below.

As you become more familiar with the system you will develop your own sense of what is logical and appropriate. It is very important during the period of your learning curve to stay focused on source material such as Chanokh.

Chanokh provides basic operating instructions, though not always clearly. It is obvious that Crowley assumed the reader would have a basic magical education and would be able to proceed somewhat on their own understanding. These comments and the supplementary material in the Appendix are intended to help on both these fronts. But we should not ignore the obvious fact that Crowley's original presentation was very short and straightforward. Nowhere does he even hint that the Magician must engage in a long series of beseechments, coercions and just plain magical whinings that characterize other branches of magick.

What is unique about Enochian Magick is the absence of such infantile nonsense. Calls are addressed in the language of the beings involved. There is a simple hierarchy that needs to be recognized. The rest is between you and the Angels.

To make matters even simpler he provides us with five flawlessly constructed "Temple Openings" which are inserted prior to the First, Third, Fourth, Fifth and Sixth Keys. By performing the "Temple Openings" prior to reciting the Calls you will find almost half your work done. If you are unclear as to the appropriate signs, pentagrams or hexagrams used in the Temple Openings refer to the Appendix.

The simple procedure outlined below will take you anywhere you wish to go with the system. Of course you are free to expand and innovate upon the system as much as you feel necessary. (I would not, however, advise that you omit any of the following steps)

PRELIMINARY CONSIDERATIONS

TEMPLE ARRANGEMENTS

These can be as simple or as elaborate as you wish. A clean, uncluttered room with an altar or table in the center is perfectly adequate. You may wish to place your Elemental Tablets on the walls of the four quarters (Air in the East, Fire in the South, Water in the West, and Earth in the North) or you may wish to arrange them upon the altar. It is not essential to have any Tablets in the Temple at all.

DIRECTIONS OF THE WORKING

When invoking, that is when you wish to bring the Spirit to you, face the micro-cosmic-elemental direction dictated by the four winds; operations of Air in the East, Fire in the South, Water in the West and Earth in the North.

When you wish to visit the Spirit in its own world you face the macro-cosmic-elemental direction dictated by the Zodiac; operations of Fire in the East (Aries), Earth in the South (Capricorn), Air in the West (Libra) and Water in the North (Cancer).

For workings of the Thirty Æthyrs it does not matter which direction you are facing.

DETERMINE THE HIERARCHY
OF THE SPIRIT IN QUESTION

Remember the Temple Openings contain the invocations of the Three Holy Names of God and the Great Elemental King. It is unnecessary for you to repeat these names in subsequent invocations.

STEP ONE
PERFORM THE LESSER
BANISHING RITUAL OF THE PENTAGRAM

This is found in Chapter Seven. Any magical operation no matter how simple should be proceeded by a Lesser Banishing Ritual of the Pentagram.

STEP TWO
OPEN THE TEMPLE AND RECITE
THE APPROPRIATE CALL

Note: Remember, all Temple Openings are found in the text of Chanokh just prior to the appropriate Call.

EXAMPLE ONE

To invoke **EHNB** from the Tablet of Union:

1. Open the Temple with The Opening of the Portal of the Vault of the Adepts.
2. Recite The First Key and The Second Key.
3. Recite Enochian Conjuration (see below) inserting the Angel Name, **EHNB**.

EXAMPLE TWO

To invoke **EXARP** from the Tablet of Union:

1. (Repeat 1 and 2 above.) Open the Temple with The Opening of the Temple in the Grade of 2° = 9□.
2. Recite The Third Key.
3. Recite Enochian Conjuration (see below) inserting the Angel Name, **EXARP**.

EXAMPLE THREE

To invoke the Keurbic Angel **TAAD** from the Air subangle of the Water Tablet:

1. Open the Temple with The Opening of the Temple in the Grade of 3° = 8□.
2. Recite The Fourth Key (to open the Water Tablet).
3. Recite The Tenth Key (to open the Subangle of Air).
4. Recite Enochian Conjuration (see below) inserting the Angel Name, **TAAD**, the names of the six Seniors of the Water tablet: **SAIINOV**, **SOAIZNT**, **LAOAZRP**, **LIGDISA**, **SLGAIOL**, **LSRAHPM** and the Divine Names of the Calvary Cross, **OLGOTA** and **AALCO**.

EXAMPLE FOUR

To invoke the Lesser Angel **ACCA** from the Fire Subangle of the Air Tablet:

1. Open the Temple with The Opening of the Temple in the Grade of 2° = 9□.
2. Recite The Third Key (to open the Air Tablet).
3. Recite The Ninth Key (to open the Subangle of Fire).
4. Recite Enochian Conjuration (see below) inserting the Angel Name, **ACCA**, the names of the six Seniors of the Air Tablet, **AAOXAIF**, **AVTOTAR**, **HTMORDA**, **HIPOTGA**, **AHAOZPI**, **HABIORO** and the Divine Names of the Calvary Cross, **AOURRZ** and **ALOAI** and Kerubic Ruler **XGZD**.

ENOCHIAN CONJURATION

The conjuration below was extracted from Crowley's Enochian translation of the First Conjuration of the Goetia. Simply insert the name of

the Spirit you wish to work with and any and all the names of its hierarchial superiors.

IN ENOCHIAN

Ol vinu od zodakame, Ilasa, Gahe
(Insert Angel Name)
od elanusahe vaoresagi laida,
gohusa pujo ilasa, darebesa!
Do-o-i-ape____od____od____od____
od__(use as many names as necessary)
Ol vinu-ta od zodameta,
Ilasa, Gahe (Insert Angel Name)

IN ENGLISH

I invoke and move thee, 0 thou, Spirit
and being exalted above ye in the power of the Most High,
I say unto thee, obey! In the name of ___and ___ and ___
and ___and ___ I do invoke and by invoking conjure thee,
0 thou, Spirit ____.

Now set to work skrying. Keep paper and pencil handy. Some prefer to have a tape recorder running. It is important to maintain some level of objective consciousness. If you fall asleep you are likely to forget your vision and may run into unpleasant complications.

If you run into any "spiritual" characters that make you feel uncomfortable, test them first with the Holy Names from the Tablet you are working with or (in the case of the Thirty Æthyrs), the names of the Governors. If you are still having difficulties draw the appropriate banishing pentagram (see Appendix for Banishing Pentagrams) and withdraw from the vision.

Do not tire yourself. When you feel fatigued find an opportunity to withdraw from the vision and Banish.

STEP 3
CLOSE THE TEMPLE WITH THE BANISHING RITUAL OF THE PENTAGRAM

I have found the Enochian system to be the safest, cleanest and most logical system of practical magick one can perform. But it is an art and as such requires not only study and practice but also inspiration and the love-hate relationship all artists have with their craft. It is my hope that our book has given you something to study, practice and inspire you.

Chapter five

Liber LXXXIV vel Chanokh

A BRIEF ABSTRACT OF THE SYMBOLIC REPRESENTATION OF THE UNIVERSE DERIVED BY DOCTOR JOHN DEE THROUGH THE SKRYING OF SIR EDWARD KELLY

PART I

The Skryer obtained from certain Angels a series of seven talismans. These, grouped about the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shewn in Plate I.

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. (Plate II) is the principal one, which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

SAAI $^{21}/_{8}$ EME
BTZKASE^{30}
HEIDENE
DEIMOL^{30}A
I^{26}MEGCBE
ILAOI $^{21}/_{8}$ VN
IHRLAAL $^{21}/_{8}$

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—
(1) Filiæ Bonitatis or Filiolas Lucis.
E, Me, Ese, Iana, Akele, Azdobn, Stimcul
(2) Filii Lucis.
I, Ih, Ilr, Dmal, Heeoa, Beigia, Stimcul
[These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]
(3) Filiæ Filiarum Lucis.
S, Ab, Ath, Ized, Ekiei, Madimi, Esemeli
(4) Filii Filiorum Lucis.
L (EL), Aw, Ave, Liba, Iode, Hagone(l), Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the comer letter S, then the diagonal next to it AB, then the next diagonal ATH, the fourth diagonal, where is I with 21/8 (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get: **ZEDEKIEL, MADIMIEL, SEMELIEL,NOGAHEL, CORABIEL, LEVANAEL.**

These names will be found in the Pentagram and about it.

These angels are the angels of the Seven Circles of Heaven.

These are but a few of the mysteries of this great seal: **SIGILLVM DEI ÆMETH**

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the

ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III-VIII.

He symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV-VII) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn—compare the black cross bordering the tablets in Plate III with Plate VIII).

Plate III gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and 0 are not distinguishable reverse from forward.]

Plate IV gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

The great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V, VI, and VII are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4, and 5 letters respectively:

MPH ARSL GAIOL

2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, **RAAGIOSL** [similarly for Air **BATAIVAH**, for Earth **ICZHHCAL**, for Fire **EDLPRNAA**].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 "elders," as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

Linea Patris, **SAIINOV** and **SOAIZNT**
Linea Filii, **LAOAZRP** and **LIGDISA**
Linea S.S, **SLGAIOL** and **LSRAHPM**

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

4. The Calvary Crosses. The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked. They are:

TDIM
DIMT
IMTD
MTDI,

being metatheses of these four letters. The initial

determines the file governed; e.g., **TDIM** governs the file which reads **T(o)ILVR**. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM
LAOC
VSSN
RVOI

7. Triliteral names of demons or elementals are to be formed from these 16 squares, uniting the two letters on either side of the upright of the cross with a letter chosen from the Central Tablet or black cross in accordance with rules which will be given in their due place. Thus: **GM**, **IN**, **OC**, **LA** et cetera, form bases for these triliteral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements, and Zodiacal signs.

1. Great Central Cross. This has 36 squares, for the decanates of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Kerubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (refer to Crowley's work, 777, Weiser, 1972).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn. The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here. The attributions to the Court Cards of the Tarot naturally follow.

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the pile above it. The lower side is governed by the Kerub also, but in order descending as they are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked 0, D, *E, Z (this should probably read 0, D, X, Z. Ed) go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.

5. The Black Cross of Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX, the Alphabet in which all this is written. It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.]

V

The Thirty Æthyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's Liber Scientiæ, Auxilii, et Victoria Terrestris}:

Name of Aire	Names of Governor	Numbers of Servitors	In All
1. LIL.	OCCODON	7209	14,931
	PASCOMB	2360	
	VALGARS	5362	
2. ARN.	DOAGNIS	3636	15,960
	PACASNA	2362	
	DIALIVA	8962	
3. ZOM.	SAMAPHA	4400	17,296
	VIROOLI	3660	
	ANDISPI	9236	
4.PAZ.	THOTANF	2360	11,660
	AXZIARG	3000	
	POTHNIR	6300	

5. LIT.	LAZDIXI	8630	
	NOCAMAL	2306	
	TIARPAX	5802	16,736
6.MAZ.	SAXTOMP	3620	
	VAVAAMP	9200	
	ZIRZIRD	7220	20,040
7. DEO.	OBMACAS	6363	
	GENADOL	7706	
	ASPIAON	6320	20,389
8. ZID.	ZAMFRES	4362	
	TODNAON	7236	
	PRISTAC	2302	13,900
9. ZIP.	ODDIORG	9996	
	CRALPIR	3620	
	DOANZIN	4230	17,846
10. ZAX.	LEXARPH	8880	
	COMANAN	1230	
	TABITOM	1617	11,727

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word **PARAOAN**, *q.v. infra*.}

11. ICH.	MOLPAND	3472	
	VANARDA	7236	
	PONODOL	5234	15,942
12. LOE.	TAPAMAL	2658	
	GEDOONS	7772	
	AMBRIAL	3391	13,821
13. ZIM.	GECAOND	8111	
	LAPARIN	3360	
	DOCEPAX	4213	15,684

14. VTA.	TEDOOND	2673	
	VIVIPOS	9236	
	OOANAMB	8230	20,139
15. OXO.	TAHANDO	1367	
	NOCIABI	1367	
	TASTOXO	1886	4,620
16. LEA.	COCARPT	9920	
	LANACON	9230	
	SOCHIAL	9240	28,390
17. TAN	SIGMORF	7623	
	AYDROPT	7132	
	TOCARZI	2634	17,389
18. ZEN	NABAOMI	2346	
	ZAFASAI	7689	
	YALPAMB	9276	19,311
19. POP.	TORZOXI	6236	
	ABAIOND	6732	
	OMAGRAP	2388	15,356
20. KHR.	ZILDRON	3626	
	PARZIBA	7629	
	TOTOCAN	3634	14,889
21. ASP.	CHIRSPA	5536	
	TOANTOM	5635	
	VIXPALG	5658	16,929
22. LIN.	OZIDAIA	2232	
	PARAOAN	2326	
	CALZIRG	2367	6,925
23. TOR.	RONOAMB	7320	
	ONIZIMP	7262	
	ZAXANIN	7333	21,915
24. NIA.	ORCAMIR	8200	
	CHIALPS	8360	
	SOAGEEL	8236	24,796

25. VTI.	MIRZIND	5632	
	OBUAORS	6333	
	RANGLAM	6236	18,201
26. DES.	POPHAND	9232	
	NIGRANA	3620	
	BAZCHIM	5637	18,489
27. ZAA.	SAZIAMI	7220	
	MATHVLA	7560	
	ORPAMB	7263	22,043
28. BAG.	LABNIXP	2360	
	FOCISNI	7236	
	OXLOPAR	8200	18,066
29. RII.	VASTRIM	9632	
	ODRAXTI	4236	
	GOMZIAM	7635	21,503
30. TEX.	TAONGLA	4632	
	GEMNIMB	9636	
	ADVORPT	7632	
	DOZINAL	5632	27,532

Plate X. shows us the names of these governors in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the comers of Plate X. without the great square are those of the four great Elemental Kings:

Air	**TAHAOELOJ**
Water	**THAHEBYOBEEATAN**
Earth	**THAHAAOTAHE**
Fire	**OHOOOHAATAN**

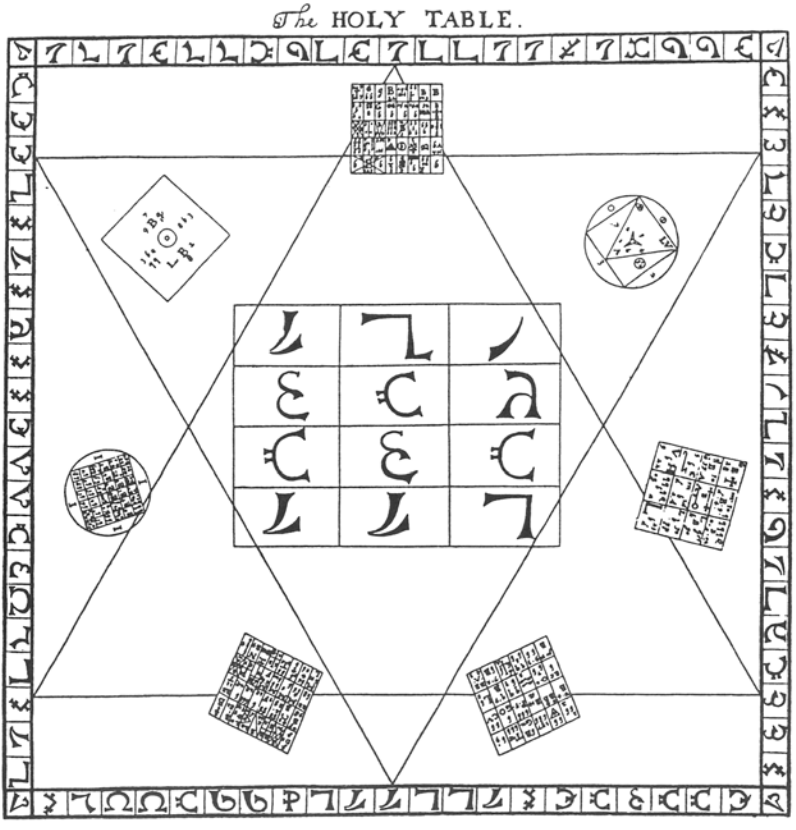

PLATE I.

SIGILLVM DEI ÆMETH.

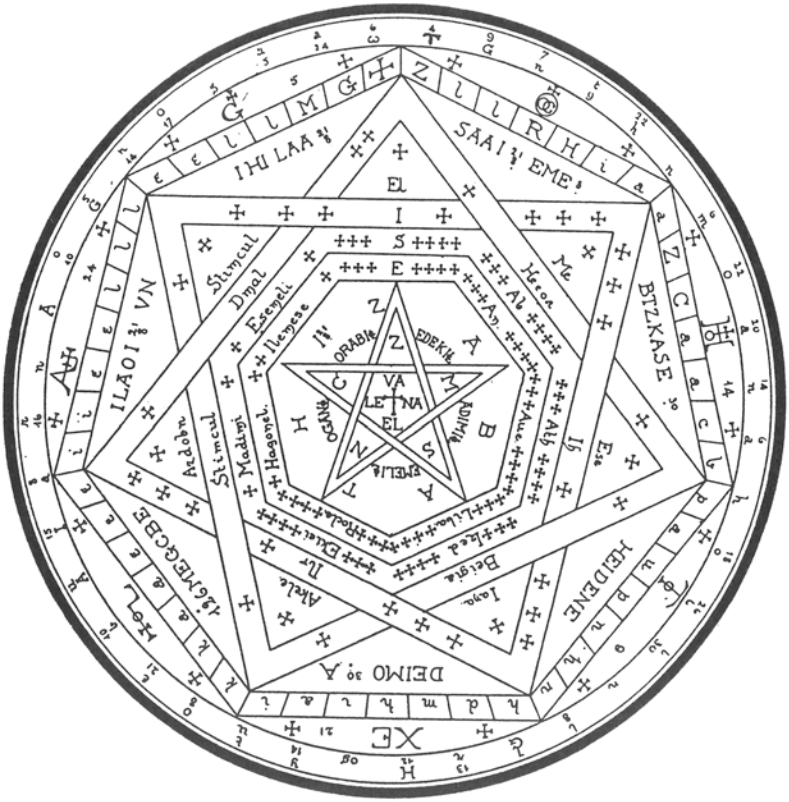

PLATE II.

THE FOUR GREAT WATCH-TOWERS AND THE BLACK CROSS WITHIN GENERAL VIEW.

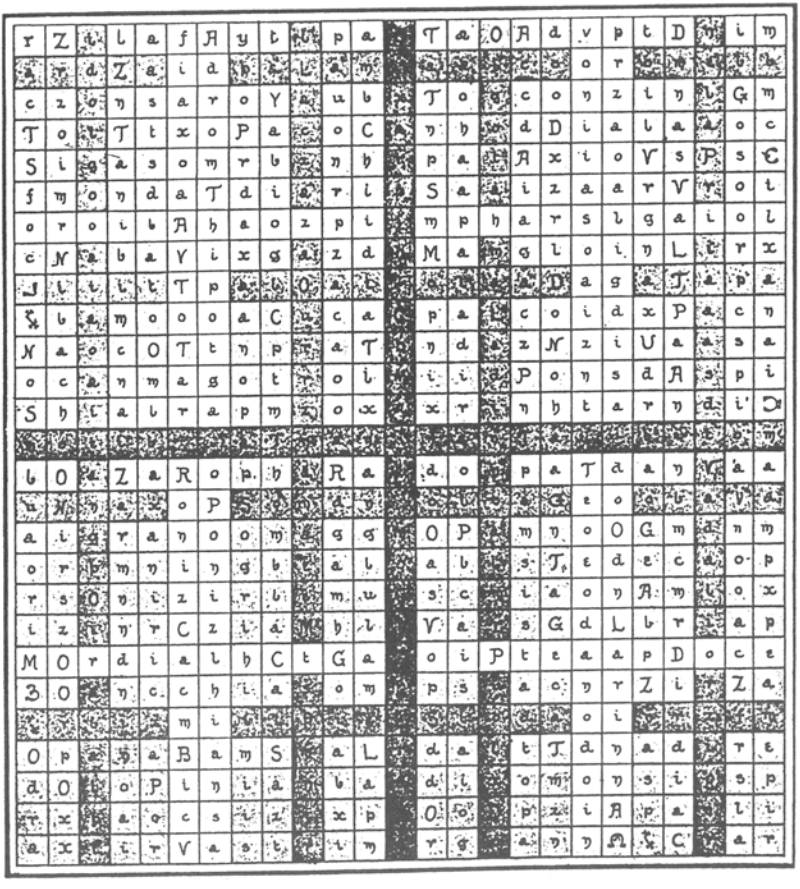

PLATE III.

THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.

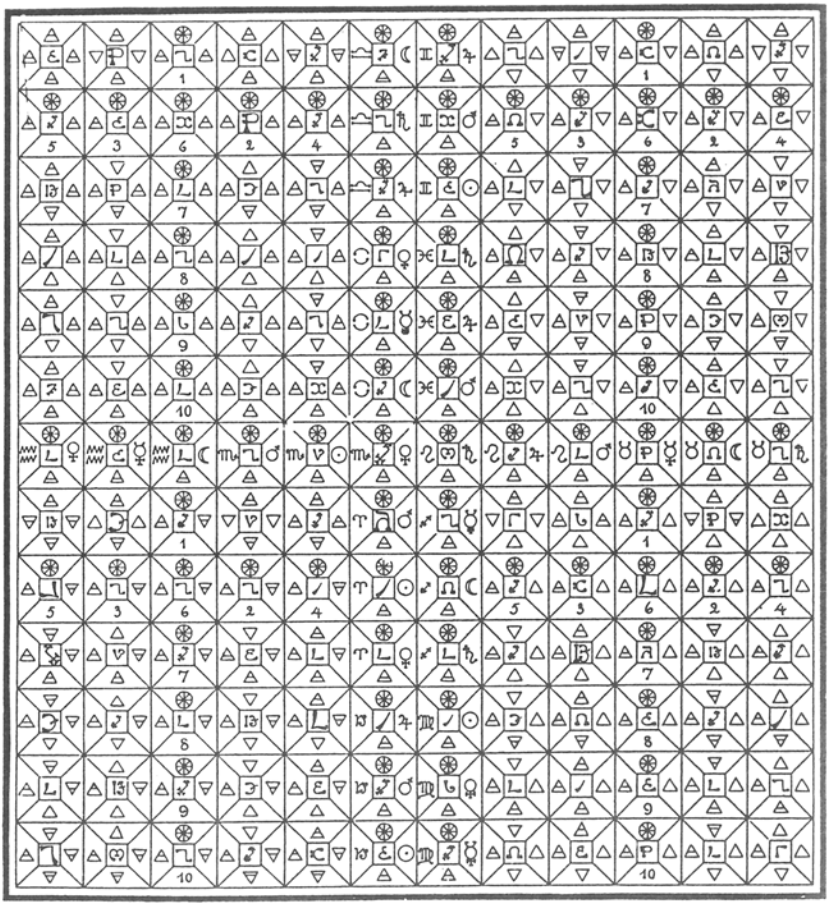

PLATE IV.

THE GREAT WATCH-TOWER OF THE WEST, ATTRIBUTED TO WATER.

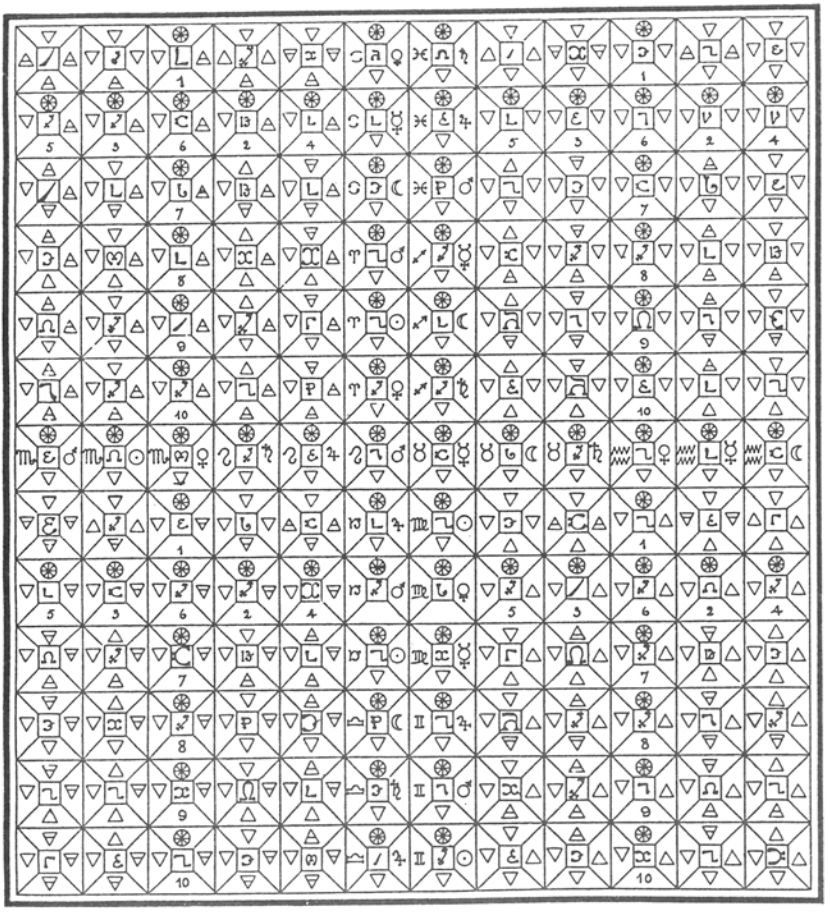

PLATE V.

THE GREAT WATCH-TOWER OF THE NORTH, ATTRIBUTED TO EARTH.

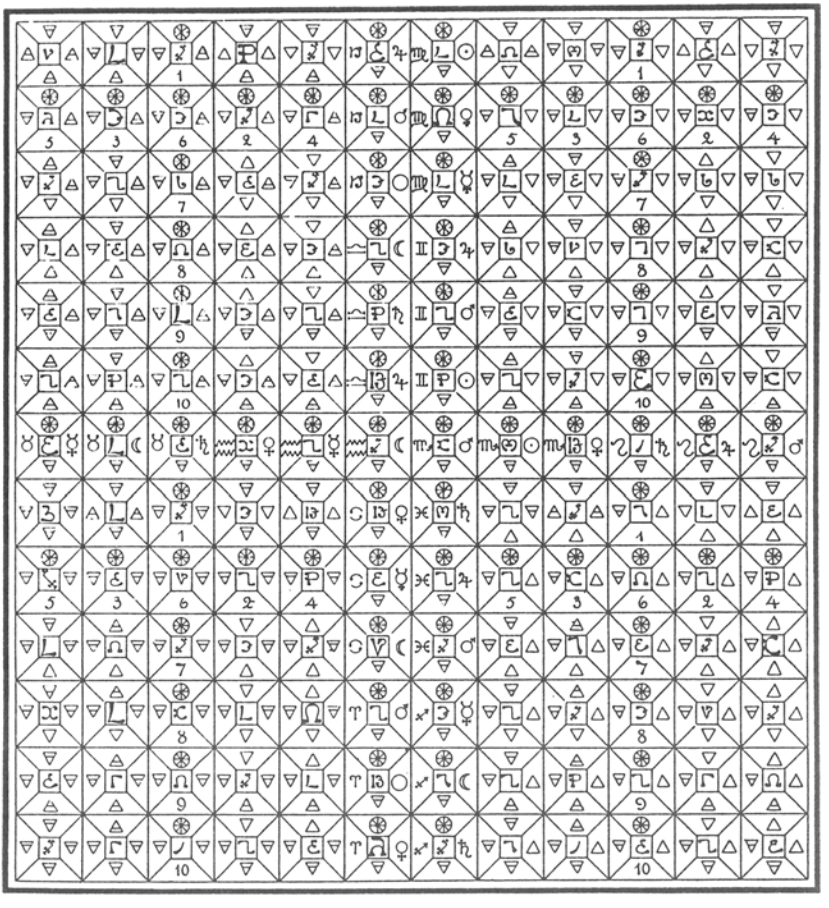

PLATE VI.

THE GREAT WATCH-TOWER OF THE SOUTH, ATTRIBUTED TO FIRE.

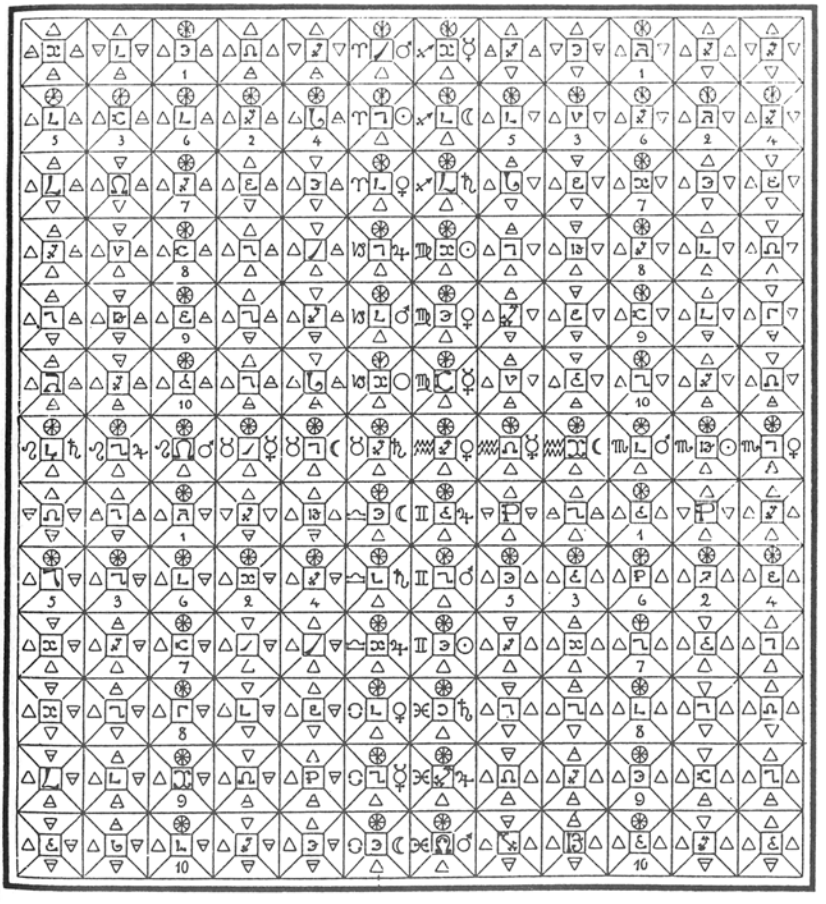

PLATE VII.

THE BLACK CROSS, OR TABLE OF UNION, ATTRIBUTED TO SPIRIT.

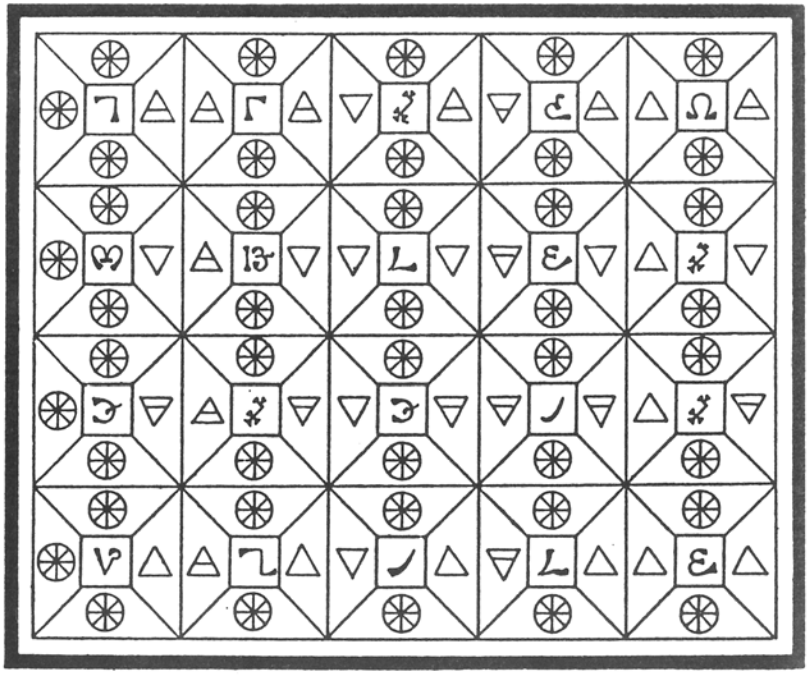

PLATE VIII.

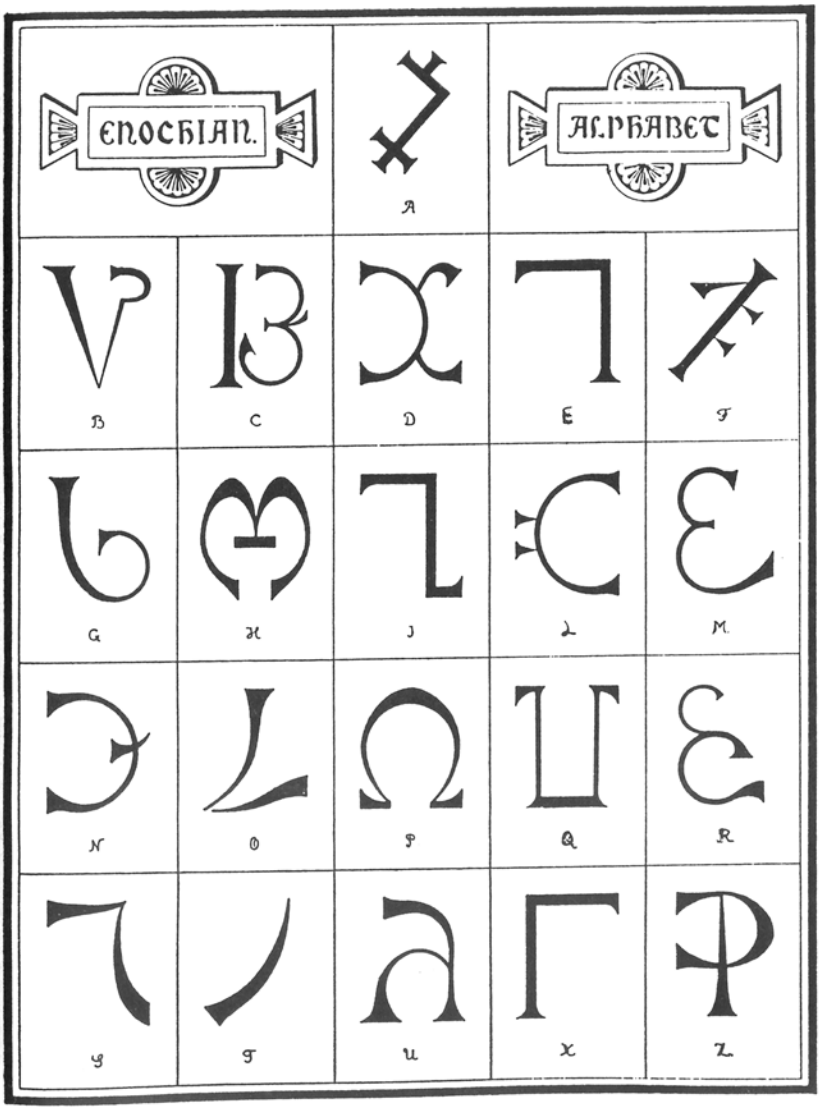

PLATE IX.

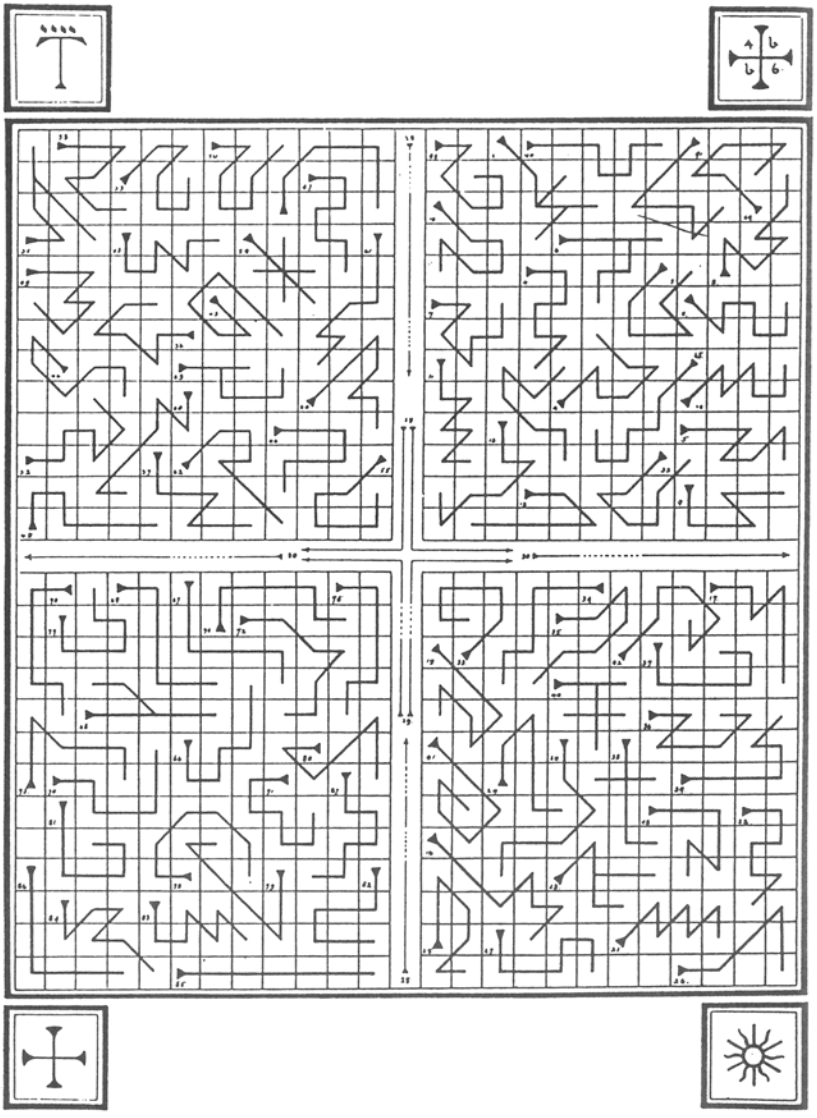

PLATE X.

PART II

THE FORTY-EIGHT CALLS OR KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, *in the second place,* all invocations of Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line

e x a r p.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i d o i g o. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (b**E**th), i after g (g**I**mel), a after d, etc.

THE OPENING OF THE PORTAL
OF THE VAULT OF THE ADEPTS

PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word AHIH ;

In the Name YHShVH, in the Pass Word **I.N.R.I.,** O Spirits of the Tablet of Spirit, Ye, ye, I invoke! The sign of Osiris slain! The sign of the mourning of Isis! The sign ofApophis and Typhon! The sign of Osiris Risen! L.V.X., Lux. The Light of the Cross. [Give these.]

In the name of IHVH ALVH VDOTh, I declare that the Spirits of Spirit have been duly invoked. The Knock 1—4444.

THE FIRST KEY'

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem ladanahe. Pilahe farezodem zodenurezoda adana gono ladapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan[2] ! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit.]

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1) Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles. — Ed.

2) Read here Vooan in invocations of Fallen Spirits.

THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands.

Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

169 words in the English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY

CAN the Wings of the Winds understand your voices of Wonder? 0 you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a

wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.
E — the Root of the Powers of Air.
H — the Root of the Powers of Water.
N — the Root of the Powers of Earth.
B — the Root of the Powers of Fire. The Four Aces.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 2° =9▫.

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in these names: AHIH AGLA EXARP.]

[Make the Invoking Pentagram of Air in these names: IHVH ShDI AL Chl.]

And Elohim said: Let us make Adam in Our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL Chl, Spirits of Air, Adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, Adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333—333—333.

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-londohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qomos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Hi e-01 balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Doo-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

Eighty words in the Enochian Call.

THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and

are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves! Behold! His mercies flourish, and (His) Name is become mighty among us.

In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air. The angle of Air of Air. The Prince of the Chariot of the Winds.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 3° = 8□

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water! ElohimTzabaoth! Elohim of Hosts!

Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation!

AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: AHIH AGLA HCOMA.]

[Make the Invoking Pentagram of Water and pronounce: AL ALHIM TzBAVTh.]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the

Sea! In the Name of AL, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits of Water, adore you Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1—333—1—333.

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda,* dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji;
dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa.* Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also

successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: Hcoma; the whole tablet of Water.
The Angle of Water of Water.
The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 1° = 10°

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour:

Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive, and pronounce these Names: AHIH AGLA NANTA.]

[Make the Invoking Pentagram of Earth, and pronounce this Name: ADNI MLK.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air: and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the

Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA(L), great King of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444—333—22—1.

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa;* od dalugare zodizodope zode-lida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahilada das hubare *pe-o-al;* soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY

THE mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and

the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of Earth of Earth.

The Princess of the Echoing Hills,

The Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 4° =7▫

GIVE the sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire! Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name!

AMEN!

[Make the Invoking Pentagram of Spirit Active, and pronounce these Names: AHIH AGLA BITOM.]

[Make the Invoking Pentagram of Fire, and pronounce: ALHIM IHVH TzBAVTh.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333—1—333.

THE SIXTH KEY

GAHE sa-div cahisa *em,* micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty **in** the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third— Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: Bitom; the whole tablet of Fire.

The Angle of Fire of Fire

The Lord of the Flame and the Lightning,

The King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! lecarimi Quo-a-dahe od I-

mica-ol-zododa aaiome. Bajirele papenore idalu-gama elonusahi—od umapelifa vau-ge-ji Bijil —IAD!

THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. 0 ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Angle of Water of Air, in the tablet of Air.

The Queen of the Thrones of Air.

THE EIGHT KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe *ox.* Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

THE Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How

many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of Earth of Air, in the tablet of Air.
The Princess of the Rushing Winds,
the Lotus of the Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial.* Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are

marble stones[3] Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of Fire of Air, in the tablet of Air.

The Lord of the Winds and Breezes,

the King of the Spirits of Air.

THE TENTH KEY

CORAXO cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred might earthquakes and a thousand times as many surges, which rest not, neither know any[4] time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe!

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3) v.l. "Upon their hands are marble sleeves."
4) v.l. "Any echoing time between."

Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of Air of Water, in the tablet of Water.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome *0* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonucape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE ELEVENTH KEY

THE mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the the Highest.

The Angle of Earth of Water, in the tablet of Water.
The Princess of the Waters,
the Lotus of the Palace of the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* hubaio tibibipe: alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

THE TWELFTH KEY

0 YE that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Fire of Water, in the tablet of Water.

The Lord of the Waves and the Waters,

the King of the Hosts of the Sea.

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vox* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Earth, in the tablet of Earth.

The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago Aomida: das berinu orocahe *quare:* Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu!

Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FOURTEENTH KEY

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God: the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Water of Earth, in the tablet of Earth.

The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji;* das oado caosaji oresacore: das omaxa monasaci Baeouibe od emetajisa laiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE FIFTEENTH KEY

O THOU, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be • friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Fire of Earth, in the tablet of Earth.

The Lord of the Wide and Fertile Land,

the King of the Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda:* das ome od taliobe: darilapa iehe ilasa

Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SIXTEENTH KEY

O THOU second Flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Fire, in the tablet of Fire.

The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od *berinutafaxisa* hubaro tasataxa yolasa: soba lad / Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE SEVENTEENTH KEY

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger":

Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Water of Fire, in the tablet of Fire.

The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji

Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maof-fasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

THE EIGHTEENTH KEY

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Earth of Fire, in the tablet of Fire.
The Princess of the Shining Flame,
the Rose of the Palace of Fire.

MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires or Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe.

(The first is Outermost)

1	**LIL**	**16**	**LEA**
2	**ARN**	**17**	**TAN**
3	**ZOM**	**18**	**ZEN**

4	**PAZ**	**19**	**POP**
5	**LIT**	**20**	**KHR**
6	**MAZ**	**21**	**ASP**
7	**DEO**	**22**	**LIN**
8	**ZID**	**23**	**TOR**
9	**ZIP**	**24**	**NIA**
10	**ZAX**	**25**	**VTI**
11	**ICH**	**26**	**DES**
12	**LOE**	**27**	**ZAA**
13	**ZIM**	**28**	**BAG**
14	**UTA**	**29**	**RII**
15	**OXO**	**30**	**TEX**

THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL[5]cahisa micaolazoda saanire caosago od fifisa balzodizodarasa laida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO[6] od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba pare-meji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi ome-petilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od

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[5)] Or other Aire as may be willed.
[6)] This name maybe appropriately varied with the Aire.

cacocasabe gosaa. Bajilenu pit tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY ÆTHYRS

O YE Heavens which dwell in the First Aire, ye are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is

the bed of an Harlot, and the dwelling-place of him that is fallen.

0 ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

Finished are the Calls or Keys.

The Three Mighty Names of God
Almighty coming forth from
The Thirty Æthyrs

THE First Name—
LAZodaPeLaMeDaZodaZODaZodILaZodUOLaTaZodaPe-KALaTaNuVaDaZodaBeReTa.

The Second Name—
IROAIAEIIAKOITaXEAEOHeSIOIITEAAIE.

The Third Name—
LaNuNuZodaTaZodODaPeXaHEMAOANuNuPeRePeNu-RAISAGIXa.

Ended are the Forty-eight Calls or Keys.

Chapter Six

Divine Eroticism

Intimate union of the worshipper with the Divine Principal is a central theme of religion. It is quite natural that the images which are evoked by the Devotee in his ardor for the Beloved are identical or similar to those that accompany sexual longings. The traditional cultures of India and the Orient, of Africa, Polynesia, of the natives of North and South America, indeed of almost any culture unpolluted by Judeo-Christian-Islamic thought, have no difficulty whatsoever with this parallel.

With the exception of the *Song of Solomon,* Western religious literature avoids Divine Eroticism like the plague. Even the esoteric disciplines of the West seem uncomfortable with the subject and go to great lengths to veil their terms. The bizarre nomenclature of Alchemy, when studied with half your brain in the bedroom, reveals that perhaps there are several good reasons why the alchemists were called "puffers". But for the most part, we in the West are expected to unite with our Divine Beloved vicariously.

Nuns are the "Brides of Christ", we unite with the Father or the Mother only "through the Son." Even the "magic" ceremony needed to consummate these voyeuristic unions must be experienced vicariously through a priest. In the highly explicit book *The Ultimate Taboo—Sex, Religion and Magic* (New Falcon Publications, 1991), we explore the *abnormalities* of such practices and the psycho-sociological phobic reactions to Sex Magic.

I do not intend to use this space to serve as an introduction to the theories or techniques of Sex

Magick or Tantra. There are many fine works available that introduce those subjects very well. For the reader who is already knowledgeable on these subjects, a few helpful hints concerning how Enochian can be used in these areas may prove valuable and rewarding.

The modern view that our normal waking consciousness stands somewhere between the limitless potential of transcendental experience and the "demons" that run amok in our subconscious mind is not too dissimilar to the medieval view that Mankind is sandwiched between God and the Angels, between Heaven and Hell. The working hypothesis of the magician of old went something like this, "God has dominion over me and compels me to do His will. I have dominion over the spirit world, (especially over the so-called fallen angels), and just as I look up to God, they look up to me, therefore I can compel them to do my bidding."

In 1458, the noted Qabalist and court magician, Abraham the Jew, in his classic work. *The Book of the Sacred Magick of Abra-Melin The Mage,* took this concept of the hierarchy of responsibility a sublime step forward and catapulted magick to the same level as the Yogic disciplines.

Simply put, to work the magick, you must first be united with Divinity. (This experience he calls The Knowledge and Conversation of the Holy Guardian Angel.) This initiatory landmark is only accomplished after a six month period of purification and a strict regimen of ever-increasing longing for union with the Angel. Once this "marriage" is consummated and the "blessing" of the Angel's presence is bestowed, the magician immediately turns to the lower spiritual world and bestows the same "blessing" on the resident denizens and extracts from them a pledge of loyalty and support.

These wild and infernal spirits who, up until now were unacknowledged, uncontrolled and most likely at odds with the True Will of the magician, were now going to be given the opportunity to work for his and their greater good. And now that the magician had formed an intimate alliance with the Divine, he had the spiritual "authority" to force the lower spirits to cooperate.

Thus, Abraham the Jew reveals an indispensable truth; Magick demands an assault on two fronts at once. It requires realization of your responsibility not only to that which is above but also to that which is below.

It is only through *you* that the Divine (your Superconsciousness) can manifest on this plane. Without *you* the spirits of the Infernal regions (your subconsciousness) have no hope of "salvation" (balance and control). Indeed, without your controlling influence they will become a very real threat to your life and sanity. You must see to it that each area receives proper and equal attention. Neglect your higher aspiration and you will find that you soon lack the spiritual integrity to command the spirits. Neglect the spirits and they will sooner or latter surface to demand your attention. Wild beasts can be domesticated and trained to serve you. If you treat them well and allow them to share in your continuing good fortune they can realize their greater potentiality. However, if you abuse them or forget to feed them they will inevitably seize the first opportunity to break out and devour you for their needed nourishment.

The two pillars of the Enochian system, as outlined in *Liber Chanokh* are:

THE ELEMENTAL WATCH-TOWERS OF THE UNIVERSE AND THE TABLET OF UNION

THE WORLD OF THE ELEMENTAL BEINGS

THE THIRTY ÆTHYRS WHOSE DOMINION EXTENDETH IN EVER-WIDENING CIRCLES WITHOUT AND BEYOND THE WATCH-TOWERS OF THE UNIVERSE.

THE WORLD OF THE DIVINE BEINGS

Both these worlds can be explored sexually and can provide the diligent magician with the joy and fulfillment of his or her Divine Beloved and the passion and energy of being the Divine Beloved to an Elemental lover. Please pay special attention to the following.

ENOCHIAN SEX MAGICK

But to love me is better than all things
Liber AL, I, 61

I will now proceed to ignore my own advice regarding other magician's visions. I hope the reader will recognize the value of what follows and will kindly forgive me.

In the series of visions of the 30 Æthyrs that Crowley chronicled in his remarkable work. *The Vision And The Voice,* he describes his vision of the Body of the great Goddess. The imagery is so powerful and his narrative colored with expressions of such tender awe, that one cannot but share, however temporarily, his overwhelming desire to unite with Her. To lose oneself utterly in Her would most certainly result in such intensity of bliss as to make the ecstasy of orgasm seem as a candle held up to the sun.

But that was Crowley's vision... Crowley's Great Goddess. To dwell on Her when you have your own Great Goddess (or God) "waiting" for your devotion would be as stupid as refusing a date with the lovely girl next door (who has secretly loved you all her life) because you have to sit at home alone, and pine over a painting of Helen of Troy.

Do you see where I'm heading with this? By a serious and concerted effort on your part, it is possible for you to achieve the highest level of spiritual experience your evolutionary-initiatory status will permit, including a relationship with the Divine Beloved. *Once you "know" Her (or Him) all subsequent "earthly" ecstasies take the form of devotional offerings to the Great Lover who rewards the devotee with increasingly sweeter embraces until finally the embrace is eternal.*

Where do you seek the initial Vision?

In yourself.

How can you start to look in yourself?

One way is by systematically skrying the 30 Æthyrs.

Nor let the fools mistake love; for there are love and love.
There is the dove, and there is the serpent. Choose ye well!
Liber AL, 1,57

In *The Little Mermaid,* Hans Christian Andersen writes of an Undine who is so enamored of a mortal man that she relinquishes her status as an immortal being for the opportunity to love and be loved by him. This charming tale contains a profound magical truth. Elemental spirits, whose natures are so specialized that they lack the balance of qualities necessary for sentient life, do indeed long for union with "complete" beings such as ourselves. Because their natures are universal they truly are immortal and if they should ever achieve union with a mortal they would actually "die" to their old, incomplete existence to be "born" into the life of their beloved. This is exactly what we do in our relationship with the Divine Principal.

The spirits of the Elemental Tablets are particularly suitable for such operations and all that is required is to call them up. It is so simple that you may

set to work ill-prepared for success. A few words of caution might be in order.

Think before you proceed. Just what are you really prepared to handle? Experience has shown that it is most often wisest to contact a spirit from very low in the elemental hierarchy for operations such as this. Also, as in the everyday world, it is unwise to try to juggle too many of these relationships at the same time. If you think "Hell hath no fury like that of a *woman* scorned," think again. And sometimes jealousy *really is* a *green-eyed monster.*

Finally, and most importantly, *Never confuse your love for the Divine with your love for the Elemental.* The sexual "role" the magician assumes when making love to the Goddess (or God) is diametrically different than the "role" he or she plays when mating with an elemental spirit. In the former, the magician's attitude is that of adoration and awe and release is a gift from above, the result of ecstatic surrender. (To assume that attitude with an elemental lover would be spiritual suicide.)

The sexual "role" the magician assumes with the elemental is one of loving dominance. The Spirit surrenders to you. You bestow your ecstasy as a gift and allow your elemental partner to share, through you, the Divine love.

Confusing these two "loves" is surely the fountainhead of all the ills sexual repression has visited upon mankind. If it is your Will to be a sex magician, see to it that you use your magick to face and conquer your life, not to hide from it.

Chapter Seven

Techniques Of Enochian Sex Magick

By Christopher S. Hyatt, Ph. D.

There is no evidence that the communicating Angels that delivered the Enochian system to Dr. John Dee and Edward Kelly ever instructed them concerning sexual applications of the art.

Biographers will be quick to point out the famous incident of April 1587 when, according to Kelly, the Angel Madimi suggested to Kelly that he and Dr. Dee share their wives in common. (Dee was absent during this communication). Enochian scholars argue that the text of this communication contains many flaws that do not characterize other less *personal* communications and that this may have been a case of magical wishful thinking on Kelly's part. Nevertheless it seems they did indeed swap wives and in spite of obvious attempts to erase the manuscript, the record confirms this. It seems the only "magical" result of this "operation" was the break up of Dee and Kelly as magical partners and the close of one of the most remarkable chapters in magical history.

To those knowledgeable in the theory and techniques of Tantra, the keys of the Enochian system open a treasure-house of practical applications.

The exercises outlined below should be practiced only after you have a thorough mastery of the system in all its non-sexual applications. Any uncertainties on the part of the magician as to what he or she is doing will destroy needed concentration and create a "break" which will absorb the entire force of the operation. (In sexual workings that could be an overabundant amount

of energy particularly if you perform the exercises in my Tantra book.)

EXPLORATION OF THE THIRTY ÆTHYRS

As written earlier in the text, the Thirty Æthyrs are the "heavens" or Aires of the system. Starting with the 30th Æthyrs and working to the 1st, the Magician explores only as far as his or her personal level of Initiation will permit. This process is comparable to "pathworkings" of the Qabalistic system. In Enochian terms, the "Great Work" of the magician is to master all 30 Æthyrs. (Starting with 30 and ending with 1) Experiences with the 30 Æthyrs are highly personal and entirely unique to each magician. Working with the Æthyrs can be a lifetime endeavor and it is entirely presumptuous and inappropriate for another individual to "guide" another in this area.

This personal aspect of the Æthyrs coupled with the simplicity of its "one-Call-does-it-all" procedure makes it ideal for preliminary workings. The great stumbling block to exploring the Æthyr is the difficulty one encounters in "breaking through" to the next Æthyr. In the higher levels this may be because the magician has reached his or her initiatory limit. But in the lower Æthyrs it is more often the case that the magician simply can't "let go" and refocus his or her attention to the section of the brain where the vision is taking place. In *Secrets of Western Tantra* I provide an entire array of exercises which will help the Magician "let go."

The following exercise is intended exclusively for workings of the Thirty Æthyrs. There are two participants whom we will refer to as the Magician and the Assistant. For our illustration the male participant is the Magician and will recite the Call and "receive"

the vision, the female participant is the Assistant and will eventually record the vision. These gender roles are for illustration only. The Magician can just as easily be female and the Assistant male. This particular operation is equally effective for participants of the same sex and can also be adapted for solitary workings. *It makes absolutely no difference who is Magician and who is Assistant*. It is only important that the couple decide before the operation commences.

Note: There must be no ambiguity about the willingness of either participant to take part in an operation of this kind. If one participant has to be coerced, begged or tricked into participation the vortex of ill-will that will emanate from the offended party will insure not only the failure of the operation but also the destruction of a more precious "magical asset", the respect of another human being.

EXAMPLE:

The Magician wishes to explore the 30th Æthyr, **TEX**, and the Assistant has expressed to him that it is her Will to participate in the operation.

Both participants bathe and dress at first in simple, soft, white garments. You may light incense, bum candles or use lights or soft music to enhance the mood. Small amounts of alcohol are also useful.

Prepare the room in which you are working with the appropriate symbols for the Æthyr such as the sigils of the Governors or the Elemental Tablet from which they are taken. In the case of **TEX** it would be the Water Tablet. (One couple I know has the Elemental Tablets and the Tablet of Union constructed entirely of wooden pyramids which they painstakingly have painted and lettered in Enochian. These are placed on the floor, under their bed, prior to æthyric or elemental workings.)

Begin by performing the Lesser Banishing Ritual of the Pentagram in the area in which you will be working. (The student is referred to the Appendix section of this book for additional instructions.)

THE LESSER BANISHING RITUAL
OF THE PENTAGRAM

The Qabalistic Cross

facing east:

Touch your forehead and say **Atoh (aah - toh)**
Touch your Heart and say **Malkuth (mal - kooth)**
Touch your Right Shoulder and say **Ve-Geburah (veh - ghee - boo - rah)**
Touch your Left Shoulder and say **Ve-Gedulah (veh • ghee - doo - lah)**
Touch your Heart and say **Le-Olam (lee - *oh - lum)***
Point the symbolic dagger inward and say **Amen (aah - mayn).**

Still facing east:

Trace the Banishing pentagram of Earth and vibrate **YHVH (yoad — hay — vaahv — hay),** as you thrust your symbolic dagger into the heart of the pentagram.

With your arm still extended, turn to the South:

Trace the Banishing pentagram of Earth and vibrate the name **ADONAI (aah — doh — noy).**

{Remember to thrust the symbolic dagger as you vibrate each God name}.

With your arm still extended, turn to the West:

Trace the Banishing pentagram of Earth and vibrate the name **EHIEH (eh — hayh — yay).**

With your arm still extended, turn to the North:

Trace the Banishing pentagram of Earth and vibrate the name **AGLA (ah — guh — lah).**

With your arm still extended return to the East, completing the circle. Now Imagine yourself surrounded in a Flaming Circle of four Pentagrams.

Stand straight with your arms out forming the shape of a Cross:

Say:

Before me **Raphael (rah - fay - ale)**
Behind me **Gabriel (gah - bree - ale)**
At my right shoulder, **Michael (mee-khigh** - **ale***)*
At my left shoulder, **Auriel** (**oh** - **ree** - **ale)**

Then Say:

Before me **flames the Pentagram**
Behind me shines the **six-rayed Star.**

Finish by repeating the Qabalistic Cross:

Touch your forehead and say **Atoh**
Touch your Heart and say **Malkuth**
Touch your Right Shoulder and say **Ve-Geburah**
Touch your Left Shoulder and say **Ve-Gedulah**
Touch your Heart and say **Le-Olam**
Point the symbolic dagger inward and say **Amen.**

(See the Appendix for examples of the invoking and banishing Pentagrams of all the Elements which

are used in Elemental Temple openings and invocations).

The Magician then recites the Call of the 30th Æthyr, **TEX,** (Madariatza das perifa **TEX...** etc.) while the Assistant simply relaxes and meditates upon the sounds of the Enochian Call.

When the Call is completed let the Magician slowly vibrate the names of the Governors. (In the case of **TEX** there are four Governors. All other Æthyrs have three.)

Then, (believe it or not), forget about the operation. Relax, take your time and enjoy each other's company. Build slowly and naturally to greater levels of arousal. Continue to do everything you can to sustain your love making (At least 25 minutes, but for God's sake don't keep looking at your watch!). The idea is to become joyfully and totally exhausted. Then at the moment of orgasm (and not a split second before) let the Magician remember the purpose of the operation (the Skrying of the Æthyr*)* and repeat the first line of the Call; **Madariatza das perifa TEX cahisa micaolazoda saanire caosago od fifsa balzodizodarasa laida.** This may be done verbally or mentally but it must be well memorized so that it can come forth effortlessly.

(Note: A tape recorder can be used for both repeating Calls and taking notes. Sometimes two recorders are very handy, one for taking notes and the other for playing Calls).

The Magician then falls exhausted and allows the flood of images to wash through his brain. The temptation to fall asleep will be almost irresistible and that is where the skill of the Assistant is most vital.

After a few quiet moments if the Magician is not relating his vision to the Assistant she must take it upon herself to question him. This requires a high

degree of tact and subtlety for she does not want to disturb the vision and yet she cannot allow him to fall into a deeper state of unconsciousness. This takes practice. She should have a pad of paper and a pencil handy and should write down everything that the Magician says. She should be especially careful to correctly spell any unknown words or phrases and she should not hesitate to ask the Magician (or the entity speaking through the Magician) the correct spelling of Angelic words.

If the vision stalls and reaches a point where nothing further is happening the Assistant can sometimes give it a push.

EXAMPLE

Magician: All I see is a bunch of trees. Nothing is happening.

Assistant: Try turning around. Do you see anything now?

Magician: Just more trees but there is a small pond in the middle.

Assistant: 'Walk over to the pond. Look in the pond and tell me what you see.

Magician: At first I see only my own reflection but as I keep looking I see that the pond is actually a bowl supported by the wings of four Angels, etc.

If angels or other beings appear in the vision they must be tested by repeating the names of the Governors one at a time. If the entity shows discomfort at the name of any of the Governors dismiss it by continuing to repeat the Governor's name until it disappears and a being appears that is strengthened by hearing the names.

Do not be afraid of anything you "see" or "hear". Maintain an attitude of good natured tolerance even if hideous sights or terrifying beings or creatures appear.

Act like a dispassionate explorer. *Fear is failure and the forerunner of failure.*

When it is clear that the vision is finished, or when it is obvious that the Magician is now fatigued or ready to fall asleep it is time to end the operation.

It is of the utmost importance that the Magician now "snap out of it" for it is he who must banish and close the Temple. If the Magician is reluctant to "wake up" and perform his duties it is the Assistant's responsibility to *see that he does.* No effort should be spared to "break the spell" and return the Magician to the objective world. Turn on the lights, talk loudly, get a drink, or splash some water on your face.

Finally, he performs the Lesser Banishing Ritual of the Pentagram and the Magician and the Assistant review the notes and transfer them to the Magician's diary. The comments of the Assistant are often extremely important and should not be omitted in the record.

Often the couple will wish to change roles and explore the same Æthyr on a subsequent occasion. Allow at least one day between operations.

ELEMENTAL OPERATIONS AND CREATION OF THE MAGICKAL CHILD

Dr. Israel Regardie believed that certain sex magick techniques could be used by advanced students to incarnate "spiritual" energies on the physical plane, as well as making important shifts in the orientation of the Psyche and the Universe. In other words, if these methods were used properly, couples could bring into the world "divine" forces in the children they generated, who could influence the future of the race.

In addition to creating "real children" these methods could be used to create "bio-psycho-spiritual vessels", which would shift the focus of the mind as well as develop new powers and abilities.

The creation of the magickal child by ritualized sexual practices is symbolic in one sense of the whirling forces of nature, mixing and separating in their chaotic dance of creation.

This mixing and separating process is vividly displayed in the Elemental Tablets and the Tablet of Union of the Enochian system. Working with these basic forces of nature allows conscious co-operation and co-creating with the cosmos, and the magician becomes a miniature form of the cosmic process following its root law.

By willful and conscious co-operation the magician increases and refines his energies, sacrificing himself or herself willingly to Nature instead of being a passive food source in the spiritual food chain. The realization that man's emotional, physical and sexual energies are food for the "gods" can create great personal turmoil at first, however when one begins to joyously participate in the spiritual feeding frenzy, one is "elevated perpendicularly to infinity."

SELECTING THE MAGICKAL CHILD
THE ENOCHIAN METHOD

The selection process is the most difficult and, in truth, the most magickal, aspect of the operation. The "soul searching" necessary for such an important act is awesome and should not be embarked upon with a frivolous attitude.

The Enochian adept (and no other should embark upon such project) is intimately familiar with every area of the Elemental environment and with his or her current initiatory position relative to the Thirty Æthyrs. By reviewing his or her personal diaries of perhaps hundreds of non sexual Enochian workings, the Magician can determine the areas of the system that manifest the qualities which are desirable in the magickal child.

For the purpose of our illustration we will say that we wish create a magickal child of purity and beauty. A child capable of reflecting and transmitting energy and impressions without being affected. A child such as this might be a great actor or politician because in this child others see themselves reflected. This is charming and disarming to others because when they look at the child they will see only what they want to see.

By checking the records of our previous evocations we see that **TDIM,** the Kerub ruling the *Water* Subangle of *Water* is the perfect Spirit to manifest in such a child.

The technique as outlined below has been adapted from the exercise The Orgastic Circulation of Light and is an excellent example of Tantric Enochian evocation.

In Dr. Regardie's copy of Wilhelm's *Secret Of The Golden Flower,* 3rd impression, 1935, there are a number of passages underlined. Dr. Regardie was not a habitual underliner, thus we may assume that when he did underline it was for a very good reason. One of the passages which he underlined more than once contained references to the circulation of light.

In the next method, the proper circulation of light is essential for true magickal effects to occur and has been modified for use in creating the magickal child. It is urged that the partners should practice the ritual many times *prior* to including the sexual aspects. As a rule it is wise to practice this together holding hands or touching in some fashion.

At the time determined most auspicious for the conception of the magickal child the Temple is made ready. Banished, Cleansed and Consecrated.

The Temple is then opened in the Grade of 3° = 8° as outlined in *Chanokh* and the two participants recite a

brief Oath declaring their intention to perform this creative act.

PART I
THE GREAT WHIRLINGS

The male should be on his back and the female should sit on top of him. Move only when instructed, unless the penis begins to lose its stiffness.

Begin by imagining a *scintillating white light* about the size of a small basketball forming above the head and piercing the top of the skull. This is called the Kether point. Now vibrate the Three Holy Names of God (from the Water Tablet). **MPH ARSL GAIOL** as the sphere of Light grows brighter and more energetic. Do this for five minutes.

On the last six vibrations of **MPH ARSL GAIOL** the female should move on each sound of the Names.

As the force of this whirling ball of power becomes exceedingly real for you and your partner, allow the energy to descend slowly through the head. Allow it to rest in the throat or Da'ath point. Here imagine a *lavender color*. Vibrate the Name of the Great Elemental King of Water, **RAAGIOSL** until the energy becomes exceedingly real for you and your partner.

Again on the last six vibrations of **RAAGIOSL** the female should move six times.

Bring the energy down through the chest until it rests at the Heart or Tiphareth. Vibrate the Names of the six Seniors of the Water Tablet, **SAIINOV, SOAIZNT, LAOAZRP, LIGDISA, SLGAIOL, LSRAHPM.** The color of light should be *golden yellow* growing brighter and clearer as you vibrate each Name.

On the six last vibrations of the names of the Seniors the female should move six times.

Move the power through the diaphragm and abdominal region to the pelvis (Yesod), and vibrate the Divine Names of the Calvary Cross, Water of Water, **NELAPR, OMEBB** visualizing a sphere of *deep purple.*

Here on the last ten vibrations of **NELAPR** and **OMEBB** the male should move ten times very slowly.

Finally, allow the energy to descend through the legs until it formulates at Malkuth, the feet. Both participants vibrate the name of the Kerub, the Name of their magickal child **TDIM** visualizing a *black* sphere.

The male should again move ten times quickly **on** the final vibrations of the Child's name.

Now, draw the energy up from the Black light of Malkuth changing colors as described above as it ascends to Kether. When the light reaches Kether concentrate on the White brilliance of this region.

When the light is at Kether and your movements are complete, meditate silently for a few moments and then begin the circulation of white light.

Note: At times Dr. Regardie ignored the different colors of the Spheres and simply used the white scintillating light of Kether for each of the points. However, he and I agreed that the colored system is better suited for the practice of Sex Magick.

PART II
THE ORGASTIC CIRCULATION OF LIGHT

Circulate the energy of the the White Light as follows:

Allow it to descend downward and outward via the left side of the body during every exhalation. When it reaches the left foot, transfer the energy over to the right foot and allow it to ascend the right side of the body on the inhalation. This should be done at least 10 times. The partners should move slowly in unison 10 times.

The second circulation of energy begins in Kether and travels down the front of the body on the exhalation and then up the back of the body on the inhalation. This should be done at least ten times as well. The partners should move slowly in unison ten times.

The third circulation, beginning with Kether follows down through the body on the exhalation until it reaches Malkuth. The energy is drawn up through the body to Kether on the inhalation. When it reaches the Crown, imagine it to discharge like water from a fountain, at the end of each inhalation. The fire and sparks of this scintillating fountaining go up and out through the Crown and then descend down and encompasses the body on the exhalation. After the final circulation has been completed and the fountaining maintained for a few movements, the couple should begin moving and breathing heavily as they surround themselves with sparkling light. The .movements should then become spontaneous and at the moment of orgasm the light should be gathered and thrust beyond Sahasrara, toward the Chakra with No Name.

PART III
THE CRYSTALLIZATION OF THE LIGHT

The orgastic Light of the Chakra of No Name may be likened to the Philosopher's Stone, The Golden Flower, or the Lotus. It is a body of light created by the process of transmutation of spiritual-sexual energy

and is the womb of the magickal child. This is an experiential realization, thus, the proof of the pudding is in the Doing and Creating.

The process of transmutation requires the proper balance and mixing of heat and cold, passive and active, and white and black. In a broader sense we are using tremendous active forces to create a non-active force. The nurturing we provide the womb-child through our practices creates a worthy resting place of deep silence for the aspirants involved in the creation process.

The circulating of orgastic light is no doubt one of the most beautiful secrets of the Great Work. As the light circulates again and again and your practices become more powerful and refined, a crystallization occurs and you begin to form the magickal child. Whether you choose it to be physical or spiritual or both, the creation of this spirit body allows you to have contact with the forces of the higher Spiritual Body. You have not only opened the doors of perception, but can now begin the process of real action in a way unknown to those who lack this initiation.

Chapter Eight

The Enochian Dictionary

A

WORDS	PHONETIC	ENGLISH
Aaf	(Ah-ahff)	Amongst
Aai (AAo)	(Ah-ah-ee)	Amongst
Aaiom	(Ah-ah-ee-ohm)	Amongst us
Aala	(Ah-ah-lah)	Placed you
Abaivonin	(Ah-bah-ee-voh-nee-noo)	Stooping Dragon
Abila (Apila)	(Ah-bee-lah)	Liveth forever
Aboapri	(Ah-boh-ah-pay-ree)	Let them serve you
Abraassa	(Ah-brah-ah-ess-sah)	Provided
Abrang	(Ah-brah-noo-gee)	I have prepared
ACAM	(Ah-kahm)	7,6,9,9
Adgt	(Ah-dah-gee-tay)	Can
Adna	(Ah-dah-nah)	Obedience
Adohi	(Ah-doh-hee)	Kingdom
Adoian	(Ah-doh-ee-ah-noo)	Face
Adphaht	(Ah-dah-pay-hah-tay)	Unspeakable
Adroch	(Ah-dah-rohk-hay)	Olive Mount
Adrpan	(Ah-dah-ra-pahn-noo)	Cast down
Af	(Ah-eff)	Nineteen
Affa	(Ah-eff-fah)	Empty
Ag	(Ah-gee)	None, No
Aglo	(Ah-gloh)	In Thy
Alar	(Ah-lahr)	Have set
Aldi	(Ah-el-dee)	Of gathering
Aldon	(Ah-el-doh-noo)	Gather up, Gird
Allar	(Ah-el-lahr)	Bind up
Am	(Ah-em)	Beginning
Amipzi	(Ah-mee-pay-zoad-ee)	I fastened
Amiram	(Ah-mee-rahm)	Yourselves
Amis	(Ah-meess)	End
Amma	(Ah-em-mah)	Cursed
Ananael	(Ah-nah-nah-el)	Secret Wisdom
Anetab	(Ah-nay-tahb)	In government

Angelard	(Ah-nu-gee-lahr-dah)	His Thoughts
Aoiveae	(Ah-oh-ee-vay-ah-ay)	Stars
Ar	(Ah-ray)	To Vanne
Ar	(Ah-ray)	That (in order)
(Ar) Tabas	(Tah-bahs)	That Govern
ARN	(Ah-rah-noo)	2nd Aethyr
As	(Ah-ess)	Was
ASP	(Ah-ess-pay)	21st Aethyr
Aspt	(Ah-ess-pay-tay)	Before
Ath	(Ah-tay-hay)	Works
Atraah	(Ah-tay-rah-ah)	Your Girdles
Audcal	(Ah-vah-dah-kahl)	Mercury
Avavaco	(Ah-vah-vah-koh)	Thunders of increase
Avavox	(Ah-vah-vohx)	His pomp
Aviny	(Ah-vee-nee)	Millstones
Aziagier	(Ah-zoad-ee-ah-gee-ayr)	Harvest
Aziazor	(Ah-zoad-ee-ah-zoad-ohr)	Likeness
Azieh	(Ah-zoad-ee-ay)	Whose hands

B

Babage (n)	(Bah-bah-gay)	South
Babalon (d)	(Bah-bah-lohn)	Wicked (harlot)
Baeouib	(Bah-ay-oh-veeb)	Righteousness
BAG	(Bah-gee)	28th Aethyr
Baghie	(Bah-gee-hee-ay)	Fury
Bable (r)	(Bah-bay-lay)	For, Because, For Why?
Bahal	(Bah-hah-lah)	Cried loudly
Balit	(Bah-leet)	The Just
Balt (an)	(Bah-lay-tay)	Justice
Baltim	(Bah-lay-teem)	Extreme Justice
Baltoh	(Bah-lay-toh)	The Righteous
Baltoha	(Bah-lay-toh-hah)	For my own righteousness
Balye	(Bah-lee-ay)	Salt
Balzarg	(Bah-lay-zoad-ar-gee)	Stewards, Presidents
Bal-zizras	(Bah-lay Zoad-ee-zoad-rahs)	Judgement
Bams	(Bahm-ess)	Let them forget
Basgim	(Bahs-geem)	Day
Bazm (elo)	(Bah-zoad-em)	Mid-day
Bia (l)	(Bee-ah)	Voices
Biah	(Bee-ah)	Stand

Bien	(Bee-ay-nu)	My voice
Bigliad	(Beeg-lee-ah-dah)	In our comforter
Blans	(Blah-noo-ess)	Harboured
Blior	(Blee-ohr)	Continual comforters
Bliora	(Blee-oh-rah)	Comfort
Bliorax	(Blee-oh-rahx)	Shall comfort
Bliors	(Blee-oh-ray-ess)	Our comfort
Bogpa	(Boh-gee-pah)	Reigneth
Bolp	(Boh-lah-pay)	Be thou
Booapis	(Boh-oh-pees)	Let her serve them
Bramg	(Bay-ray-mee-gee)	Are prepared
Bransg	(Bay-ray-ness-gee)	Guard
Brgow	(Bay-rah-goh-vah)	Sleep
Brin	(Bay-reen)	Have
Brint	(Bay-reen-tay)	Hast
Busd	(Boos-dah)	Glory
Busdir	(Boos-dee-ray)	Glory
Butmon	(Boot-tay-mohn)	His mouth hath opened
Butmoni	(Boot-tay-moh-nee)	Their mouths

C

C	(Kah)	Unto, with
Cab	(Kah-bay)	Rod
Cacacom	(Kah-kah-cohm)	Flourish
Cacocasp	(Kah-koh-cahs-pay)	Another while
Cafafm	(Kah-fah-fahm)	Their abiding
Calz	(Kah-lah-zoad)	The firmament
Cam(piao)	(Kah-em)	While
Camliax	(Kah-em-lee-ahx)	Spake
Canal	(Kah-nah-lah)	Workmen
Caosg (o)	(Kah-oh-ess-gee)	The Earth
Capimaon	(Kah-pee-mah-oh-nu)	Numbers of Time
Capimi-ali	(Kah-pee-mee ah-lee)	Successively
Carbaf	(Kah-ray-bahf)	Sink
Cars (Cors)	(Kah-ress)	Such
Casarm	(Kah-sah-raym)	To Whom
Casarman	(Kah-sah-ray-mah-nu)	Under whose
Casarmg	(Kah-sah-ray-em-gee)	To Whom
Ceph	(Kay-pay-hay)	Title of (z)
Chirlan	(Kah-hee-ray-lah-nu)	Rejoiceth

Chis (or Chris)	(Kah-hees)	Are
Chisdao	(Koh-hees-dah-oh)	Diamonds
Chiso	(Kah-hee-soh)	Shall be
CHR	(Kay-hay-ray)	20th Aethyr
Cial	(Kee-ah-lah)	9, 9, 9, 6
Ciaosi	(Kee-ah-oh-see)	Terror
Cicle	(Kee-kah-lay)	Mysteries of Creation
Cla	(Kee-lah)	4, 5, 6.
Cnila	(Kee-nu-lah)	Blood
Caozior	(Koh-ah-zoad-ee-ohr)	Increase
Cocasb	(Koh-kah-see-bay)	Time
Colis	(Koh-lees)	Making
Collal	(Koh-lay-lahl)	Stones
Commah	(Kohm-mah)	Bindeth, trussed together
Como	(Koh-moh)	A window
Comselh	(Kohm-say-lay-hay)	A circle
Conisbra	(Koh-nees-bay-rah)	The work of man
Const	(Kohn-ess-tay)	Thunders
Cophan	(Koh-pay-hah-nu)	Lamentation
Cor	(Koh-ray)	Number
Coraxo	(Koh-rah-x-oh)	Thunders of judgement
Cordiziz	(Koh-ray-dee-zoad-ee-zoad)	Reasonable creatures of earth, men
Cormp	(Koh-ray-em-pay)	Numbered
Cormp	(Koh-ray-em-pay)	Hath yet numbered
Cormpt	(Koh-ray-em-pay-tay)	Be numbered
Crcrg	(Kah-ray-kah-ray-gee)	Until
Cri-mi	(Kah-ree mee)	Praises
Cro-od-zi	(Koh-roh oh-dah zoad-ee)	The 2nd Beginning
C-rp (crip)	(Kah Ar-pay)	But

D

D (Dial)	(Dah)	Third
Da	(Dah)	There
Damploz	(Dah-me-pay-loh-zoad)	Variety
DAOX	(Dah-oh-x)	5, 6, 7, 8
Darbs	(Dah-ray-bah-ess)	Obey
DARG	(Dah-ray-gee)	6, 7, 3, 9
Darr	(Dar-ray-ray)	Philosopher's Stone
Darsar	(Dah-ray-sahr)	Wherefore

Dax	(Dahx)	Loins
Dazis	(Dah-zoad ees)	Their Heads
De	(Day)	Of
DEO	(Day-oh)	7th Aethyr
DES	(Day-ess)	26th Aethyr
Diu	(Dee-vah)	Angle
Dlafod	(Dah-lah-foh-dah)	Sulphur
Dluga (Dlagar)	(Dah-loo-gah)	Giving
Dlugam	(Dah-loo-gahm)	Given
Dlugar	(Dah-loo-gahr)	Gave them
Do	(Doh)	In
Doalim	(Doh-ah-leem)	Sin
Dobix	(Doh-beex)	Fall
Dodpal	(Doh-dah-pah-el)	Let them vex
Dods	(Doh-dahs)	Vexing
Dodseh	(Doh-dah-say-hay)	Vexation
Dooain (or p)	(Doh-oh-ah-ee-noo)	His name
Don	(Doh-noo)	Title of letter E (r)
Dorpha	(Doh-ray-pay-hah)	Have looked about me
Dorphal	(Doh-ray-pay-hahl)	Looking with gladness
Dosig	(Doh-see-gee)	Night
Drilpi (a)	(Dah-ree-lah-pah)	Great
Drix	(Dah-ree-x)	Bring down
Droln	(Dah-roh-lah-noo)	Any
Ds	(Dah-ess)	Who, that or which
Du-i-b (Duiv)	(Doo-ee-bay)	Into the third angle
Drun	(Dah-roo-noo)	Title of letter

E

E	(Ay)	I
Eca	(Ay-kah)	Therefore
Ecron	(Ay-kah-roh-noo)	Praise
Ed-nas	(Ay-dah Nah-ess)	Receivers
Ef	(Ay-eff)	Visit us
Efafage	(Ay-fah-fah-gay)	Vials
El	(Ay-lah)	The same
Elzap	(Ay-lah-zoad-ah-pay)	Course
Em	(Ay-mee)	Nine
Emod	(Ay-moh-dah)	8, 7, 6, 3

Emetgis	(Ay-may-tay-gees)	Seal
Emna	(Ay-mee-nah)	Herein
Enay	(Ay-nah-ee)	The Lord
Eors	(Ay-oh-ray-ess)	Thousand
Eran	(Ay-rah-noo)	6332 (6322)
Erm	(Ay-ray-mee)	Ark
Es	(Ay-ess)	Fourth
Esiasch	(Ay-see-ar-ess-cha)	Brothers
Ethamz	(Ay-tay-hah-me-zoad)	Are covered
Etharzi	(Ay-tay-hah-ray-zoad-ee)	Peace

F

F (also EF)	(Eff)	Visit
Fa-a-ip	(Fah ah ee-pay)	Your voices
Faboan	(Fah-boh-ah-noo)	Poison
Fafeh	(Fah-fay-hay)	Intent
Fafen	(Fah-fay-noo)	Your train
Fam	(Fah-mee)	Title of S
Faod	(Fah-oh-dah)	The Beginning
Faonts	(Fah-oh-nu-tay-ess)	Dwelling (verb)
Faorgt	(Fah-ohr-gee-tay)	Dwelling place
Fargt	(Fah-ray-gee-tay)	Their dwelling places
Farmz	(Fah-ray-mee-zoad)	Ye lifted up your voices
Faxs	(Fahx-ess)	7336
Fifalz	(Fee-fah-lah-zoad)	Weed out
Fifis	(Fee-fee-ess)	Execute

G

G	(Gee)	(With)
GA	(Gah)	31
Gah	(Gah-hay)	Spirits
Gal	(Gah-lah)	Title of D
G-chis-ge	(Gee Kah-hee-ess gay)	Are not the
Ge	(Gee)	Is not
Ged	(Gay-dah)	Title of G
Ge-Iad	(Gay Ee-ah-dah)	Our Lord and Master
Geobofal	(Gay-oh-bah-fah-lah)	Great Work
Ger	(Gay-ray)	Title of Q

Gigipah	(Gee-gee-pah-hay)	Living Breath
Gisa	(Gee-sah)	Title of T
Givi	(Gee-vee)	Stronger
Gizyaz	(Gee-zoad-ee-ah-zoad)	Mighty Earthquakes
Gnay	(Gee-nah-ee)	Doth
Gnetaab	(Gee-nay-tah-ah-bay)	Your Governments
Gnonp	(Gee-noh-nu-pay)	I garnished
Gohe (or Goho)	(Goh-hay)	Saith
Gohia	(Goh-hee-ah)	We say
Gohol	(Goh-hoh-el)	Saying
Goholor	(Goh-hoh-lohr)	Lift up
Gohulim	(Goh-hoo-leem)	It is said
Gohus	(Goh-hoos)	I say
Gon	(Goh-noo)	Title of I
Gono	(Goh-noh)	Faith
Gosao	(Goh-sah-oh)	Stranger
Graa	(Gee-rah-ah)	Moon
Graa	(Gee-rah-ah)	Marquises
Graph	(Gee-rah-pay-hay)	Title of E
Grosb	(Gee-roh-ess-bay)	Bitter Sting

H

Hami	(Hah-mee)	Creatures
Harg	(Hah-ray-gee)	Hath planted
Hoath	(Hoh-ah-tay-hay)	True Worshipper
Holdo	(Hoh-lah-doh)	Groaned aloud
Hol-q	(Hoh-lah Koh)	Measureth (ed)
Hom	(Hoh-mee)	Liveth
Homil	(Hoh-mee-el)	True Ages
Homin	(Hoh-mee-noo)	Age
Hubai	(Hoo-bah-ee)	Lanterns
Hubar	(Hoo-bah-ray)	Ever burning lamps
Hubard	(Hoo-bah-ray-dah)	Living lamps

I

I	(Ee)	Is
Iad	(Ee-ah-dah)	God
Iadnah	(Ee-ah-dah-nah-hay)	Knowledge

Iadnamad	(Ee-ah-dah-nah-mah-dah)	The undefiled knowledge
Iadpil	(Ee-ah-dah-pee-el)	Him
Iaiadix	(Ee-ah-ee-ah-deex)	Honour
Ia-ial	(Ee-ah ee-ah-el)	Conclude us
Iaida	(Ee-ah-ee-dah)	The highest, most high
Iaidon	(Ee-ah-ee-doh-noo)	All-powerful
Ial	(Ee-ah-el)	Burning
Ialpirgah	(Ee-ah-el-pee-ray-gah)	Flames of first glory
Ialpon	(Ee-ah-el-poh-noo)	Burn
Ialpor	(Ee-ah-el-poh-ray)	Flaming
Iaod (of)	(Ee-ah-oh-dah)	Beginning
Iarry	(Ee-oh-ray-ree)	Providence
ICH	(Ee-kah-hay)	11th Aethyr
Id	(Ee-dah)	Always
Idoigo	(Ee-doh-ee-goh)	Him that Sitteth on the Holy Throne
Ieh	(Ee-ay-hay)	Art
Iehusoz	(Ee-ay-hoo-soh-zoad)	His mercies
Iisonon	(Ee-ee-soh-noh-noo)	Branches
Ils	(Ee-el-ess)	O Thou
Ilsi	(Ee-el-see)	Thee
Im-va-mar	(Ee-mee vah mah-ray)	Apply yourselves
Insi	(Ee-noo-see)	Walkest
Iod	(Ee-oh-dah)	Him
Ioiad	(Ee-oh-ee-oh-dah)	Him that liveth forever
Ip	(Ee-pay)	Not
Ipam	(Ee-pah-mee)	Beginningless
Ipamis	(Ee-pah-mees)	Endless
Ipuran	(Ee-poo-rah-noo)	Shall not see
Yolcam	(Ee-oh-ol-kah-mee)	Bring forth
Yolci	(Ee-oh-el-kee)	Bringeth forth
Yor	(Ee-oh-ray)	Roll
Yrpoil	(Ee-ar-poh-ee-lah)	Division
Irgil	(Ee-ar-gee-lah)	How many
Isro	(Ee-ess-roh)	Promise
Ixomaxip	(Ee-x-oh-mohx-ee-pay)	Let her be known
Iza-zaz	(Ee-zoad-ah zoad-ah-zoad)	Have framed within
Izizop	(Ee-zoad-ee-zoad-oh-pay)	From the highest vessels

L

L	(Lah)	The first
L (o) (a)	(Lah)	The first one
Laiad	(Lah-ee-ah-dah)	The Secrets of Truth
Lap	(Lah-pay)	For
Larag	(Lah-rah-gee)	Neither
Las	(Lah-ess)	Rich
LEA	(Lah-ay-ah)	16th Aethyr
Lel	(Lay-lah)	The same
Levithmong	(Levee-tha-mon-gee)	The Beasts of the Field
LIL	(Lee-lah)	1st Aethyr
Limlal	(Lee-em-lah-lah)	His Treasure
LIN	(Lee-noo)	22nd Aethyr
LIT	(Lee-tay)	5th Aethyr
LOE	(Loh-ay)	12th Aethyr
Loholo (Sobolo)	(Loh-hoh-loh)	Shineth
Lolcis	(Loh-lah-kee-ess)	Bucklers
Loncho	(Loh-nu-kah-hoh)	Fall
Lon-doh	(Loh-noo doh)	Kingdoms
Lonsa (Lonshi)	Loh-noo-sah)	Power
Lonsh	(Loh-noo-ess-hay)	In power exalted
Lonshin	(Loh-noo-ess-hee-noo)	Their powers
Lors-l-q	(Loh-ray-ess el koh)	Flowers
Lrasd	(El-rah-ess-doh)	To dispose
Lring	(El-ree-nu-gee)	To stir up
Lu	(Loo)	Not or nor
Lucal	(Loo-kah-lah)	The North
Luciftian	(Loo-kee-eff-tee-ah-nu)	Ornaments of brightness
Luciftias	(Loo-ku-eff-tee-ah-ess)	Brightness
Lu-ia-he	(Loo ee-ah hay)	A Song of Honour
Lulo	(Loo-loh)	Tartar of Wine
Lusd (an)	(Loo-ess-dah)	Feet
Lusda	(Loo-ess-dah)	Their feet
Lusdi	(Loo-ess-dee)	My feet

M

Maasi	(Mah-ah-see)	Laid up
Mad	(Mah-dah)	The same your God
Madrid	(Mah-dah-ree-dah)	Iniquities

Madriiax	**(Mad-dah-ree-ee-ahx)**	**O Ye Heavens**
Malpirgi	**(Mah-lah-pee-ar-gee)**	**Fires of life & increase**
Malprg	**(Mah-lah-pee-ar-gee)**	**Through-thrusting fire (Or Fiery Darts)**
Mals	**(Mah-lah-ess)**	**Title of P**
Manin	**(Mah-nu-nu)**	**In the Mind**
Ma-of-fas	**(Mah ohff fahs)**	**Not to be measured**
Mapm	**(Mah-pay-mee)**	**9639**
Marb	**(Mah-ah-bay)**	**According**
Matorb	**(Mah-toh-ar-bay)**	**Echoing**
MAZ	**(Mah-zoad)**	**6th Aethyr**
Med	**(May-dah)**	**Title of O**
Miam	**(Mee-ah-mee)**	**Continuance**
Mian	**(Mee-ah-nu)**	**3663**
Micalp	**(Mee-kah-el-pay)**	**Mightier**
Micalzo	**(Mee-kah-el-zoad-oh)**	**In Power**
Micaolz	**(Mee-kah-oh-el-zoad)**	**Mighty**
Micma	**(Mee-kah-mah)**	**Behold**
Miinoag	**(Mee-ee-noh-ah-gee)**	**Corners**
Mir	**(Mee-ray)**	**A torrent**
Mirc	**(Mee-ar-kah)**	**Upon**
(z)Mnad	**(Mee-nah-dah)**	**Another**
Molap	**(Moh-lah-pay)**	**Men**
Molvi	**(Moh-lah-vee)**	**Surges**
Mom	**(Moh-mee)**	**Moss**
Momao	**(Moh-mah-oh)**	**The Crowns**
Momar	**(Moh-mah-ray)**	**Shall be crowned**
Monasci	**(Moh-nah-ess-kee)**	**The Great Name**
Monons	**(Moh-noh-noo-ess)**	**Heart**
Mooab	**(Moh-oh-ah-bah)**	**It repenteth me**
Mospleh	**(Moh-ess-pay-lay-hay)**	**The Horns**
Moz	**(Moh-zoad)**	**Joy**

N

Na	**(Nah)**	**Your**
Na-hath	**(Nah Hah-tay-hay)**	**Title of H**
Nana-e-el	**(Nah-nah ay ay-lah)**	**My Power**
Nanba	**(Nah-noo-bah)**	**Thorns**
Napeai	**(Nah-pah-ay-ee)**	**Oh you swords**

Napta	(Nah-pay-tah)	Two edge swords
Nazarth	(Nah-zoad-ahth)	Pillars of gladness
Nazavabb	(Nah-zoad-ah-vah-bay-bay)	Hyacinthine Pillars
Nazps	(Nah-zoad-pay-ess)	Sword or Earls
Netaab	(Nay-tah-ah-bay)	Government
NI	(Nee)	28
NIA	(Nee-ah)	24th Aethyr
Nibm	(Nee-bah-mee)	Season
Nidali	(Nee-dah-lee)	Mighty Sounds
Niis	(Nee-ee-ess)	Come Ye
Niiso	(Nee-ee-soh)	Come Away
Noaln	(Noh-ah-lah-noo)	May (be)
Noan (Noas)	(Noh-ah-noo)	Ye are become
(i) Noar	(Noh-ah-ray)	Become
Noasmi	(Noh-ah-ess-mee)	Let them become
Nobloh	(Noh-bay-loh)	The Palms
Noco	(Noh-koh)	Servant
Nocod	(Noh-koh-dah)	Thy servants
Noib	(Noh-ee-bay)	Yea!
Nonig	(Noh-mee-gee)	Even
Nonca	(Noh-noo-kah)	Unto You
Nonci (f)	(Noh-noo-kee)	O You (ye)
Noncp	(Noh-noo-kah-pay)	For You
Noquodi	(Noh-koo-oh-dee)	Their Ministers
(c) Noquol	(Noh-koo-oh-lah)	O Ye Servants
Nor	(Noh-ray)	Sons
Noromi	(Noh-roh-mee)	O Ye Sons!
Nor-molap	(Noh-ray moh-lah-pay)	Sons of Men
Nor-quasahi	(Noh-ray koo-ah-sah-hee)	Ye Sons of pleasure
Norz	(Noh-ray-zoad)	Six
Nothoa	(Noh-tay-hoh-ah)	In the midst (?)

O

O	(Oh)	5
O	(Oh)	Be
Oado	(Oh-ah-doh)	Weave
Oadriax	(Oh-ah-dah-ree-ahx)	Lower Heavens
Oali	(Oh-ah-lee)	I have placed
Oanio	(Oh-ah-nee-oh)	Moment
OB	(Oh-bay)	28

Obelisong	**(Oh-bah-lee-soh-noo-gee)**	**Pleasant deliverers**
Obloc	**(Oh-bay-loh-kah)**	**A Garland**
Oboleh	**(Oh-boh-lay-hay)**	**Your Garments**
Obza	**(Oh-bay-zoad-ah)**	**Half**
Od	**(Oh-dah)**	**And**
Odo	**(Oh-doh)**	**Open or Openest**
Odzi	**(Oh-dah-zoad-ee)**	**Beginning**
Oe	**(Oh-ay)**	**Sing (ing)**
O-q	**(Oh koh)**	**But**
Ohio	**(Oh-hee-oh)**	**Woe**
Ohorela	**(Oh-ho-ray-lah)**	**I made a Law, Dukes**
Oi	**(Oh-ee)**	**This (or that is)**
Oiad	**(Oh-ee-ah-dah)**	**Just or God**
Oiap	**(Oh-ee-ah-pay)**	**The same**
OL	**(Oh-lah)**	**24th part**
Ol	**(Oh-lah)**	**I made you (I have made)**
Olani	**(Oh-lah-nee)**	**Two Times**
Ollor	**(Oh-lah-loh-ray)**	**Man**
(Ollora, Ollog)	**(Oh-lah-loh-rah)**	**Same**
Oln	**(Oh-lah-noo)**	**Made**
Olpirt	**(Oh-lah-pee-ray-tay)**	**Light**
Om	**(Oh-mee)**	**Know or Understand**
Omoas	**(Oh-mah-ah-ess)**	**Their Names**
Oma (p)	**(Oh-mah)**	**Understanding**
Omax	**(Oh-mahx)**	**Knowest**
Ooa	**(Oh-oh-ah)**	**Their**
Ooaona	**(Oh-oh-ah-oh-nah)**	**Eyes, visible appearance**
Ooge	**(Oh-oh-gay)**	**Chamber**
Op	**(Oh-pay)**	**22**
Oroch (a)	**(Oh-roh-kah-hay)**	**Under you (beneath)**
Orri	**(Oh-ray-ree)**	**Barren Stone**
Ors	**(Oh-ray-ess)**	**(with darkness)**
Orscor	**(Oh-ray-ess-koh-ray)**	**Dryness**
Orsca	**(Oh-ray-ess-kah)**	**Building**
Orsha (Orsba)	**(Oh-ray-ess-hah)**	**Drunken**
Orth	**(Oh-ray-tha)**	**Title of F**
Os	**(Oh-ess)**	**Twelve**
Othil	**(Oh-tay-hee-lah)**	**I have set**
Ovcho	**(Oh-voh-kah-hoh)**	**Let it confound**
Ovof	**(Oh-voh-eff)**	**May be magnified**
Ovoars	**(Oh-voh-ah-ar-ess)**	**The Center**

Ox	(Ohx)	26
Oxex	(Ohx-ayx)	Vomit out
Oxiayal	(Ohx-ee-ah-yahl)	Mighty Seat
OXO	(Ohx-oh)	15th Aethyr
Ozazm	(Oh-zoad-ah-zoad-mee)	Make me
Ozol	(Oh-zoad-oh-lah)	Their heads
Ozongon	(Oh-zoad-oh-nu-goh-nu)	Manifold Winds
Ozozma	(Oh-zoad-oh-zoad-mah)	And make us

P

P	(Pay)	8
Pa	(Pah)	Be
Pa-aox (t)	(Pah-ahx)	Remain
Paeb	(Pah-ay-bay)	An Oak
Page	(Pah-gay)	Rest
Paid	(Pah-ee-dah)	Always
Pal	(Pah-lah)	Title of X
Pambt	(Pah-mee-bay-tay)	Unto me
Panpir	(Pah-noo-pee-ray)	Pouring down
Paombd	(Pah-oh-mee-bay-dah)	Her members
Papnor	(Pah-pay-noh-ray)	This remembrance
Par	(Pah-ray)	In Them
Parach	(Pah-rah-kah-hay)	Equal
Paracleda	(Pah-rah-kah-lay-dah)	A wedding
Paradial	(Pah-rah-dee-ah-lah)	Living dwellings
Paradizod	(Pah-rah-dee-zoad-oh-dah)	Virgins
Parm	(Pah-ray-mee)	Run
Parmg	(Pah-ray-mee-gee)	Let it run
Pashs	(Pah-ess-hay-ess)	Children
Patralx	(Pah-tay-rah-layx)	Rock
PAZ	(Pah-zoad)	4th Aethyr
Pd	(Pah-dah)	Thirty-three
Pe	(Pay)	Title of B
PEOAL	(Peh-oh-ah-lay)	5, 9, 6, 3, 6
Pi	(Pee)	Places (Bed)
Piad	(Pee-ah-dah)	Your God
Pi-adph	(Pee ah-dah-pay-hay)	Depths of my Jaws
Piamo-l	(Pee-ah-moh-ell)	Righteousness
Piap	(Pee-ah-pay)	Balance
Pidiai	(Pee-dee-ah-ee)	Marble

Pii	(Pee-ee)	Bed (or She is a place)
Pilah	(Pee-lah)	Moreover
Pild	(Pee-lah-dah)	Continually
Pilzin	(Pee-lah-zoad-ee-nu)	Firmament of Waters
Pir	(Pee-ray)	Holy Ones
Piripsax	(Pee-ree-pay-sahx)	With the Heavens
Piripsol	(Pee-ree-pay-sohl)	The Heavens
Plapli	(Pay-lah-pay-lee)	Partakers
Plosi	(Pay-loh-see)	As many
Poamal	(Poh-ah-mah-lah)	Your Palace
Poilp	(Poh-ee-lah-pay)	Are divided
Pop	(Poh-pay)	19th Aethyr
Praf	(Pay-rah-eff)	Dwell
Prdzar	(Pay-ray-dah-zoad-ahr)	Diminish
Prg	(Pay-ray-gee)	Flames
Prge	(Pay-ray-gay)	With the Fire
Prgel	(Pay-ray-gay-lah)	Of Fire
Priaz (i)	(Pay-ree-ah-zoad)	Those
Prt	(Pay-ray-tay)	Flame
Pugo	(Poo-goh)	Unto
Pu-im	(Poo-eem)	Sharp sickles (Knights)

Q

Q	(Koh)	Or
Q (Cocasb)	(Koh)	Content of Time
Qaa	(Kah-ah)	Your Garments
Qaaon (s)	(Kah-ah-oh-noo)	In Your Creation
Qanis	(Kah-nee-ess)	Olives
Qting	(Koh-tee-noo-gee)	The Rotten
Quaal (Quaadah)	(Koo-ah-ah-lah)	The Creator
Quar	(Koo-ah-ray)	1636
Quasb	(Koo-ah-ess-bay)	Destroy
Quasahi	(Koo-ah-sahee)	Pleasure
Qui-i-n	(Koo-ee ee noo)	Wherein
Qurlst	(Koo-arel-ess-tay)	As an handmaid

R

R	(Ar)	

Ra-as (y)	(Rah ah-ess)	The East
Raclir	(Rah-kah-lee-ray)	Weeping
Restel	(Ray-ess-tay-lah)	That you may praise Him
RII	(Ree-ee)	29th Aethyr
Rior	(Ree-or-rah)	Widow
Ripir	(Ree-pee-rah)	No place
Ripson	(Ree-pay-soh-noo)	Heaven
Rit	(Ree-tay)	Mercy
Rlodnr	(Ree-loh-dah-noo-ar)	Mercury
(Ror)	(Roh-ray)	Sun, Kings
Roxtan	(Rohx-tah-nu)	Wine
Rsam	(Rah-sah-em)	Admiration

S

S	(Ess)	Fourth
Sa	(Sah)	In
Saanir	(Sah-ah-nee-ray)	Parts
Salbrox	(Sah-lah-brohx)	Sulphur
Sald	(Sah-lah-dah)	Wonder
Salman	(Sah-lah-mah-nu)	A house
Samvelg	(Sahm-vay-lah-gee)	To the Righteous
Sapah	(Sah-pah)	Mighty Sounds
Sision	(See-see-oh-noo)	Temple
Siatris	(See-ah-tay-ree-ess)	Scorpions
Sibsi	(See-bay-see)	The Covenant
So	(Soh)	In
Sobam	(Soh-bah-mee)	Whom
Sobha	(Soh-bay-hah)	Whose
Sobra	(Soh-bay-rah)	In whose
Solpeth	(Soh-lah-pay-tay-hay)	Hearken
Sonuf	(Soh-noof)	Reign
Surzas	(Soo-ray-zoad-ah-ess)	He hath sworn
Symp	(See-mee-pay)	Another

T

T	(Tay)	Also
Ta	(Tah)	As
Taba	(Tah-bah)	To Govern

Tabaame	(Tah-bah-ah-may)	Prelates (governors)
Tabaan	(Tah-bah-ah-nu)	Governor
Tabaord	(Tah-bah-oh-ray-dah)	Let her be governed
Tabaori	(Tah-bah-oh-ree)	Govern
Tabges	(Tah-bay-gay-ess)	Caves
Tal	(Tah-lah)	Title of M
Talbo	(Tah-lah-boh)	Cups
TAN	(Tah-noo)	17th Aethyr
Tastax	(Tah-ess-tayx)	Going Before
Tatan	(Tah-tah-noo)	Wormwood
Teloah	(Tay-loh-ah)	Death
Teloc (Vovim)	(Tay-loh-kah)	Him that is fallen
Teloch	(Tay-loh-kah-hay)	Death
TEX	(Tayx)	30th Aethyr
Thild	(Tay-hee-lah-dah)	Their own Seats
Thil (n)	(Tay-hee-lah)	Seats
Ti	(Tee)	It
Tia	(Tee-ah)	Unto us
Tianti	(Tee-ah-nu-tee)	She is (or bed)
Tibibf	(Tee-bee-bay-eff)	Sorrow
Tilb	(Tee-lah-bay)	Her
Tiobl	(Tee-oh-bay-lah)	In her
Tliob	(Tay-lee-oh-bay)	Separate, to
Toatar	(Toh-ah-tay-ray)	Hearken
Toh	(Toh-hay)	Triumpheth
Toglo	(Toh-gee-loh)	All things
Toibl	(Toh-ee-bay-lah)	Within her
Tonug	(Toh-nu-gee)	Let them be defaced
Tooart	(Toh-oh-oh-ray-tay)	Furnishing
TOR	(Toh-ray)	23rd Aethyr
Torg (i)	(Toh-ray-gee)	Creatures of Earth
Torzu	(Tor-zoad-oo)	Arise
Torzul	(Toh-ray-zoad-oo-lah)	Shall Rise
Torzulp	(Toh-ray-zoad-oo-lah-pay)	Rose Up
Tox	(Tohx)	Of Him
Tranan	(Tay-rah-noh-noo)	Marrow
Trian	(Tay-ray-ee-ah-nu)	Shall Be
Trint	(Tay-ray-ee-nu-tay)	Sit
Trof	(Tay-roh-eff)	Building
Turbs	(Toor-bay-ess)	Their Beauty

V

Vabzir	(Vah-bay-zoad-ee-ray)	Eagle
Vaoan	(Vay-oh-ah-noo)	Truth (purified, glorified)
Vau	(Vah-oo)	Title of U or V
Vaul	(Vah-oo-lah)	Work
Vaun	(Vah-oo-nu)	Ye might work
Vcim	(Vah-kah-ee-mee)	They frown not
Veh	(Vay-hay)	Title of C or K
Vap	(Vay-pay)	Flame
Vgear	(Vah-gay-ah-ray)	The strength of man
Vgeg (i)	(Vah-gay-gee)	Wax Strong
Vi	(Vee)	In
Vi-i-v	(Vee-ee-vah)	The second angle
Vin	(Vee-noo)	Invoke
Virq	(Vee-ray-koh)	Nests
Vi-v	(Vee vah)	The Second
Vlcinin	(Vah-lah-kee-nee-nu)	Happy is He
Vls	(Vah-lah-ess)	The Ends
V-ma-dea	(Vah-mah-day-ah)	Strong Towers
Vmd	(Vah-mee-dah)	Called
Vml	(Vah-mee-lah)	Add
Vmplif	(Vah-mee-pay-lee-eff)	Our Strength
Vnalah	(Vah-nah-lah)	Skirts
Vnas (Vnal)	(Vah-nah-ess)	These
Vnchi	(Vah-noo-kah-hee)	Confound
Vnd-l	(Vah-noo-dah-lah)	The rest
Vnig	(Vah-nee-gee)	Requireth
Vniglag	(Vah-nee-gee-lah-gee)	Descend
Vnph	(Von-pay-hay)	Anger
Vohim	(Voh-hee-mee)	Hundred
Vonpho	(Von-pay-hoh)	Wrath
Vonsarg	(Voh-nu-sah-ray-gee)	Everyone
Vooan	(Voo-ah-nu)	Truth, with them that fall
Vorsg	(Vor-sah-gee)	Over You
Vovina	(Voh-vee-nah)	The Dragon
Vp	(Vah-pay)	Not
V-pa-ah (i)	(Vah pay ah-hay)	Wings
Vran	(Vah-rah-noo)	The Elders
Vrbs	(Vah-ray-bay-ess)	Beautified
Vrelp	(Vah-ray-lah-pay)	A Strong Seer of Things

VTA	(Vah-tah)	14th Aethyr
VTI	(Vah-tee)	25th Aethyr
VX	(Vah-ex)	42
Un	(Oo-noo)	Title of A
Ur	(Oo-ray)	Title of L
Uran	(Oo-rah-noo)	Shall see

Z

Z (od)	(Zoad)	They (as)
ZAA	(Zoad-ah-ah)	27th Aethyr
Zacar-e	(Zoad-ah-kah-ray)	Move
Zamran	(Zoad-ah-mer-rah-noo)	Show Yourselves
Zar	(Zoad-ah-ray)	(Courses)
ZEN	(Zoad-ay-noo)	18th Aethyr
ZID	(Zoad-ee-dah)	8th Aethyr
Zien	(Zoad-ee-ay-nu)	My hands
Zildar	(Zoad-ee-lah-dah-ray)	Flew
Zilodarp	(Zoad-ee-loh-dah-ray-pay)	Conquest
ZIM	(Zoad-ee-mee)	13th Aethyr
Zimii	(Zoad-ee-mee-ee)	Have entered
Zimz (a)	(Zoad-ee-mee-zoad)	My vestures
ZIP	(Zoad-ee-pay)	9th Aethyr
Zir	(Zoad-ee-ray)	I am
Zirdo	(Zoad-ee-ray-doh)	I am
Zirn	(Zoad-ee-ray-noo)	Wonders
Zirom	(Zoad-ee-roh-mee)	There were
Zirop	(Zoad-ee-roh-pay)	Was
Zixlay	(Zoad-ix-lay)	To stir up
Zizop	(Zoad-ee-zoad-oh-pay)	Vessels
Zilda	(Zoad-lee-dah)	To water
Znrza	(Zoad-nu-ray-zoad-ah)	Sware
Z-ol	(Zoad oh-lah)	Hands
ZOM	(Zoad-oh-mee)	3rd Aethyr
Zomd	(Zoad-oh-mee-dah)	In the midst of
Zonac	(Zoad-oh-nah-kah)	They are apparelled
Zongon	(Zoad-oh-nu-goh-nu)	The Winds
Zonrensg	(Zoad-on-raynu-ess-gee)	Delivered
Zorge	(Zoad-or-gee)	Be friendly unto me
Zumbi	(Zoad-oo-mee-bee)	Seas
Zylna	(Zoad-ee-lah-nah)	In itself

The Lesser Ritual of the Hexagram

This ritual operates upon the Macrocosm in the same manner that the Pentagram ritual operates upon the Microcosm. It is to be performed after the "Lesser Ritual of the Pentagram" and is most appropriate for invocations of the Enochian Seniors.

1. Stand upright, feet together, left arm at side, right arm across body, holding the wand or other weapon upright in the median line. Then face East, and say:

2. "I.N.R.I. Yod. Nun. Resh. Yod. Virgo, Isis, Mighty Mother. Scorpio, Apophis, Destroyer. Sol, Osiris, Slain and Risen. Isis, Apophis, Osiris, IAO."

3. Extend the arms in the form of a cross, and say:

"The sign of Osiris Slain." (See illustration.)

4. Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say:

"The sign of the Mourning of Isis" (See illustration.)

5. Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say:

"The sign of Apophis and Typhon." (See illustration.)

6. Cross the arms on the breast, and bow the head, and say: The sign of Osiris Risen." (See illustration.)

7. Extend the arms again as in (3) and cross them again as in (6), saying:

"L.V.X. Lux, the Light of the Cross."

8. With the magical weapon trace the Hexagram of Fire in the East, saying:
"ARARITA."

(This is a word created by the initials of a Hebrew sentence which means "One is His Beginning: One is His Individuality: His Permutation is One.") This hexagram consists of two equilateral triangles, both apices pointing upwards. Begin at the top of the upper triangle and trace it in a clockwise direction. The top of the lower triangle should coincide with the central point of the upper triangle.

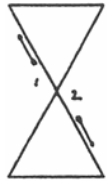
9. Turn to the South. Trace the Hexagram of Earth saying: "ARARITA."

This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.

10. Turn to the West. Trace the Hexagram of Air saying: "ARARITA."

This hexagram is like that of Earth: but the bases of the triangles coincide, forming a diamond.

11. Turn to the North. Trace the Hexagram of Water saying: "ARARITA."

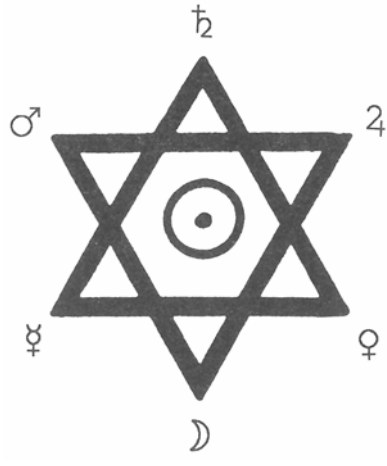


This hexagram has the lower triangle placed above the upper, so that their apices coincide.

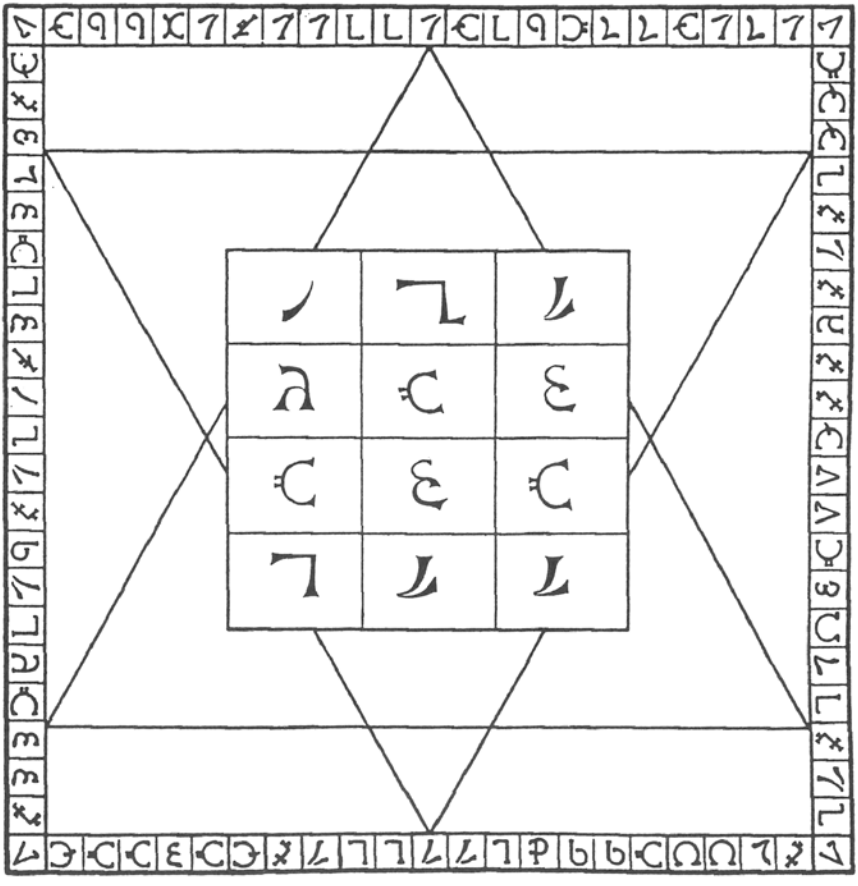
12. Return to the East and repeat steps (1-7)

The Banishing Ritual is identical, save that the direction of the Hexagrams must be reversed.

To invoke or banish Planets or Zodiacal signs, the Hexagram of Earth alone is used. Draw the hexagram, beginning from the point which is attributed to the planet you are dealing with.

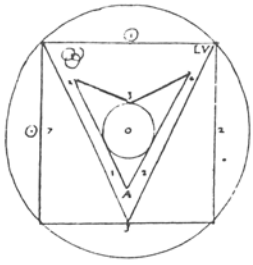


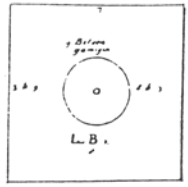
Appendix



The Corrected Holy Table
Diagram A

Planetary Talismans
Diagram B

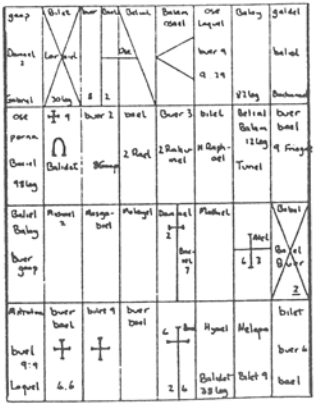




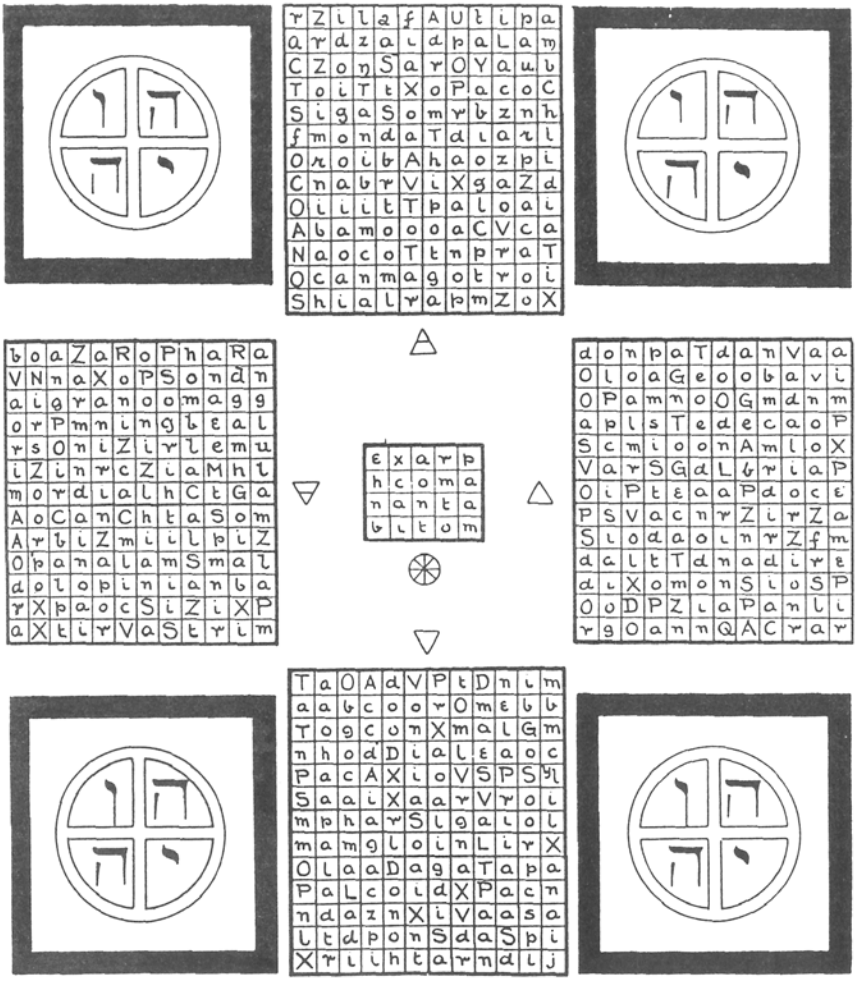
Gabriel ☥ Bilet 28 leg	Michael 30 ☿ Osael Babel Gabreel	999 Reel Osael Babel Gabreel
Berith ♃ ♏ the true Kings of the North Sitrael Malantha Thamaor ♆	Balsel Aeon	Lokgun hyaiel Balay Galdel Osael
Asmodai ☾ 5 Buer Pudel	Methial Dabriel darquel buer 2 Amaimon	Laquel 10 leg buer paaron paridel
valac 9 times hyael bilet 22 leg	☿ 2 ☿ buer amon gorson ose	25 leg Barabarat Lama damael

buer ♄ bael	buer buer ose	537 leg buer buer buer	buel Belial gemon valac	Turiel 13 leg buer buer buer	buer 9 times
Dromiel 6 Barabarat	ose 6 Belial bathin	Bileth 16 ☾	baths buer bileth Paimon 3	barbatos Gamigin Ophiel	buer baths Cimeriel Vual
8 Camael Berlpharos	Och ose 7 buer bael		99	99 Balam	buer Larasie
Gemori ose 36 leg Belial	☿ 3 buer bael	99 5 buer baths	♄ 6	7.2 buer Barbatos	Bileth Balkan ☿ ♃

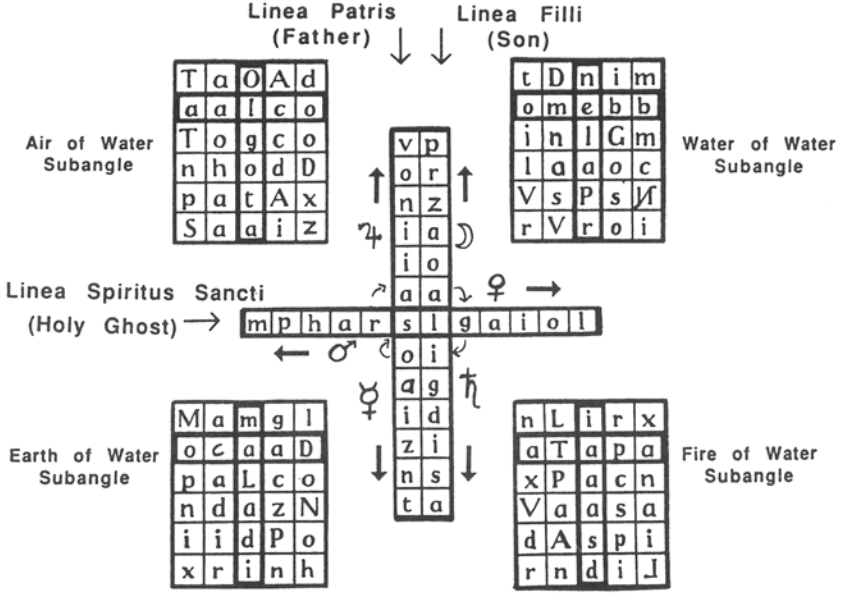
2 buer	Gaap	Glasia Labolas	22 Leg Baths	Bathin 26 Leg baths buer bael	baths buer Lokgun Buer	Balam 101 leg	Belial
baths bael buer balam 8	Gaap baths buer	bael buer	gaap gaap baths	buer	bael	62 leg bael Belial Balam	Belial ☥ Bael
Camael Sc leg ♀	bael Ose Ose dabel 29	Belial	Buer 9 times translated	Valac Belbel 5	Buer 5 times	bael 3 times	baths 3 times 83 leg
Buer 6	Baths	Buer murmur 166 leg	buer	bael	Caim murmur	Belial	Buer Amaimon 100 bael
buer	Bathin	bael	buer Februgrammaton	4 times Belial Bael 9	Belial Bael Balam buer baths	buer baths 72 leg Furcas	bael



gaap Camael 2 Gabriel	Bilet Lar Jolay	Buer 8	Bael 2	Belial Sitri	Balam asael	ose Laquel buer 9 9 29	Balay	galdel balal 87 leg
ose paron Barrel 98 leg	☥ 9 Baldael	buer 2 8 Camp	buel 2 Rael	Buer 3 2 Bahumet	bilet 11 Raphael	Belial Balam 12 leg Tunel	buer bael 9 Fingal
Gabriel Balay buer gaap	Michael 2	Assagaet	Malagel	Dan 2 Barmi 7	Methiel	Tabel 6 3	Babel Bel Buer 2
Adrumel buel 9·9 Laquel	buer bael ☥ 6.6	bilet 9 ☥	buer bael	♄ Bael 2 6	Hyael	Melapa Baldael 38 leg	bilet buer 6 bael



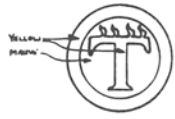
The Elemental Tablets And Cherubic Emblems
Diagram C



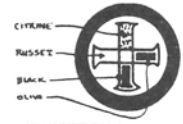
The Tablet Of Water
Great Central Cross And Subangles
Diagram D

d	o	n	p	a	T	d	a	n	V	a	a
a	l	o	a	G	e	o	o	b	a	u_v	a_i
O	P	a	m	n	o	v_o	G	m_n	d	n	m
a	p_b	l	s	T	e	c_d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L	b_y	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	u_v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l_b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	o_p	A	C	r	a	r

T	a	O	A	d	u_v	p	t	D	n	i	m
a_o	a	b_l	c	o	o	r	o	m	e	b	b
T^o	a_g	c	o	n	x_z	m_i	a_{nu}	l	G	m	
n	h	o	d	D	i	a	i	l_a	a	o	c
f_p	a	t_c	A	x	i	v_o	V	s	P	x_s	y_{Nh}
S	a	a	i	z_x	a	a	r	V	r	L^e	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n_a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z_x	i	V	a	a	s	a
r_i	i	d	P	o	n	s	d	A	s	p	i
x	r	i_r	n	h	t	a	r	n_a	d	i	L

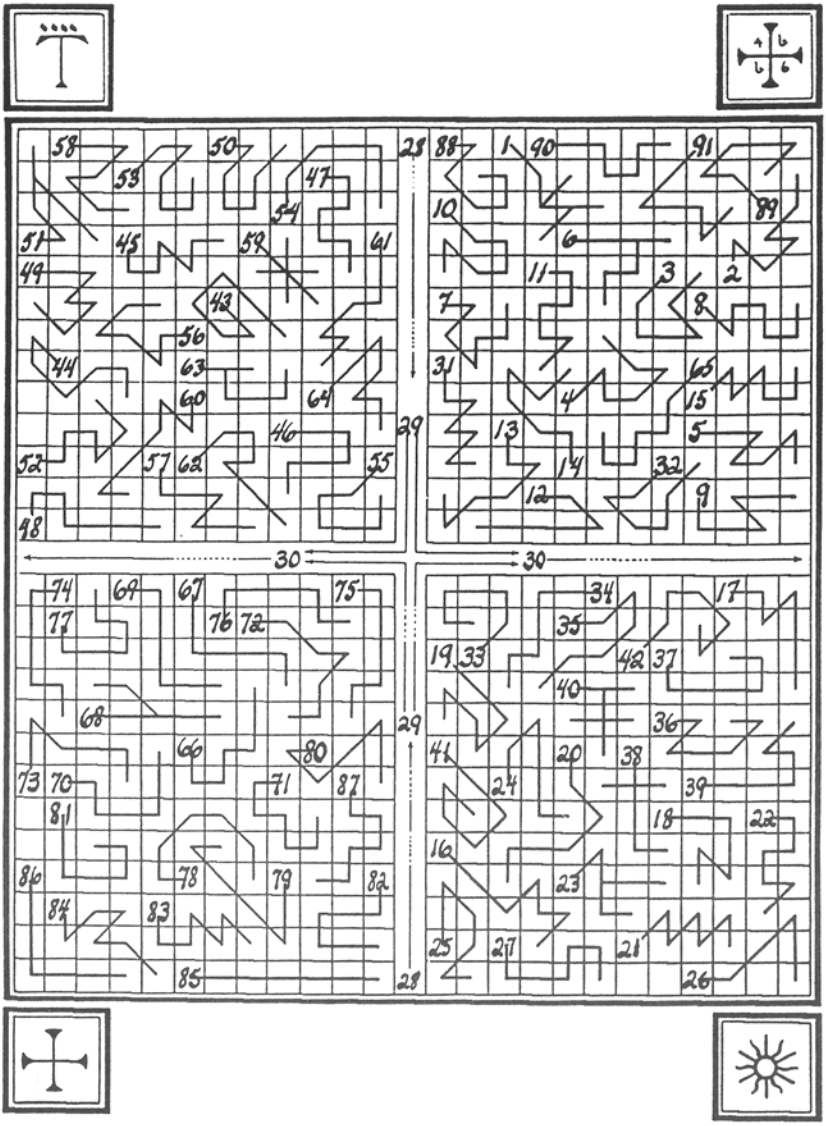


r	Z	i	l	a	f	A	y_u	t	l_i	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
C	z	o	n	s	a	r	o	v_Y	a	u	b
T	o	i	T	t	z_x	o	P	a	c	o	C
S	i	g	a	s	o	n_m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	l_i
o	r	o	i	b	a	h	a	o	z	p	i
t_c	N	a	b	f_a	V	i	x	g	a	s_z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u_v	c	a
N	a	o	c	O	T	t	n	p	r	u_a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

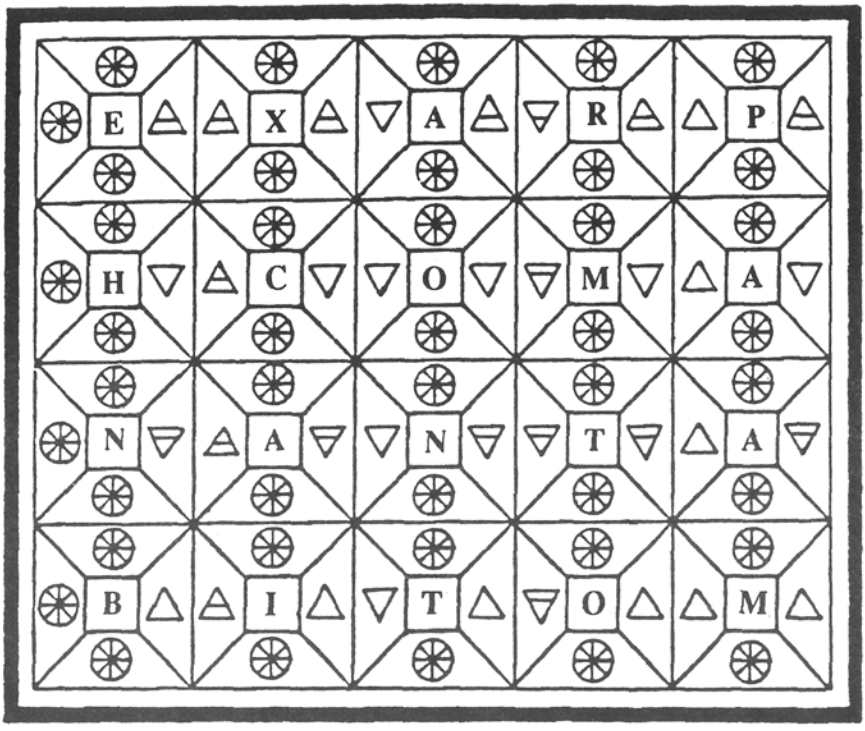


b	O	a	Z	a	R	o	p	h	a	R	a
u_v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	a_o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R_o	C_o	a_c	n_a	c_{nm}	h_c	i_h	i_{bt}	s_a	o_s	m_o	t_m
A	r	b	i	z	m	i	l_1	l	p	i	z
O	p	a	n	a	l_B	a	m	S	m	a	T_L
d	O	l	o	P_F	l	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

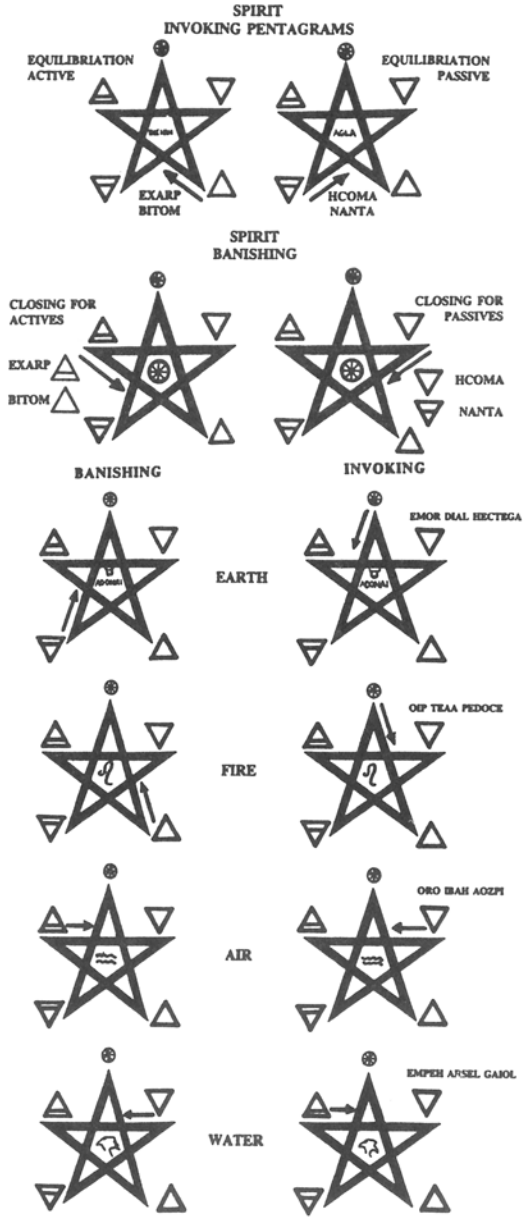
Four Elemental Tablets With Alternate Spellings
Diagram E



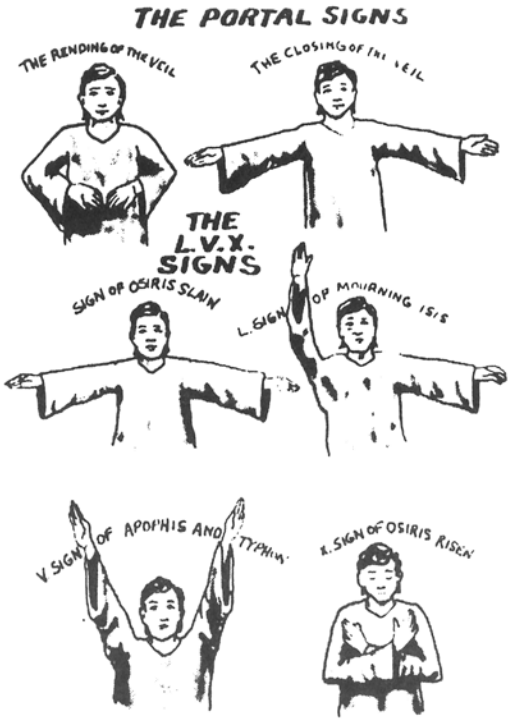
The Sigils Of The Governors
Diagram F



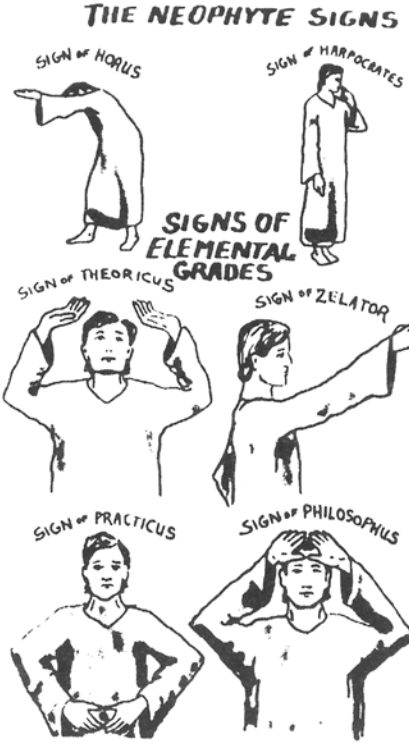
The Tablet Of Union (English Letters)
Diagram G



Pentagrams
Diagram H



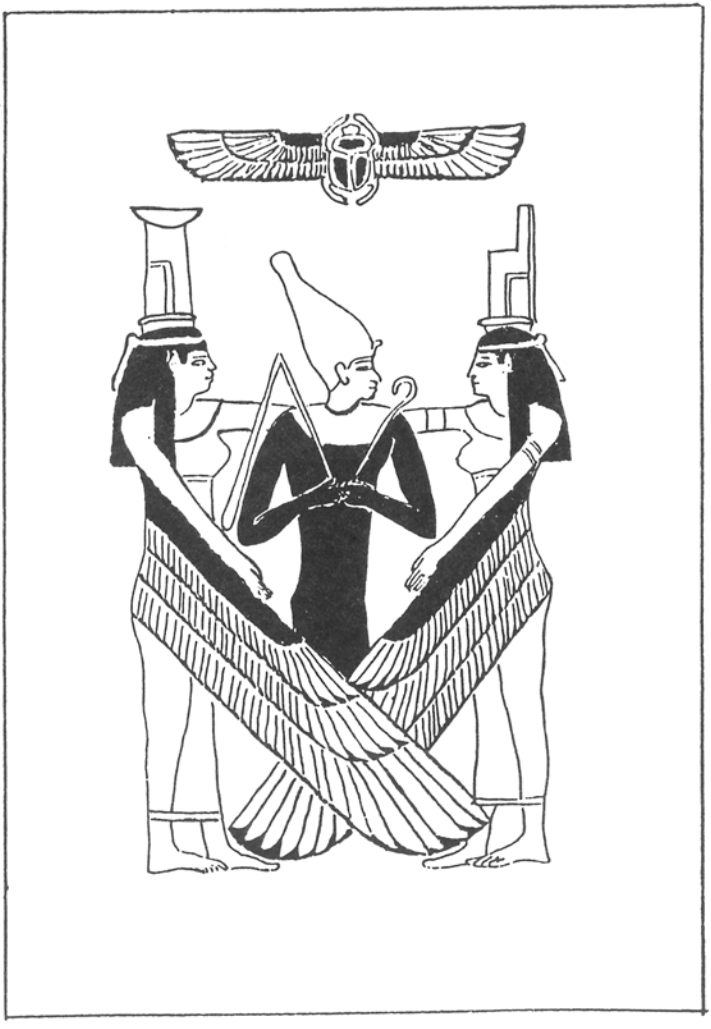
Signs Of The Grades
Diagram I



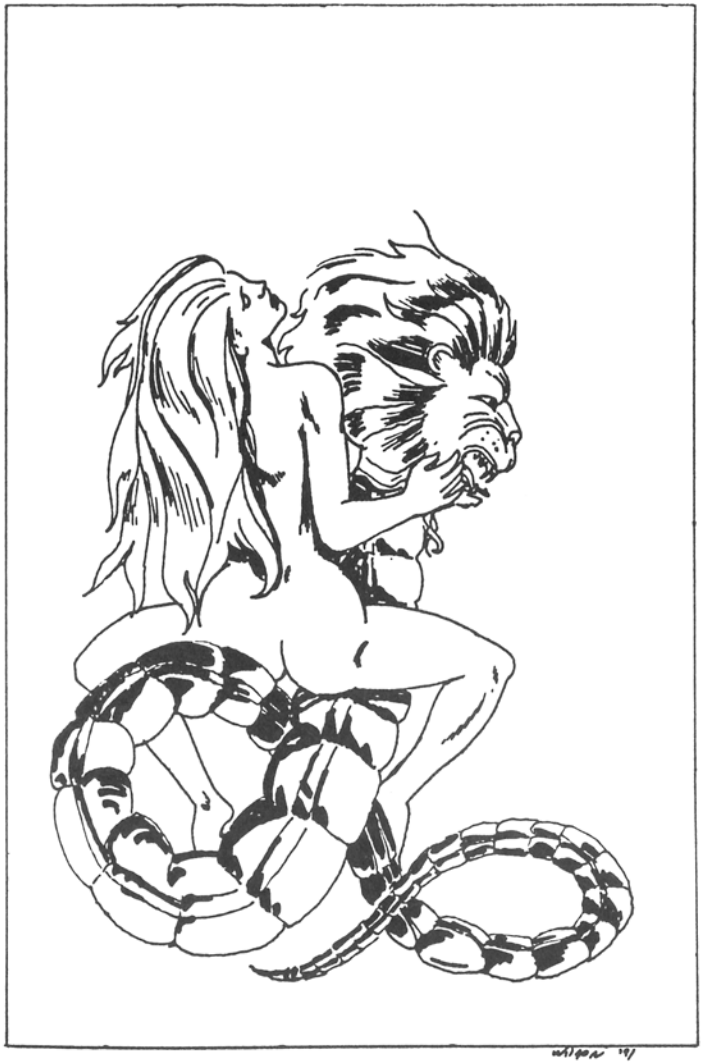
Shu **Set**

Auramot **Thoum-aesh-neith**

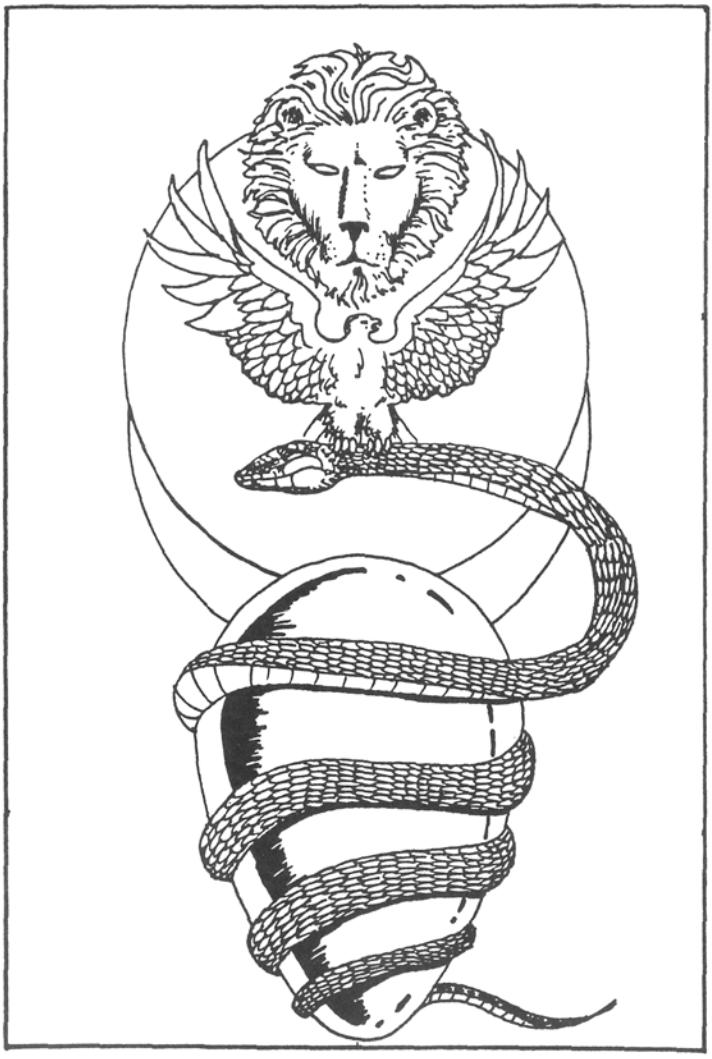
Diagram I



The Lovers
Divine And Elemental

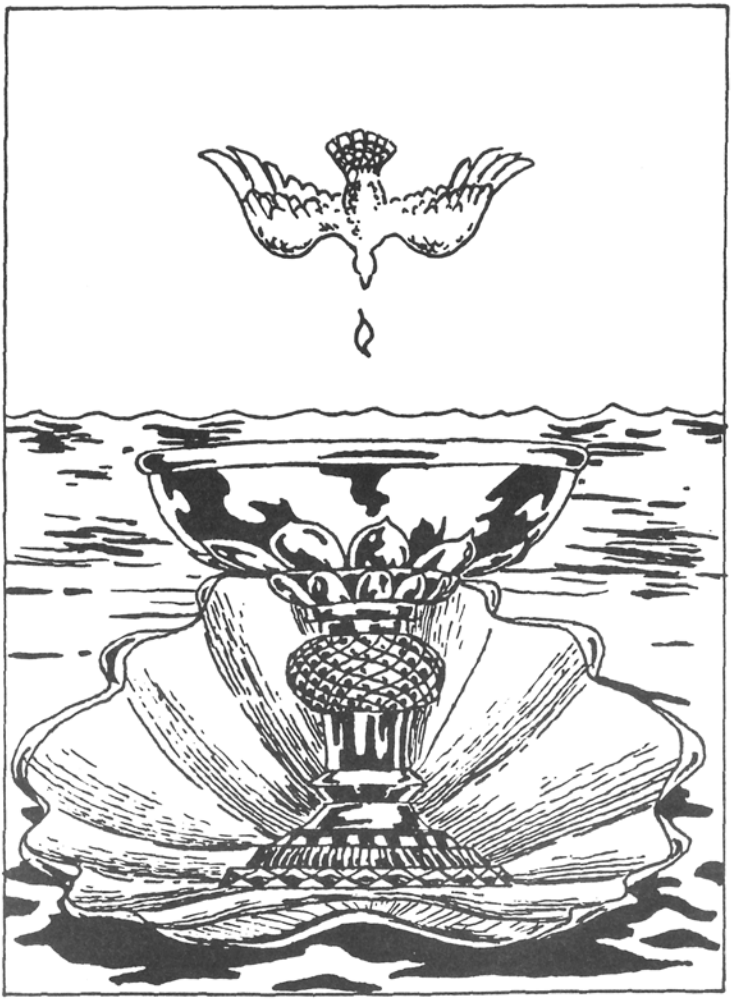


Babalon And The Beast Conjoined



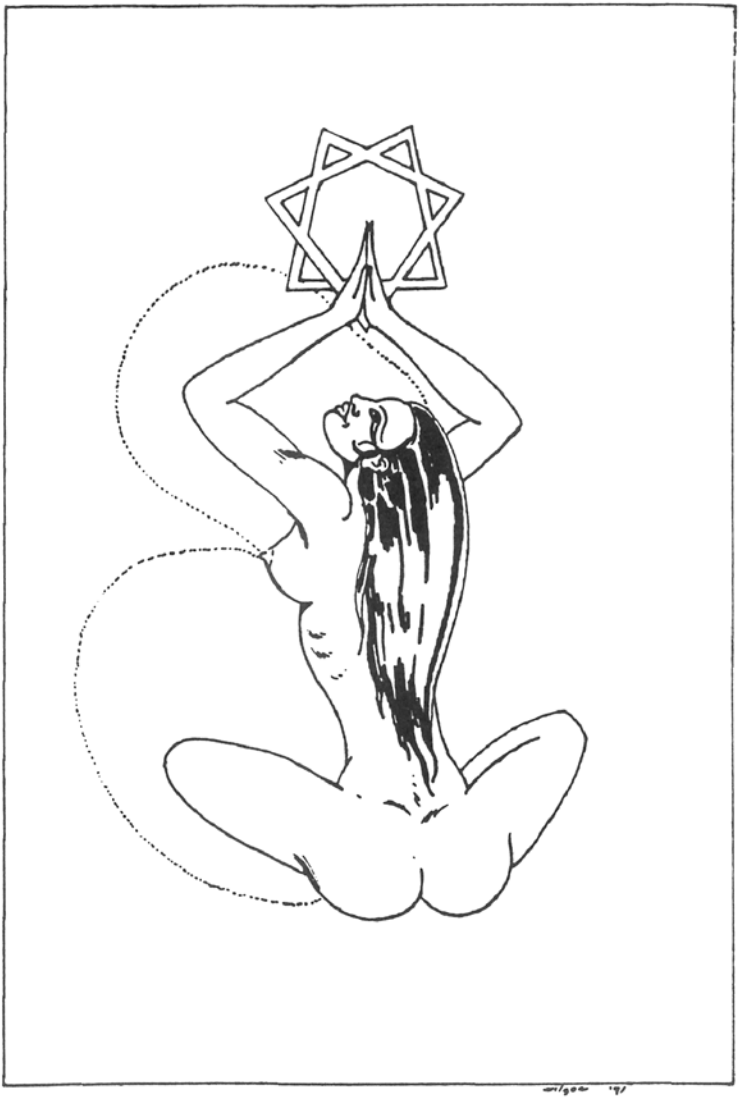
The Quintessence Of Sexual Alchemy

The Charging Of The Seed
Through Concentrated Will

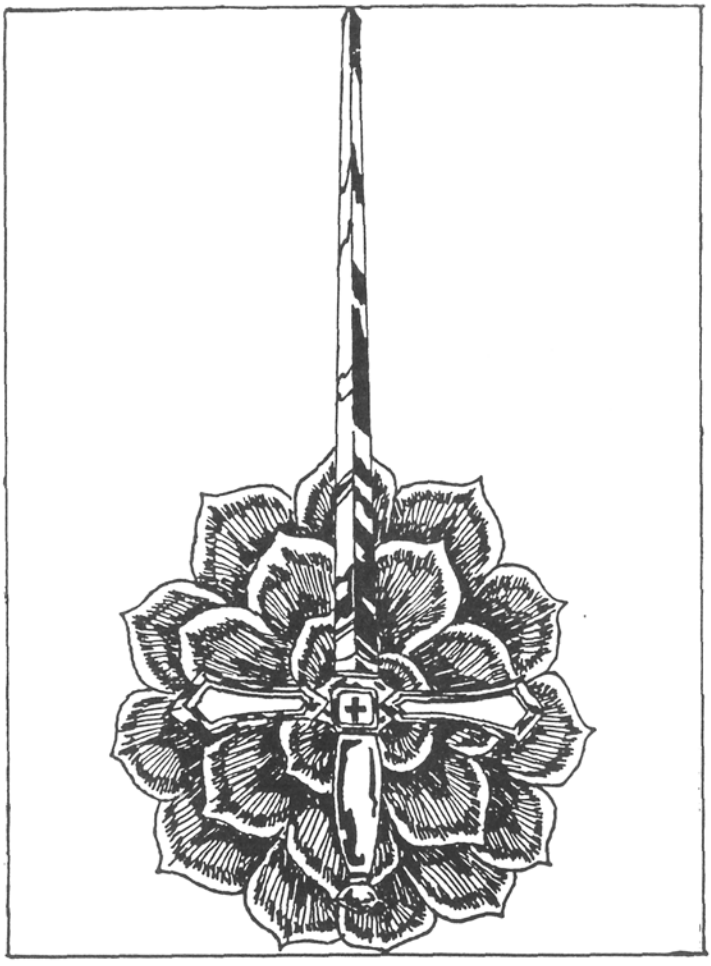


The Holy Graal
The Creation Of The Elixir Of Life

The Annihilation Of The Ego
In The Thunder Orgasm



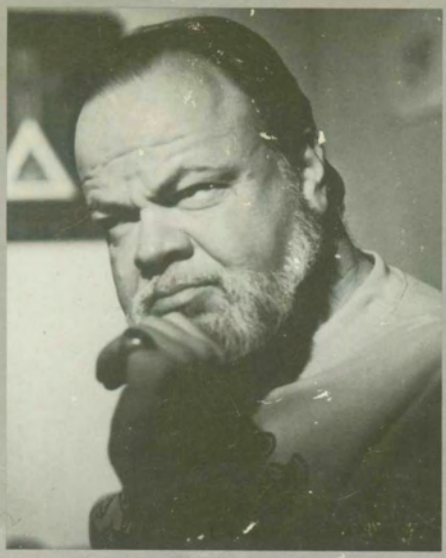
The Orgastic Circulation Of Light
The Supreme Attainment



The Lingam And Yoni
Western Tantric Symbolism

ENOCHIAN SEX MAGICK

Lon Milo DuQuette



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DR. JOHN DEE

ELIZABETHAN MYSTIC AND ASTROLOGER

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By

G. M. HORT

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DR. JOHN DEE

CHAPTER I

THE subject of this sketch cannot claim to rank among the world's successes.

He was, indeed, one of those who court failure rather than success; who occupy themselves instinctively with the things which are too hard for them rather than with those they could accomplish with ease and dignity.

Dr. Dee's lot was cast, moreover, in troubled and baffling circumstances. He suffered much from his enemies, and still more from his false friends. Popular prejudice and popular ignorance, which were busy with his name in his lifetime, continued to pursue it long after his death. Butler's *Hudibras* contains a vicious caricature of him; and writers more serious and restrained than Butler have done less than justice to his character and work, content to accept the floating tradition that blackened the one and dismissed the other as negligible![1]

Yet it is difficult to see how even the most hostile of them could have read the story of his life (especially those parts of it which he

[1] On the other hand, it has been contended with some show of reason that *Prospero* in *The Tempest* is Shakespeare's idealised portrait of Dee.

himself has narrated) without feeling some measure of sympathy and respect for this eager enthusiast and patient scholar, so devout yet so daring, so gentle of heart yet so inflexible of purpose.

The man was, in truth, a hero in his way. He was also an occult student of no mean order; and there is a sense in which we may count his failures in that Quest to which he sacrificed his best years and powers, and his fair fame also, as higher and worthier than many an acknowledged success.

. . . . . .

John Dee was born on July 13, 1527, in London, where his father, Rowland Dee, a gentleman of ancient Welsh descent, but apparently of no great fortune, held a minor post in the Royal Household.

We can form but a vague picture of the future philosopher's early childhood in Tudor London.

The times were tempestuous and transitional, and the political and religious troubles many.

The execution of Fisher and More took place, for example, when young John was eight years old; and the passionate discontent with the enforced religious changes broke forth in the unsuccessful insurrections of the succeeding year (1536).

But children, as a rule, trouble themselves but little with public events, except in so far as their own lives are affected by some par-

ticular penalty or privilege. We may safely surmise that the principal shadow on Dee's childhood was the one which, unfortunately, was never to be very far from him in mature life—the shadow, namely, of narrow means and financial difficulty.

Rowland Dee was, apparently, rather shabbily treated by his royal master; the advancement for which he looked never came; and his post as "a gentleman-server" could have been neither very important nor very remunerative. What he and his wife, Jane (whose maiden name was Wilde, and who seems to have been always a loving and beloved mother to her gifted son), thought of the religious changes we do not hear.

It would appear that Dee had a religious upbringing, such as the times afforded.

About the year 1537, when the greater monasteries were still waiting the doom that had overtaken the lesser ones, the boy was sent to the Chantry School of Chelmsford, where the worthy chantry priest, Peter Wileigh (with whose "honest conversation" even the King's Commissioners, some years later, could find no fault), grounded him in the elements of Latin grammar.

In this quiet little market-town, by the slow-moving river Chelmer, the mind and manners of young John must have received some lasting impressions from what he there saw and shared of the stately ritual of the old religion.

He, together with other little scholars, must

have heard many Masses said and sung at those chantry altars, whereof we know that one of them was dedicated to "Our Lady St. Mary" and one to *Corpus Christi*. He must often have served his tutor and other priests in the capacity of "altar-boy," and grown familiar with the details of the great Mystic Ceremony which, more than any other, links the living with the dead, the seen with the unseen.

We may conjecture that his schooldays were happy ones, and that he loved both his tutors and his tasks.

On the other hand, the cravings of his eager brain for what, in after-years, he described as "good learning" must have been but ill-satisfied at Chelmsford.

The grammar-schools of that day were truer than they now are to their limiting name. They aimed at little more than familiarising the scholar with the language in which his future studies at the University would have to be pursued. The Universities, indeed, took the place of the modern upper schools, and boys entered as undergraduates at what we should call a very immature age.

Dee himself was only fifteen when he left Chelmsford for Cambridge and entered as student at St. John's.

The reputation of St. John's stood high among its fellows. It took its origin and its name from a twelfth-century house of Austin Canons; but as a college it was comparatively

new, and had won the special commendation of Erasmus, who had discerned in it "sound learning and a truly evangelic spirit," the result of the fostering care of the enlightened and saintly Bishop Fisher, whose work lived after him, though he himself was gone.

Here Dee entered, like other newcomers, on the scholastic *Trivium*—the three years' course of grammar, logic, and rhetoric—which, in all mediæval universities, was followed by the *Quadrivium*—the four years devoted to the more practical sciences of mathematics, geography, music, and astronomy.

In his own words, he gave himself "vehemently to study." University life in those days was a strange yet not unwholesome mixture of rigid discipline and wide freedom. A student, provided he obeyed certain elementary communal rules as to attendance at lectures, chapel, and the like, could dispose of his time much as he wished. Dee was certainly not one of those who wandered "flown with insolence and wine" in the streets after nightfall, or laughed and idled through the lectures which their ignorance of the language in which these were delivered made unintelligible to them.

At one time, he only spared himself four hours for sleep and two for meals and recreation. The rest, apart from the unavoidable attendances at divine service—the "compulsory chapels" of a later day!—was devoted wholly to his books.

He had the blended fervour and patience of the true scholar. Those were the days when the New Learning was (by a seeming contradiction) turning men's thoughts more and more towards the wisdom of the ancient world. For centuries the Greek authors had been read, where read at all, in Latin translations. Now, scholarship had rediscovered that wonderful tongue of antiquity which, in our days, has been in danger of some neglect, as a musty, dusty heritage, but which, to Erasmus and his followers, was an enchanted key to the doors of all knowledge, the hall-mark of advanced, ever-advancing knowledge.

Of Roger Ascham (some twelve years Dee's senior, and himself a St. John's man) we hear that his lamp was often burning before daybreak; that he curtailed his sleep to study Greek. We can be fairly sure that Dee himself had a like habit. In 1546 he was appointed Under-Reader of Greek at the newly founded Trinity College, where Robert Pember, Ascham's tutor, was Principal Reader in the same subject. Dee was also made a Fellow of Trinity; and, earlier in the same year, he had graduated as B.A. at his own college.

A curious little incident may be recorded here, since it has something of the prophetic about it.

The Greek students of Trinity—the pupils, of course, of Pember and Dee himself—were to give a representation of the *Pax* of Aristophanes; and the young under-reader—then

but a youth of nineteen—took upon himself the task of stage-management, and planned a realistic stage-effect—the actual ascent or flight of Trygæus, the vinedresser, mounted on his great scarab or dung-beetle, from the stage to the "Palace of Zeus," situated somewhere in the roof.

The mechanical contrivance by which this was accomplished was probably suggested to Dee by the accounts he had read of the devices of the Athenian stage—devices which, as we know, were of the crudest description: such, for instance, as the use of upper windows at which an actor could suddenly appear; or of high ledges to which, when he represented a supernatural being, he could be hoisted by a crane. It is incredible that an Athenian audience should have estimated such obvious illusions at more than their face value. Indeed, historians are fond of reminding us that to eke out such scanty effects and to obtain the correct dramatic thrill, a strong imagination must have been necessary in the spectators.

Dee's audience seems to have used its imagination in a different and more disastrous manner! It was, we are told, this piece of boyish ingenuity and clever handicraft that gave rise to the first of those rumours of sorcery, those "vain reports," as Dee himself calls them, which were so long destined to darken our scholar's reputation and, more than once, to endanger his life!

Very likely the reproach was, at first, only flung at him as a jest by some fellow-scholar. But in those days "sorcery" was too serious a matter to make a jest of. We sometimes loosely suppose that the mediæval superstitions concerning witchcraft and black magic had died down in Tudor times, and that their notorious revival under "the learned fool," James I, was a new and dreadful development, due to him and his fanaticism. It is true that in the all-too-eventful reigns of Henry VIII and his son and daughters the fear of sorcery was kept somewhat in the background, owing to the multitude of other causes for fear—the frenzy against heresies, seditions, and treasons, and the many more convenient pretexts for putting unpopular people to death. But the belief in sorcery remained a dreadful reality. An Act against Sorcery, with terrible penalties attached to its practice, stood in the Statute Book.

In 1541—Dee's last year at Chelmsford—a certain Welsh minstrel had been denounced as "a false prophet" and put to death on that charge! The mere claim to any sort of supernatural powers might become at any time unspeakably dangerous to the claimant. So we can easily understand how the jest of Dee's friends might turn to a weapon for his enemies, and how he must have resented and feared the imputation.

At first, however, it could have done him but little harm. He had, in those days, more

friends than enemies, and moved in an academic society which popular superstition could not absolutely dominate.

What he himself calls his "boyish attempts and exploits scholastical" won for him much favourable notice. And his energies led him on to ever greater efforts and achievements.

About this time he began to be occupied with practical astronomy, and took countless observations of the heavens. Then, in the May of 1547—his twentieth year—his increasing thirst for knowledge carried him to the Low Countries—to the great University of Louvain—the resort of so many learned men, mathematicians and philosophers.

Among the friendships he made at this time, that with the famous Gerardus Mercator seems to have been the most fruitful and significant. Mercator is remembered, even by the general reader, as the originator of a method of cosmographical projection, in which latitude and longitude are indicated by straight instead of curved lines, to serve the purposes of navigation and steering by compass. Dee brought back with him to England and to his university two of Mercator's globes, as well as some astronomical instruments "newly devised," which he presented to Trinity College.

His stay at Cambridge was short. Indeed, he seems to have returned there chiefly to take his M.A. degree, and to obtain from the authorities a written testimonial to his character and scholarship, with which he could

return to Louvain, where he was formally entered as student in the summer of 1548.

The University of Louvain—founded in 1426 by John, Duke of Brabant—was, as Rashdall tells us, "one of the earliest and, for a time, by far the most famous home of the New Learning in Europe."

Its federation of colleges included the *Collegium Trilingue*, or "College of Three Tongues," for the study of Greek, Latin, and Hebrew; and its system of competitive honours—which it seems to have been the first university to develop—was a spur to the ambitious and promising scholar. It will be remembered also that such a scholar had, in those days, an advantage that he does not enjoy quite so freely now. No university of Europe but was a kind of native land to him! In all of them the teaching was conducted in a tongue which he already knew—the *Esperanto* of the learned—Latin.

The young clerk from Cambridge, who had already friends in the town, found at Louvain a congenial environment, and gained, we are told, a great reputation as a mathematician and philosopher.

Mathematics, we may note in passing, were far more *philosophical* than they are in our time!

The teaching of Pythagoras as to the mystical meaning of numbers had deeply impressed mediæval scholasticism; the propositions of Euclid were often treated as parables, and became the basis of conjectures and theories

concerning those spiritual bodies of which the geometrical were types and shadows.

The mathematician of that day was no cut-and-dried materialist. He thought, dreamed, and speculated from the visible to the invisible, guided therein by the maxim of St. Thomas Aquinas that the sources of knowledge are *two—reason* and *revelation.*

Dee's studies at Louvain must have done much to feed his interest in occult matters. In alchemy and astrology he was now an eager explorer; nor does he seem to have been troubled here by any reproach of sorcery.

Louvain had been, indeed, the home and refuge of the great alchemist, Cornelius Agrippa, who had acted as secretary and librarian to Margaret of Parma, and whose great work *De Occulta Philosophia* had been published at Antwerp in 1531. The opinions of Agrippa (who, in this book, defends the practice of magic as one of the lawful ways by which man can attain to a knowledge of God and Nature) evidently made a lasting impression upon the restless yet profoundly religious mind of Dee. Throughout his life this view of occult practices as being no hindrance to a devout faith, and in some cases a positive aid to it, remained strong and clear in him. . . . But of this we shall have occasion to speak, at more length, later on in his story.

At Louvain, Occultism was but one of his many interests. He taught logic, arithmetic, and the use of the globes; and was visited

by great men—"a noble crowd," as Isaac Disraeli calls them—from the court of Charles V, then resident at Brussels. . . . He himself, narrating years afterwards to Queen Elizabeth's Commissioners the story of those proud days, says that his fame had even wider wings. "Beyond the seas, was a good opinion conceived of my studies mathematical and scholastical." And probably those who saw and spoke with him conceived a good opinion of more than his attainments!

Aubrey described him even in his worn old age as a singularly handsome man. In youth he must, indeed, have been goodly to look on, with that tall slender figure of his, regular chiselled features, fair skin, and bright colour. The melancholy, austere expression with which the portrait in the Ashmolean Museum has familiarised us could not have been natural to him then. Among his supernormal gifts we cannot reckon prevision of his own misfortunes; and it must have been full of self-confidence and exuberant hope that, in the summer of 1550, just after his twenty-third birthday, he left Louvain and set out on his homeward journey to England, pausing on his way at Paris, the seat of another great university, and an ideal showplace for a scholar of parts.

In Paris Dee tarried for some months. His fame had preceded him there, and he was able, during his stay, considerably to add to it.

At the College of Rheims (one of the University federation of forty odd colleges, and named after its founder, Guy de Roye, Archbishop of Rheims) he gave a course of lectures on Euclid, free to all who chose to attend—an innovation in the educational methods of those days.

We have already spoken of the philosophical and mystical element that the scholars of the time discerned in mathematics. In Dee's teaching, this element must have bulked very large; even as we know it did in the *Preface* which he wrote, in later years, for the first English edition of Euclid.

A great audience flocked to hear him. The hall of the College would not hold the eager crowd, and many climbed the outer walls and looked in at the windows.

The University grew anxious to keep this brilliant bird of passage; Dee was offered a professorship of mathematics and a stipend of two hundred crowns.

But mere routine work, however honourable, was never, either now or later, greatly to his mind. He refused the post, and pursued his journey towards England, where he probably knew that Sir John Cheke (another of the Greek scholars of St. John's College, and now tutor to the young King, Edward VI) was ready to stand his friend at court.

CHAPTER II

THERE is no actual warrant for the very general belief that Dee took, at Louvain, the doctor's degree which had not been conferred on him at Cambridge.

The chances are that the title "Doctor," so inseparable from his name in after-life and in the popular idea of him, was merely bestowed in its original complimentary sense, when it had become self-evident that he was verily and indeed *doctus*, or learned.

As "Doctor" he was doubtless known at the court of Edward VI. Towards the close of the year 1551, Sir John Cheke introduced him to Secretary Cecil, and accepted on behalf of his royal pupil two MS. treatises on astronomical subjects, which Dee, already an industrious writer, had dedicated to the young King.

A yearly pension of a hundred crowns was now granted him by Edward. This was exchanged (not very profitably, as it afterwards appeared) for the lay-rectorships of Upton-on-Severn in Worcestershire and Long Leadenham in Lincolnshire. Soon after we hear of Dee's refusing the offer of a lectureship in Mathematical Science from the University of Oxford!

He was seemingly content with his income from the aforesaid rectorships, and with the patronage of the Duchess of Northumberland, which he enjoyed at this time, writing, at her request, a treatise on the cause of tides and another on the heavenly bodies.

The Duchess's ill-fated husband (the father-in-law of Lady Jane Grey) is better known to the general reader as an ambitious politician than as a literary student. But he was actually a man of considerable culture, a friend of Ascham's, and, for a short time, Chancellor of the University of Cambridge. Dee may well have believed that, in the shadow of such powerful patrons, he would be able to live a life of learned leisure, independent of formal appointments, and devoted more and more to his favourite lines of study.

What those lines were, and how increasingly he was attracted to them, was soon to appear.

In 1552 Jerome Cardan, the famous physician of Padua, visited England, and lodged at the house of Sir John Cheke, where Dee must frequently have seen and talked with him. Cardan was then in his prime; an occultist, surrounded by all the mysterious glamour of Padua, the supposed school of the necromantic art, with an intense belief in his own powers, and a keen, commanding intellect.

He had been invited to prescribe for the young King, whose health gave increasing anxiety; and, since Astrology was then a recognised aid to medicine, he drew the horo-

scope of the royal boy. His report was cautious enough. He prophesied the possibility of long life, if certain dangers from grave illnesses could be surmounted. But to Sir John Cheke, himself an astrologer, and to Sir John's learned young friend, the English scholar of Louvain, we can easily imagine that he spoke more freely, both on this and on kindred matters.

Dee was considerably Cardan's junior, and may well have looked up to him with something of a disciple's reverence, eager to learn what the Italian, on his part, would not have been unwilling to teach. The range of their discussions may be guessed when we remember the supernormal powers that Cardan claimed to possess and to exercise at will. He could, he declared, project his soul out of his body! He had a peculiar kind of clairvoyant vision! He practised divination, and dreamed prophetic dreams!

Also—and this is a fact particularly significant in the light of Dee's after-history!—Cardan believed himself to be accompanied by a genius or guardian spirit, like the dæmon of Socrates, which gave him counsel and assisted him in his undertakings.

At the same time he was a bold and independent thinker, by no means credulous, nor bound by the accepted superstitions of his time.

For instance, he confidently pronounced "witchcraft" to be a form of insanity; and

in physical science and his own profession of medicine he anticipated many modern theories and methods.

The whole life of this remarkable and, in his last years, unfortunate man is of unusual interest; but we are here concerned only with his influence on the gentler, less enterprising spirit of Dee, and with the stimulus and inspiration his companionship must have given to the younger man.

From this time the bent of Dee's studies is no longer in doubt: henceforth we see him committed, for good or ill, to the pursuit of occult knowledge.

The troubles following on the death of Edward VI (which took place soon after Cardan's return to Italy) could not have failed to distress and disturb the peace-loving scholar. Northumberland's tragic fate must have been also a blow to him. But the new Queen seems to have been kindly disposed to the son of Rowland Dee, and she had sufficient culture to respect and patronise his learning.

Apparently Dee was invited by the Queen to draw her horoscope. At any rate he did draw it, and, in due time, that of her Spanish bridegroom also.

The favour, however, of the elder sister was not destined to advance his fortunes very far. His eyes and thoughts were already turning toward the younger; and soon, with the connivance of her personal servants, the young "Astrologer Royal" entered into correspond-

ence with the Princess Elizabeth, in her semi-captivity at Woodstock.

It was inevitable that he should wish to know what the stars predicted for *her* future; whether to the daughter of Anne Boleyn a better fate was promised than to the daughter of Catherine of Aragon; inevitable also that Elizabeth should be eager to hear anything that could raise her hopes, or, at least, allay her fears.

Dee drew her horoscope; then, seemingly, was imprudent enough to show her that of her sister, and to discuss with her the differing aspects of the planets in the two maps.

Such discussions, in the case of royal personages, are easily suspected to be treasonable, and again we hear the ominous cry of "black magic"—more dangerous now, and urged with a more malignant will. There is a wild tale of children whom Dee had bewitched, and even of enchantments directed against the Queen's life!

Dee's lodging in London was searched, and his papers and his person seized.

All the cumbrous machinery of the law was brought against him; and even after he had been acquitted by the Star Chamber on the charge of *treason*, it seemed as if the popular accusation of *heresy* would give his enemies their will.

He was very near the flames! With him in the Bishop of London's prison, sharing his room and his very bed, was one Barthlet

Green, "a meek, religious man," but a suspected heretic, and, to his inexpressible horror, Dee saw his companion in misfortune dragged forth to his terrible doom. The passionate sympathy he showed could have done his own cause little good; but it is to Mary's credit that she recognised that there was no substantial evidence against him. He had, as Disraeli phrases it, "no leisure to become a heresiarch"; and though he doubtless held but loosely by the Faith in which he had been brought up, he could have had no violent animus against it. His learning in Divinity seems even to have won the confidence of Bishop Bonner; though the story that he assisted the Bishop to examine some suspected heretics is now generally discredited.

When set at liberty again, Dee occupied himself for a while with projects for founding a State National Library, and he drew up and presented to the Queen "a Supplication for the Recovery and Presentation of Ancient Writers and Monuments." [1]

His own library was by this time considerable; so, too, in spite of, or perhaps, because of his late misfortunes, was his reputation as an astrologer and a sage.

The rest of Mary's troubled reign passed for him peacefully enough. He lodged in London, though we do not know in what quarter, pursued his studies, and eked out the modest income that came from his rectorships

[1] Practically nothing came of this.

by drawing horoscopes and giving astrological advice to people of all classes who came to consult him.

In 1558 Queen Mary died, and her younger sister, remembering the sage whose prophecies had beguiled her dark hour, at once sent for Dee to come to court and to calculate a favourable day for her crowning. Dee named January 14, 1559, and was, from this time on, as his biographer, Miss Charlotte Fell-Smith, expresses it, "continually busied about one thing and another at the fancy of the Queen."

This was not, perhaps, in itself undesirable. Dee's attachment to Elizabeth seems to have been quite sincere, and he was never unwilling then or later to come at her bidding to give his judgment on any strange circumstance which troubled her—such as the discovery in Lincoln's Inn Fields of a wax image of herself, with significant pins driven through its heart, the appearance of a great comet, and so on! But Elizabeth had much of the Tudor close-fistedness; and her astrologer's services were not substantially repaid. Preferments for which he sought were given to others, and he seems to have grown weary of his ambiguous position.

It is also possible that the Statute against Sorcery (a re-enactment of the former statute of Henry VIII) passed in 1562, had some influence on his desire again to leave England.

Sir Walter Scott and other authorities think this Act was chiefly aimed against those who

falsely pretended to be magicians or victims of magic, and that it was not intended to convict anyone seriously of sorcery. But a man who had been twice accused of "black magic" may well have felt uneasy while such legal machinery was in motion.

Dee's expressed object in this new journey abroad was to take to the great printing press of Antwerp some of his more important MS.; among them the *Monas Hieroglyphica*—that curious cabalistic treatise on the Elements which, Mr. Arthur Waite has reminded us, had much to do with the later tradition of Dee as the founder of the Rosicrucian Brotherhood. The tradition, however, as Mr. Waite shows, is quite spurious; and, in any case, the *Monas*—an unpractical, mystical work, which says little or nothing of the means by which alchemy was to attain its ends—cannot be said to support it.

In these dissertations on "the primal Monad, the mortal and immortal Adam, and the horizon of Eternity," we are in the region of pure theory. Later writers employed the symbols used by Dee in their own more utilitarian alchemical works, and Dee got the credit of the association.

But the *Monas*, useless as a proof of Dee's Rosicrucianism, has a value of another kind. It serves to show that its author (however, under stress of circumstances in later life, he may have prostituted his gifts, and used spiritual things for material ends) was really

unworldly, a lover of wisdom for wisdom's sake, a dreamer and a thinker.

The book was dedicated to the Emperor Maximilian II; and Dee presented him with a copy, which was, apparently, graciously accepted.

In June 1564, two months after the publication of the *Monas*, its writer returned to England. He was kindly received by the Queen, who, as he says, deigned to become a scholar in his book, and greatly comforted and encouraged him.

Preferment, however, though promised, did not come; and in the Preface which Dee wrote for Henry Billingsley's *Elements of Euclid* (published by an English press in 1570), the disappointed scholar bitterly laments the reproach and suspicion under which he still labours. Honest students and modest Christian philosophers, he significantly says, are counted as magicians and conjurers. "He that seeketh by St. Paul's advertisement in the creatures' properties and wonderful virtues, to find just cause to glorify the Eternal and Almighty Creator . . . is condemned as a companion of hell hounds and a caller and conjurer of wicked damned spirits."

This sounds preposterous language to be applied to one so high in royal favour as Dee then was! Even in those days of ferocious superstition, the violent prejudice against him and the dark construction persistently put upon all his actions seem in need of some

explanation. In the *Preface* he infers that it is his scientific studies and experiments—so much beyond his age!—that have blackened his character in the popular eye; and there is, beyond doubt, considerable truth in this. But as all the learned men of his time did not suffer—even among the ignorant!—the same dark reproach, and as Astrology and Alchemy had, with some reservations, a recognised place among the Sciences, we must find the explanation of Dee's peculiar unpopularity in his increasing obsession with what we now call the Psychic, in the atmosphere of mystery which surrounded his attempts to develop those supernormal powers which he believed to exist in man and to be capable of lawful use.

One of the faculties which he believed that he himself possessed was that of discovering hidden treasure. He offered to use this in the service of the State, and told Cecil (now Lord Burleigh) that if he were allowed to exercise his gift under the protection of Royal Letters Patent, he would do his utmost to discover mines of gold and silver "for her Grace's only use."

It must be remembered that the ancient belief that treasure buried in the earth was in the keeping of demons, and only to be discovered by their help, still influenced the opinion of those days in regard to treasure hunting. The Statutes against Sorcery made the discovery of hidden treasure "by the aid

of magic" a penal offence, punishable, if persisted in, by death itself!

Dee's anxiety for a licence from the State is therefore very explainable. And there is a certain boldness even in his cautious proposal. He practically sets aside the idea that such "discoveries" come under the head of "magic," and will see in them nothing but the lawful putting forth, in a scientific, well-trained way, of supernormal powers with which human nature itself is dowered!

Elizabeth's astrologer still enjoyed the royal favour. She was gracious and friendly in all her dealings with him, and made him occasional gifts of money. But his researches, in which he now needed paid assistants, were greatly hindered by lack of funds. There is little doubt that it was his desire for knowledge, rather than avarice, that made him hanker after hidden hoards.

Little or nothing seems to have come of his request, though a later grant to him of a royalty on mines may have been an indirect result of it.

Fortunately for him he had now a roof of his own. His widowed mother owned a house at Mortlake; and this she practically ceded to her son, only reserving a set of rooms in it for her own use.

The Thameside village of Mortlake was then a village indeed, near enough to London to make it easy of access by the river to which the garden of Mistress Dee's house sloped

down, yet remote enough for the solitude and freedom from interruption that the scholar, now past middle age and sobered by several disappointments, desired to secure.

Here Dee worked ceaselessly in his library and laboratory, and received with due dignity the visits of his royal patroness and of the great folk who sought his counsel.

Here also, in 1574, he married as his first wife, a young woman of whom we know nothing save that she died in the following year, and was buried in Mortlake churchyard, on the very day of one of the Queen's informal, unexpected visits. Elizabeth, on this occasion, refused to enter the house of mourning, but dismounted from her horse in a field near by, in order that Dee might show her the curious properties of a convex mirror.

After being a widower for two years, Dee married Jane Fromond, lady-in-waiting to Lady Howard of Effingham, who was to be the mother of his eight children, and his faithful and beloved companion for many years, though she was considerably his junior.

About a month before her eldest grandchild's birth—which happened on his father's fifty-second birthday!—Mistress Dee made over to her son, in due legal form, her house and lands at Mortlake. She continued, however, to live in the house, where, in 1580, Dee records her "godly end," at the age of seventy-seven.

These years at Mortlake were not unprosperous. Dee produced a good deal of literary work of the more practical sort; wrote a treatise on naval defence, and made some geographical researches of which Burleigh spoke highly to the Queen. Navigators employed him to draw up instructions for their course; and Elizabeth graciously received some charts and maps, which he had made with wonderful skill and mathematical accuracy. These were designed to set forth the Queen's title to undiscovered countries. He was also employed in making the calculations necessary for the proposed reform of the Calendar.

But Dee was one of those in whom many normal tastes and outside interests may exist and flourish without weakening the bonds of the inner life or the claims of the ruling passion. It was still in Darkness that he sought for light, from Silence that he asked a message....

In his *Private Diary*, among numerous notes of domestic and political matters, we get, ever and anon, a brief reference to things psychic, to some sign, real or supposed, that had reached him from the Other World.

He carefully records dreams, mysterious rappings, and the like. But these chance phenomena, which might come unasked to any man, do not satisfy his intense desire for real intercourse with the Unseen—an intercourse which he hopes to establish by other means.

The *Diary* for May 25, 1581, has this significant entry :

"I had sight offered me in *Chrystallo* ; and I saw."

We have now to consider at greater length the nature of that clairvoyant vision, and the reasons for which Dee sought to obtain it.

CHAPTER III

DEE had been now some twelve years in the riverside house at Mortlake. They had not been obscure or isolated years, including, as they did, a journey abroad on some unnamed business of the Queen's, continual marks of court favour, and the frequent visits of important people. Nor had they been mentally idle ones. Apart from his public services, the scholar had been indefatigable in his researches, striving always to increase his store of "good learning," experimenting with his scientific instruments, and adding to his library of other men's wisdom manuscript works of his own.

He had arrived at an age when the student and thinker looks for some definite result of his study and thought; when he is, as a rule, sufficiently wearied with the path to desire a sight of the goal.

There are not sufficient grounds to infer, with some of his critics, that Dee was obsessed by the old alchemical ambitions of finding the "Philosopher's Stone" and the "Elixir of Life."[1] But the discovery of these and

[1] *Philosopher's Stone.*—The so-called "stone" was really a powder or mixture which "drove off the impurities of baser metals." The "elixir" was gold in a liquid or drinkable form = *Aurum potabile.*

kindred secrets may well have appeared to him as a possible solution of his financial embarrassments, and as an opening to a way of freedom for still greater quests.

A good deal of the work done at Mortlake must have had a practical purpose in view. But Dee did not feel that the alchemical experiments made by him and the young assistants he hired to work with him were carrying him fast enough towards the wished-for heights. The idea of access to certain stores of wisdom which God had withheld from man, but had, presumably, given to spiritual creatures of a higher order, had long attracted him, and had gained, with advancing years, increasing power over his mind. As he himself pathetically phrased it to Edward Kelley, in the first days of that notorious fellowship, he had "long been desirous to have help in his philosophical studies through the company and information of the angels of God!" Here we see the influence of his astrological studies—studies which, when intelligently pursued, must needs widen the spiritual outlook.

Magic, vulgarly so called, he utterly repudiated. He was, he declared, "neither studied nor exercised" in it. And in so far as magic professes to accomplish or discover anything independently of the will and help of God, he spoke the truth. In the strict sense of the word he never practised *magic*. He merely practised certain means by which, as he believed, the spiritual part of him might be

aroused and put into communication with the spiritual world and those who inhabited it.

Crystallomancy—the time-honoured practice "of inducing visions by gazing into a clear depth"—may well have commended itself to him as one of the most venerable of such means, hallowed, as it were, by generations of devout seekers after hidden truths. He had always, besides, taken a keen interest in the science of Optics, then making such bold strides in unexpected directions, and he already possessed some curious mirrors of whose strange possibilities he must have been aware and over which he must have often mused. Had he himself any faculty of seership? A fleeting glimpse of it is suggested by the entry in the *Diary*! But from the first it is evident that he knew his limitations; knew that this was a path to knowledge he would not be able to tread alone.

It is in accord with occult tradition that the gift of vision belongs but to a few; and those few not necessarily of the highest intelligence or profoundest learning. The seer, with his purely intuitive faculty, might well be the mere instrument of lofty purposes which he did not really understand or share. Experience also tended to show that seership was a power more often displayed in the young and immature than in the old and experienced.

So Dee sought for a scryer among his youthful disciples and assistants; and was soon convinced that he had found what he wanted in

one, Barnabas Saul, who, with the pious pomp and circumstance always so dear to him, he proceeded to consecrate as his scryer.

He is a shadowy figure enough, this forerunner of a greater medium; this young lay-preacher turned occultist, who, later, under terror of the law, was to repudiate the powers he had claimed, and to slip back into the obscurity from which Dee had drawn him!

Saul served the doctor in the capacity of seer for little more than two months. His scrying was done with a globular crystal, described by Dee as "my stone in a frame which was given me of a friend," and placed, according to a reported supernatural injunction, where the rays of the sun could fall upon it. When, in later days, Dee showed this stone to Kelley, he told him of his belief that certain good angels were "answerable" to it; in other words, in the habit of manifesting either in or near it. "I was once willed by a scryer to call for the good angel Anael to appear in that stone to my own sight." This curious reminiscence suggests Saul's power of conveying to Dee his own sense of vision. But it also suggests the part played in the invocations by Dee's own will and knowledge.

It was certainly he and not Saul who identified the apparition with Anael—the "answering angel" who, in Talmudic tradition, often made God's secrets known to men; and it was quite as certainly Dee's subliminal mind that transmitted the strange, significant message of

Anael that many things should, later, be revealed to Dee, not through Saul, but through a seer who should succeed him and be "assigned to the stone."

This prophecy was not long in fulfilment. Early in the spring of 1582, Saul was brought before the judges at Westminster on some charge, which, whether one of sorcery or not, involved perilous enquiries into his occult practices. The young man thought it safer to disown his psychic gifts, and also, it seems, to slander the sage in whose service he had been using them! He and Dee parted on ill terms; but the unpleasant episode had not quenched Dee's devout desires. Only two days after Saul's departure, the scholar's *Diary* records the coming of another guest, who was introduced as the friend of a certain Mr. Clerkson, and who gave the name of Edward Talbot.

The stranger—who was about twenty-seven years of age—at once began to speak of occult matters; and when he declared himself "willing and desirous to see or show something in spiritual practice," the scholar eagerly produced the showstone, and told, as aforesaid, the tale of its powers as an instrument of vision.

In a short time the young man, kneeling devoutly before it, was praying with apparent sincerity that sight might be given to him therein; while the elder, kneeling or sitting a little apart, earnestly invoked the help of God

and His good creatures "for the furtherance of the Action."

Of this séance—the first of many with the same seer—Dee records with joyful triumph that, before it had lasted fifteen minutes, an angel (Uriel, the spirit of light) appeared in the stone.

So began the long association of our scholar with one who was so deeply to influence his life. It is an association which irresistibly recalls Hans Andersen's story of the learned man and his ambitious shadow, which, by dint of trading on its owner's kindliness, contrived to make itself appear the more substantial and important personality of the two!

Edward Kelley, alias Talbot (there is considerable doubt as to which was his true name), was a born adventurer, with, as it would seem, the ingenious brain and personal charm which many of his kind possess.

Miss Charlotte Fell-Smith, in her *Life of Dee*, rightly says that sober fact and wild romance are so inextricably mixed in Kelley's story that it is difficult to know what to believe. But, at any rate, the traditions of his career are hardly those that would have grown up round an upright or high-principled man.

He had been an apothecary's apprentice; then (according to the commonly received story) a forger and coiner, who, in the barbarous fashion of the times, had been condemned to lose his ears and to stand in the pillory. For

some time before his coming to Dee he had led a wandering life, in the course of which his necromantic practices had included the digging up of a corpse in a Lancashire churchyard, and the summoning of the spirit of the dead man to reply to certain questions. Later, either in the wilds of Wales or at Glastonbury in Somerset, the mystic Avalon, he was said to have found an alchemical manuscript of priceless value, as well as some of the famous "powder of projection" which the adepts used in their attempted manufacture of gold.

It would have been strange indeed if one in possession of such treasures, and with so glib a tongue in talking of them and of his own psychic powers, had failed of a welcome in the house at Mortlake.

Even if Dee guessed at the unedifying episodes in his new friend's past, the elder man's natural charity and kindliness led him to discount them, or even to regard them as an additional reason for showing benevolence to one who had already paid so dearly for his errors, and who was young and gifted enough to amend his life.

It was Mistress Dee who was troubled with premonitions of disaster.

Until now, despite the slanders of the ignorant and the many annoyances from lack of money, the family life of the Dees had a certain tranquillity and decent order. In the course of it an aged and honoured mother had

"made a godly end"; children had been brought to the font of baptism; faithful servants had been duly and justly paid; and the master of the house, for all the shadow of the black art that lay upon his studies, had been known as a pious and upright gentleman, whom Barnabas Saul had not, after all, been able to involve in his recent disgrace.

Now, the faithful wife dimly felt that this comparative peace and safety was about to be withdrawn; that her learned, unworldly husband was about to enter on a darker and more dangerous phase of study, under the leadership of this penniless but ingenious stranger, with his strange air of authority and supernormal knowledge, and his violent, moody temper, which he took so little pains to conceal.

She showed from the first a great dislike and distrust of Kelley—the name by which he soon came to be known in the household. But his wife's resentment, though there is evidence that Dee was much grieved and disturbed by it, was powerless against the growing influence of so wonderful and satisfactory a seer.

Angelic visions in the showstone came thick and fast now. Angelic voices sounded often in the little inner room, once a bedchamber, where the philosopher, withdrawn from the household's comings and goings, and denied even to important guests, gave himself over more and more to the life of dreams. There were not wanting all the "magical" accessories of ceremonial scrying.

By the end of the spring Kelley had obtained, with Dee's aid and approval, the so-called "table of practice" on which the stone was to be set, with a red silk cloth of peculiar make spread under it, and an inscribed tablet of wax to serve as a pedestal.

The legs of the table itself were also to be supported by similar, but smaller, tablets of wax.

Then, in late autumn, came the acquisition of another crystal, called, from the circumstances of its giving, "the angelical stone."

Towards sunset, in the November of 1582, in the western window of the laboratory, there came to Dee's tranced eyes a vision of a child-angel, bearing in his hand "a bright object, clear and glorious, of the bigness of an egg."

Later, Dee spoke to the Emperor Rudolph of this crystal as the gift of Uriel, the spirit of light, and said that it was of greater value than any earthly kingdom.

It is almost certain that this showstone, however obtained, is the one still to be seen in the British Museum, together with three of the inscribed tablets of wax.

Of these mystic seals it should here be mentioned that they bore, on their upper sides, the familiar cabalistic figure of interlaced triangles—the so-called pentacle or seal of Solomon—together with the seven "hidden names" of God and the names of certain angels and spirits. The "table of practice,"

which was made of "sweet wood," and was two cubits, or about 3 feet, in height, was also inscribed with sacred characters and with a mystic cruciform sign.

In the accounts of the sittings, we sometimes hear, moreover, of "the curtain of the stone." But this was seen *in* the crystal, and belonged, not to the material, but to the psychic, accessories. The peculiar clouding of the stone which precedes the vision, and follows after its departure, is familiar to all crystal-gazers.

Stress has often been laid on the fact that Dee himself saw little or nothing. We have his own regretful statement: "You know I cannot see or scry." But although both the character of his gift and the imperiousness of his temper made Kelley seem the leading spirit in this strange partnership, Dee, the careful recorder, eager questioner, and learned interpreter, was still, in a sense, the dominant force.

The complaint of Kelley that the spirits address him in learned tongues which are incomprehensible to him is, to say the least of it, significant. And the angelic visitants were certainly more likely to have used Dee than Kelley for such a message, addressed to the younger man, as this: "Thou, O yougling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy limbs to the service and fulfilling of an eternal verity? Pluck up thy heart and follow the

way that leadeth to the knowledge of the end."

Again, on an occasion of Dee's absence, we hear of Kelley's unsuccessful attempt to summon a spirit known as Medicina, who had, in Dee's presence, previously appeared in the crystal.

We have to bear in mind that the phenomena of these séances cannot be explained as mere crystallomancy. The crystal purports to give no more than a fleeting vision of some future or far-off event. It utters no voice; and the figures that move in its dream-like scenes are silent as puppets. Here the part played by the crystal irresistibly reminds us of "the cabinet" of modern spiritualistic séances. It is, generally speaking, a place from which materialised spirits emerge, and to which, having made themselves known and conversed for awhile, they again return.

The language of Dee's *Liber Mysteriorum*, or *Book of Mysteries*, otherwise known as the *Spiritual Diary*, in which the record of the transactions is set down, is often vague and ambiguous; but at least it leaves us in no doubt that the spiritual creatures were heard as well as seen, and that many of them manifested themselves outside the limits of the crystal. Dee, if he never actually saw them, was conscious of their presence; and, as we have already said, there were many occasions when he, and not Kelley, seems to have been the mouthpiece of their messages.

There is no doubt that he also had mediumistic gifts, though not of the showier order. Equally there is no doubt that he did not knowingly employ those gifts in mere *necromancy*. The spirits he wished to converse with were not spirits of the dead, but "the living angels of God," the higher ranks of creatures.

But although the scrying now took up so much time and thought, and was rewarded by such frequent visions, it could not be said to be of much practical assistance in Dee's involved personal affairs.

We know that he had expected that it would be, and that he repeatedly put questions to the apparitions upon matters that troubled him; for instance, the refusal of the Queen's advisers to reform the Calendar according to the calculations he (Dee) had made, and the baffling characters of some manuscripts of Kelley's which were supposed to relate to hidden treasure or the means of manufacturing gold.

Worldly anxieties were natural, since his debts at this time amounted to £300. But the spiritual voices answered him but vaguely. Even Michael, the spirit of wisdom, who frequently appeared in, and sometimes outside, the limits of the crystal, said little that could be used for practical guidance. He gave but mystic encouragements, and counselled faith and patience.

Nor did the scryer invariably have sight of

such heavenly apparitions. "Merry" spirits of fantastic dress and foolish speech came and went, and vexed the grave scholar with occasional ribaldries. Yet withal Dee's confidence remained unbroken.

His profound piety probably made him blame himself that knowledge was withheld. When the spirit known as Medicina finely said that there were no secrets save those that were "buried in the shadow of men's souls," he voiced Dee's own belief that God desired to hide nothing from the faithful seeker.

And to Kelley's frequent outbursts of angry impatience, and threats to leave the unprofitable scrying and "follow some study whereby he may live," the scholar answered with firm serenity that he, for his part, was content to wait God's time.

The séances, interrupted by occasional journeys of Kelley's (ostensibly with the object of seeking hidden treasure), had continued for about a year, when there came a new development. A distinguished foreign guest of the Queen—the Polish nobleman Adalbert Laski—sent word to Mortlake that he desired to visit Dee, to see his books, and to talk with him of magic—a subject of which he (Laski) professed to be a student.

The Pole was by all accounts an intriguing and not particularly honest politician, who had taken French bribes in the matter of the election of Henry III of France to the crown of Poland, and who now aspired to that crown

himself. His chief concern was to obtain money to further his ambitious schemes ; and if money could be got by "magical" means, he was willing to patronise "magicians"! But he was a handsome and gracious-mannered man, and seems to have made a good impression at the house by the river, where, after having been introduced to Dee by Leicester, in the Earl's own apartments, he presented himself with only two attendants, and graciously "tarried supper." Again, a month later, he came more ceremoniously, by water, in a barge rowed by the Queen's men, and other visits followed.

Dee had to apply to the Queen for funds to entertain this new patron! But the Polish prince professed to desire help from the spiritual creatures, and made flattering promises that he would reward their agents.

A spirit known as Madimi, who appeared about this time in the shape of a pretty female child, and another feminine spirit called Galvah, were questioned about the prince's political prospects. In Laski's presence also, Kelley professed to summon Laski's own guardian angel, and to learn of him concerning his charge.

A good deal of practical information here mixes with the mystical.

Laski was told of Burleigh's dislike of him, and of possible danger if he remained in England.

Dee also received mysterious warnings

through Madimi of his own danger from spies, who suspected the Pole of treason, and hated Dee as well.

Burleigh and Walsingham were said to be joined together against Dee. His house might be entered and searched.

In addition to these causes for anxiety, Dee was getting seriously distressed by the behaviour of Kelley, who was again threatening to depart, calling himself unfairly treated, and throwing himself into such mad fits of rage that Dee sincerely believed him possessed by evil spirits.

To get rid of these, a form of exorcism was gone through by Madimi—an interesting "spiritual creature," who in this and other matters shows Dee's mental influence on the séances, and who on one occasion described Dee's "faith and imagination" as a kind of "sight perfecter than Kelley's."

Kelley professed himself much benefited by the exorcism; but his deliverance was short-lived, for a little later Dee's *Diary* records another wild fit of rage.

Dee's habitual gentleness doubtless emboldened the younger man to put no curb on his outbursts. Kelley had another easy victim, too, in the young wife whom he had married, shortly after his arrival at Mortlake; professedly at the command of the spirits, and without even the pretence of affection.

Mistress Kelley also became an inmate of the philosopher's hospitable house, where

Mistress Dee pitied and befriended her, but must have felt her presence an additional burden on Dee's already heavily taxed resources.

Indeed, those resources were becoming more and more insufficient for what was required of them. In his devotion to the crystal, Dee seems to have largely neglected his astrological work, and did not, as in earlier years, add to his income by drawing the horoscopes of all and sundry. Kelley put him to continual expense. The Queen was still friendly: but the light of a royal countenance is not enough to live by.

Altogether, the hour seemed ripe for some new venture, such as had been of late foreshadowed by the spirit-voices. Laski was returning to Poland, and was eager to take his new friends with him, to employ the supernatural wisdom to which they seemed to have access, in the furtherance of his fortunes and the manufacture of the much-needed gold.

It was a wild project, and there is some suggestion that Dee recognised its wildness. But Kelley urged him on; and, after all, he was himself an incurable optimist and lover of noble patrons.

In 1583, on the afternoon of September 21 (which he does not forget to note was the Calendar feast of St. Matthew), he left Mortlake, neglecting, in characteristic fashion, to arrange his financial affairs, and apparently

believing that his absence would not extend over more than a few months. He was accompanied by his wife and three children, by the Kelleys, and some servants.

The party was joined by Laski and his own attendants; and together they set out for Holland, *en route* for Poland.

CHAPTER IV

THE long journey, which began ominously enough with a narrow escape from shipwreck, was continued overland with many hardships and delays.

Travel, in those days of cumbrous travelling coaches, was not, at the best, easy; and these travellers were further encumbered with women, children, and heavy baggage.

No wonder that, in a strange vision of Kelley's, at Lübeck, which they reached early in November, an apparition in kingly raiment exhorted Dee to "pluck up his heart and pine not away with inward groaning." This apparition, one of a company of eleven, seems rather to have been a phantasm of the living than a messenger from the Other World; and to have represented some royal patron who was waiting to receive and reward the travellers. But Dee obviously distrusted the dazzling promises of riches and fame, and asked in pathetic words for guidance.

Winter was setting in, and travelling was increasingly toilsome.

There was a suggestion that Laski should go on before, leaving the others to follow,

when spring came; but Dee thought this would be unfair to the Prince, and so they made shift to push forward.

In the vision at Lübeck, Dee had also received dark warnings about the house at Mortlake, left in the ineffective charge of Mistress Dee's brother. "It may be that thy house may be burnt!"

As a matter of fact, though the house was still standing, it was, at or about this time, broken into by a hostile mob, which destroyed all it could lay hands on of "the magician's" precious books and instruments. Still, no thought of returning seems to have entered into Dee's mind. Early in February they reached Lask, the Prince's estate, near Cracow; and here again came visions in the crystal, and presently news, through the voice of "Madimi," that all was well at Mortlake and that the Queen was still Dee's friend.

At Cracow, whither the travellers soon removed, Kelley, in his anxiety about money, tried to scry alone, but was reproved and baffled by a spirit known as Nalvage. The description of this spirit, by the way, recalls the young King, Edward VI. So possibly we have here an invocation of the dead!

Then followed some weeks of investigations after Dee's own heart. Nalvage and Gabriel spoke in some mystical language, and gave mystical information which Kelley did not understand and which filled him with angry impatience. Again he declared that he would

scry no more ; and again Dee persuaded and calmed him.

The old Polish town of Cracow must have held much that was congenial and inspiring to Dee. The travellers lodged near a church, and the angelic voices counselled to acts of ceremonial piety, such as church-going and the observance of holy-days—things always dear to the pious scholar.

At Cracow also came the curious vision of the Four Castles, which a spirit, known as Ave, interpreted as "watch towers provided against the devil." There was a castle for each point of the compass, and each was in the care of a mighty angel, so that the whole world appeared in the vision as under the protection of these invisible citadels and their garrisons.

Much time and trouble were spent in drawing an elaborate diagram representing all this ; and Dee would have been content to hear much more of the good angels, their names and functions. But Laski was already restless at the lack of practical results ; and, with a view to hastening these, insisted that Dee and Kelley should proceed to Prague and see the Emperor Rudolph, son of that Maximilian to whom Dee had dedicated his *Monas*.

To Prague they went accordingly in the late summer, leaving the women and children in Cracow.

But Rudolph, an eccentric and moody man, heard with thinly veiled impatience Dee's long

and rambling story of angelic visions; and Uriel's reported message to himself to "forsake his sins and turn to God" could have done little to increase his cordiality. He was civil, but committed himself to nothing; and, in spite of the friendship formed with Dee by Dr. Curtius, a learned member of the Council, and much kindness from the Spanish Ambassador, the stay in Prague was not profitable.

It was, however, a prolonged stay. The women and children came on from Cracow; and in the spring of 1584 another son was born to Dee, to be named Michael, after the great Archangel, and to receive baptism in Prague Cathedral.

Dee urged on Rudolph the great opportunity the Emperor was neglecting. He and Kelley, if Rudolph would but be their patron, would use the powder of projection to enrich him beyond the dreams of avarice.

But Rudolph remained cold, and, as Curtius said to Dee, regarded such things as impossible of belief without proof.

In April 1585 return was made for a short time to Poland; and at Cracow Laski presented his protégés to King Stephan Bathori, generally known as Stephan the Great.

Stephan received them courteously, and some experiments with the crystal were attempted in his presence. But these were, apparently, not successful. At any rate, Stephan was even more unresponsive than

Rudolph, and the wanderers had no choice but to return once more to Prague.

And here they were not to be suffered to rest!

The Pope's Nuncio at Rudolph's court was thundering now against the scandal of their presence; and the "magicians" were bidden to quit the city and the Emperor's dominions within six days.

At this crisis of indignity, however, they found a new patron and a new refuge. Count Wilhelm Rosenberg, Viceroy of Bohemia, interested himself with Rudolph in their behalf, and invited them to his castle at Tribau, or Trebona, in South Bohemia.

This was a pleasant place, surrounded by pleasant country; and Dee records with satisfaction the "goodly Chapel next my chamber," where the scrying was resumed.

A few months later Dee received an invitation from the Emperor of Russia to enter his service and to come and live at his court at Moscow. But the scholar, though highly gratified, refused. He desired no engagement that would bind him to a foreign prince, and under Rosenberg's protection he was enjoying comparative peace and comfort.

At Trebona, progress of a kind seems at last to have been made. Kelley's much-talked-of powder of projection is said to have produced gold; and Dee rejoiced in his companion's triumph, and wrote of it exultantly to Walsingham.

But now Kelley was finally resolved to have done with the crystal-gazing, the full record of which, both at Mortlake and abroad, had been kept by Dee in the aforementioned *Book of Mysteries*, or *Spiritual Diary*.

We may here say of this remarkable book that it is strange that anyone who carefully read it could have subscribed to the theory (once popular) that Dee made use of a mystical method of writing to conceal political secrets, and that he accompanied Laski to Poland as Elizabeth's agent and political spy. For the records could only have been kept by a true enthusiast, a spiritualist of deepest sincerity and faith.

While Kelley gazed into the showstone, Dee would be often wrapt in prayer, suspending his duties of noting what was seen and heard to murmur fervent intercessions for himself and others, now in English, now in Latin, and always in dignified and reverent words.

He could idealise the crudest details of "the Actions," as when a certain spirit who appeared wearing jewellery asked if they thought her a jeweller's wife, and Dee answered calmly that they thought her "the messenger of Him Who had purchased the jewel of eternal bliss by the jewel of His precious blood."

Here and in many another place Dee does not seem far from the standpoint of those mystics who allegorised the Philosopher's Stone itself into a type of Christ! But for Kelley, spiritual studies were valuable accord-

ing to their power of increasing material comforts. He had never loved visions for their own sake, and now they were an obvious waste of the time that might be profitably spent on transmutation.

In vain the angelic voices told him that his gift of clairvoyance was of more worth than earthly treasure. He remained obdurate; and Dee reluctantly consecrated—with his habitual prayers for God's blessing on the work—young Arthur Dee in his stead.

But Arthur, who was only between seven and eight years of age, proved a very poor substitute. His bewildered child-eyes saw nothing of significance in the crystal. Then Kelley was persuaded to scry once more; but felt, or professed to feel, reluctance to tell his vision. It was certainly a subject for shame; as Dee calls it, a hard and impure doctrine. According to Kelley, Madimi and a spirit known to them as "Il" were persistently counselling that he and Dee must "share all things in common," not excepting their two wives. Both in and out of the crystal they had appeared to him, conveying this message by dumb show and by words. And Uriel, the spirit of light, the angel of God, had also appeared, with the same horrible counsel!

Dee was confounded. He does not seem to have accepted the explanation which most spiritualists of his piety would accept nowadays—namely, that such evil advice came from demons, disguised in the shape of angels

of light. He preferred, after the first horrified protests, to view the idea as an allegory of closer spiritual union among the four; and he drew up a document which was a virtual consent, and which the four signed! He has been vehemently blamed for this. But, deluded as he was, we must acquit him of all evil intentions; and, so far as we know, there was no attempt on the part of anyone of the four to carry out the impudent suggestion. Kelley, indeed, was fully occupied with more ambitious projects. As Miss Fell-Smith observes, *he* had no idea of sharing anything with his master. The "great secret" of transmutation he kept jealously to himself, and cunningly increased his own prestige with Rosenberg, in whose eyes the older sage, with his slow, painstaking methods, was gradually becoming a mere shadow of the younger, bolder one.

Dee was never invited now to share the alchemical counsels of the Count and Kelley. The scrying in "the goodly chapel" was entirely at an end.

Saddened and humiliated, Dee's thoughts turned towards England, whither Elizabeth had already invited him to return.

He wrote her a stately letter congratulating her on the defeat of the Spanish Armada; then, in the spring of 1589, gathered his goods together, and set out from Trebona with his family, further now increased by the birth of another son, Theodor.

They had been at Trebona a year and a half. Another year and three-quarters was to elapse before they reached England. So that their absence extended altogether to six years.

Dee fully expected Kelley to join, and embark with, him; and after a sojourn of several months in Bremen waited long for the younger man at Stade, the port of Bremen.

But he waited in vain. Kelley had no intention of returning to England, and, later, return was to be put out of his power.

Dee, in England, was to hear from time to time dazzling rumours of his success in the making of gold, and of honours he could never have hoped to gain in his own native country. Later came a story of swift and sudden disgrace—imprisonment, and, finally, death in prison, possibly by violence, possibly by his own hand.

Characteristically, the old scholar mourned for his treacherous friend, saw him sometimes in dreams, and in his own last days spoke regretfully of the wondrous things they had experienced together.

But they never met again. The strange fellowship was ended.

It is hardly necessary to say that of the annual sum of money promised to Dee when he left Bohemia, not a penny was ever received.

CHAPTER V

THE Christmas of 1589 saw Dee back in his own house at Mortlake. A few days previously he had been graciously received by Elizabeth in audience at Richmond; and the bitter memory of his humiliating experiences must have been somewhat softened by her kindness, and by that of friends like Adrian Gilbert, who came at once to visit him and to offer him help.

But his financial situation was sufficiently alarming. He had lost (through his own carelessness in not arranging for their payment to him when abroad) the small revenues from his lay-rectorships; many of his most valuable books and instruments had been destroyed in the mob's attack on his house; and there was, very naturally, no sign of the promised supplies from Bohemia. All his children were still young, and a few months after the return to Mortlake another daughter was born. Bestirring himself again in the quest for preferment, Dee asked, as he had asked many years before, for the mastership of the Hospital of Holy Cross, Winchester. But though influential persons interested themselves on his

behalf, the matter, like many another, came to nothing.

Full and free permission from Elizabeth to continue his alchemical experiments without hindrance from the laws in force against magic was, however, a consolation of sorts.

He still believed that Kelley, with whom he had some correspondence, might eventually return, or, failing that, that he himself might discover the great secret of transmutation by his own efforts. So he gave himself earnestly to his old studies, in which the Queen still took some gracious interest; and no doubt he also earned something by the drawing of horoscopes and other astrological work.

But it was a painful struggle. As he himself says, he was stinted in food and clothing, devoured by usurers, and daily put to shame.

At last, towards the end of 1592, the Queen, in response to his desperate petition, sent to Mortlake two commissioners—Sir John Woolley and Sir Thomas Gorges—to hear his statement of his affairs and to report to her.

Dee drew up for them that lengthy autobiographical statement known to us as the *Compendious Rehearsal*; and as he read it to them in his library at Mortlake, we may well believe that his voice often faltered with emotion and the sense of what he had suffered.

He who had given his life to the pursuit of knowledge, who had ever meant "all truth, sincerity, fidelity, and piety to God, Queen, and Country," saw himself in advancing age

without provision for to-day or prospect for to-morrow. Yet, as he said, there was a very easy remedy for his lamentable case. The Queen could bestow on him some office with due maintenance attached. The Queen did immediately send him a hundred marks, and though preferment still hung fire, there is evidence that the ecclesiastical prejudice against the spiritualistic philosopher was not quite such a barrier to it as formerly.

Archbishop Whitgift showed him respect and kindliness, and at length, through his good offices, Dee was recommended to the wardenship of Christ's College, Manchester, and actually obtained it.

The Manchester of Tudor times was already one of the most thriving and populous of English provincial towns, or, as they were then commonly called, *villages*.

Thanks to the Flemish weavers who settled there in the reign of Edward III, it boasted a busy trade, a cloth-mill, and a market.

The College, a pre-Reformation foundation which had provided priests and other spiritual necessities for the growing town, had been recently granted a new charter, with a warden, four fellows, two chaplains, and choristers. It seemed likely to provide a congenial retreat for a man of learning, and Dee took the long journey northward in a mood of gratitude and hope, though it must have been somewhat of a wrench to leave Mortlake, where, since the return to England, three little daughters had

successively been born to him, and Michael, the son born at Prague, had died of some childish illness.

The old house, too, was full of memories of Kelley and the crystal-gazing. Dee may well have felt that he was leaving much of his real life behind him, in the grave of those four walls.

Which, indeed, is very much our feeling also!

As Warden of Manchester College, Dee seems little more than a shadow of his true self. That tall, slender figure in the scholar's loose-sleeved gown seems grotesquely out of place, with the busy Lancashire "village" for a background.

Soon he himself was complaining bitterly of the continual interruptions to his beloved studies by "the cares and cumbers" of "this defaced and disordered College," which had not even gained him freedom from money troubles, but, on the contrary, involved him in money troubles of its own.

The revenues had sadly shrunk, and were, through the continual disputes over tithes and lands, still shrinking. The Warden was still supposed to be in priest's orders, and Dee, as a layman, had to pay curates to fulfil such priestly duties as had survived to Anglican times.

And in the society into which he was now thrown there was little demand for the gifts which he esteemed above all others and

found his greatest happiness in using. The sleepy, post-mediæval College and the expanding township were both of them "provincial" in their own way, both had their own narrow bigotry.

The new Warden received some odd tributes to his occult learning. We hear of him as lending books on demonology, out of his library, to puzzled justices, to assist them in examining and sentencing supposed witches; and as being consulted about a case of possession, in which one Hartley, "a conjurer," had made himself notorious.

Dee's curate, the Rev. Matthew Palmer, denounced as imposture Hartley's attempts to cast the evil spirits out of a poor woman and her children, who were grievously troubled with fits; and Dee himself sent for Hartley and "sharply rebuked him"—with the result, we are given to understand, of a temporary improvement. Dee, however, did not himself attempt the act of exorcism, but left it to "a godly preacher."

Probably his medical knowledge told him that epilepsy and not Satan was at the root of the trouble. With popular superstition and ignorance he had never had more sympathy than the majority of learned men.

The struggle to live went on.

The Fellows of the College do not seem to have been on very good terms with their Warden; and there were continual disputes with them and with the tenants of the College lands.

The Warden, however, did a little farming of his own land; and visits from friends from London, as well as a lengthy stay he himself made in London to transact College business, varied the monotony of the provincial years.

The happenings of this later period are not narrated with the old fullness in his *Diary*, but we get occasional glimpses of his inner life. Still he records dreams which may possibly prove prophetic! Still he meditates on occult works which he yet means to write, and on the triumph that may yet crown his alchemical researches!

We know also that he had occasional resort to the crystal; sometimes with the aid of a Mr. Francis Nicholls, who had been one of his astrological pupils at Mortlake; sometimes with Bartholomew Hickman, the son of an old acquaintance, whose mediumistic powers Dee had apparently detected years ago, when Bartholomew was a lad in his father's house.

So the years drifted on. Theodor, the boy born at Trebona, followed Michael to an early grave; but the other young Dees were growing up.

Sometime in 1602 Arthur (the child once consecrated as scryer, who in later life studied and practised medicine, and became the close friend at Norwich of Sir Thomas Browne) married the daughter of a Manchester Justice of the Peace; and Dee had the horoscopes of

young grandchildren to draw. Arthur seems to have been an affectionate and dutiful son, and of great comfort to the old scholar in the still darker time that was to follow on this interval of peace.

The spring of 1603 saw the death of Elizabeth, and with her died all hope of further preferment. Indeed, Dee seems to have believed his life in actual danger from the new Act against witchcraft, and the horrible zeal with which James and his advisers administered it. He drew up impassioned petitions to the King, to be cleared of the "infamous slanders" that represented him as "a conjurer and caller of devils." They went unregarded, but there was no definite attempt to molest him.

It may even be that James felt a certain respect for him, or feared his mysterious powers. There is a story (though not a very well authenticated one) that Dee or Kelley had foreseen in the crystal the Gunpowder Plot—the faces of the traitors, and the intended fate of the King and Parliament. At any rate, the new Government seemed content to leave the old man to die in peace.

One sharp and crowning sorrow was to follow. In the spring following Elizabeth's death the plague came to Manchester, and Jane Dee died of it. Perhaps, as Miss Fell-Smith conjectures, some of her children were also victims. At least, we do not again hear anything of the three younger girls. Katherine,

the eldest, survived to minister tenderly to the stricken man, round whom the mortal shadows were thickening, whose long life, vulgarly supposed to be one of the results of alchemical skill, was fast drawing to its close.

But there was to be light at eventide!

With every possible door of worldly advantage closed, and with even the Manchester wardenship perforce resigned through broken health and increasing infirmities, the old hope of intercourse with the Invisible was rekindled. About a year after Elizabeth's death, while Dee lay ill in London, there came to his scryer, Bartholomew Hickman, a sight of "God's blessed Creature," Raphael, the angel of healing, and Dee received comfort and reassurance about his physical state.

In the summer of the same year, when the old man, with his daughter, was lodging in an inn at Westminster, the vision came again, bringing this time a more definite message of health and vigour restored, and of "a long journey to friends beyond the sea" where all that Dee had so long desired to know should be made plain to him! . . . the secret of transmutation, and greater secrets still!

True to his old careful habit, Dee has many questions to ask about the manner and companions of that journey. His weakening mind is occupied with many trifling details. Yet, at the last, all doubts and troubles seem of a sudden to be resolved.

At Raphael's bidding, he renounces his

anxiety about the moneys that he should have received from the Emperor Rudolph—"The Emperor of all emperors will be thy comfort. Thou hast no more need of Rudolph," says the angelic voice.

It has been well observed [1] that in these last séances it is the voice, not the appearance, of the messenger of which we hear most. In earlier years Dee, who could "neither see nor scry," was troubled at his limitations, and resorted eagerly to clairvoyants to transcend them. He had never really quite believed that the vision of faith and imagination was "perfecter" than Kelley's gift of seership.

Now it is his own psychic powers that seem summoned and aroused. The subjective has become of more importance than the objective. "He sees with the soul."

The words of Raphael were not long in fulfilment. Dee had truly no more need of Rudolph or of any earthly thing, and in December 1608 the long journey—beyond the seas of time—was indeed taken.

It is pleasant to think that the love and care of a faithful little circle—of his son and daughter, of Bartholomew Hickman and another disciple, John Pontoys—surrounded him to the last; and that death came to him at quiet Mortlake, where, in spite of all the slanders, his memory was not unhonoured by the village folk, one of whom spoke of him to his kinsman Aubrey as "a great peacemaker"

[1] *Life of Dee*, by Charlotte Fell-Smith.

among quarrelsome neighbours, and as "a mighty good man."

. . . . .

We have spoken of the injury inflicted on Dee's posthumous reputation by popular prejudice and ignorance.

Perhaps also, occultists and mystics themselves are inclined to give him less than his due. He so often fell short of his lofty aims that it is easy to forget how lofty those aims in truth were, and how his very failures were, in part, the failures of one whose vision was beyond that of his age. His varied knowledge and eager, speculative mind often proved a hindrance to practical attainments.

It has been said that Dee was a spiritualist rather than an occultist; but, even so, he brought to his spiritualism some high, far-reaching thoughts from his occult studies.

He investigated spiritualism as an astrologer who had not forgotten the nobler lessons of his art; and his belief in "the might of stars and angels" saved him from too blind a belief in the wisdom of the spirits of the "earthbound" dead. His own words to Kelley, aforequoted, are his own best *Apologia*. It was, in truth, "the company and information of the angels of God" that he sought; and if he did not always take the best means to attain it, his *desire*—that "infinite desire" which a great mystic [1] has described as more pleasing to God

[1] "A great mystic"—Catherine of Siena.

than any finished work—burned high and true to the last.

In an age at once superstitiously credulous and superstitiously sceptical, he upheld the great tradition that human nature itself contains the germs of supernormal faculties which, rightly understood and developed, may establish a real communication with the Spiritual World.

We may say with some justice that he himself did not use those faculties to any great profit.

But he passed on the Torch! Modern Psychical Research owes something to his memory.

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